




Imam Ali And Political Leadership

(Siyasat-i-Namah-i-Imam 'Ali)
Muhammad Reza Asati

Translated by: Ahmad Raza Khan

In Cooperation with
The Islamic Research Foundation (Translation Department)
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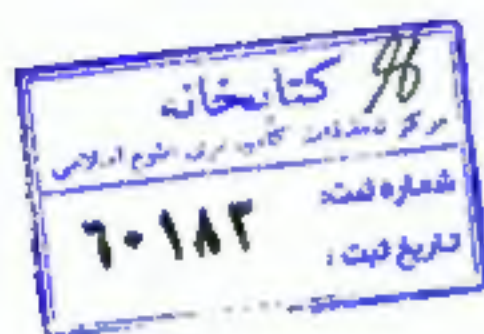


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A Word to the Readers

"Imam Ali and Political Leadership (Siyāsat Nāmah)" is the most comprehensive and useful part of "The Encyclopedia of Imam 'Ali (a.s.) (*Mawṣū'at al-Imām 'Alī ibn Abī Ṭālib*)". It is the most perfect asset, for the organization of a well-founded Islamic Civilization and a system of ruling a state in today's human society.

In reality, *Imam Ali and Political Leadership* is a book that speaks about the sovereignty of human values. Thus, this work is extremely helpful and instructive not only for the Islamic world and statesmen, but also for all those who suffer from the dominance of power, wealth and fraudulence under various names, and for those who yearn for the prevalence of values (of which its foremost is justice). Thus and for this reason, this part of the "Encyclopedia" was translated prior to other sections of this collection and presented as a separate volume to the interested readers.

Before reading this volume, respected readers are requested to consider the following points:

1. *Imam Ali and Political Leadership* is a complete translation [into English] of the fourth volume of The Encyclopedia of Imam 'Ali (a.s.) that also includes the Arabic text for those interested in *ḥadīth* and historical texts in its source language.

2. The Introduction to this version of *"Imam Ali and Political Leadership"* is more detailed than the fourth volume of the Encyclopedia, consisting along with new points, an analytical explanation for the reasons of Imam 'Ali's (a.s.) solitude towards the end of his ruling and also the reasons behind the disruption and discontinuity of his government despite his efficient policies.

1 This analysis added to the Introduction of this book is taken from Volume Seven of *"The Encyclopedia of Amir al-Mu'minin"* [in Persian].

3. The Introduction of *Imam Ali and Political Leadership* is a summary of the policies of Imām 'Alī (a.s.). In order to be fully aware of the policies of Imām 'Alī (a.s.) in various fields, it is necessary to refer to the main text [of this volume] according to the order of the topics.

4. The references in the footnotes of the 'Introduction' are just a part of the sources used in *Imam Ali and Political Leadership* and it is necessary to refer to the main chapters of the book for further information about other sources.

5. Wherever reference is made to a 'section', it refers to the sections of the Encyclopedia of Imām 'Alī ibn Abī Ṭālib.

In the end, I would like to thank my respected colleagues and everyone else who collaborated in the compilation of the Encyclopedia of Imām 'Alī ibn Abī Ṭālib, in particular the eminent scholars Sayyid Muḥammad Kāzīm Ṭabāṭabā'i, Sayyid Maḥmūd Ṭabāṭabā'i Nijād and the dear professor Mr. Muḥammad 'Alī Maḥdawī Rād, for their efforts in presenting analyses. I am also sincerely grateful to Mr. Aḥmad Ridwānī who took on the English translation of *Siyāsat Namah* and the eminent scholar Hujjatul-Islam Muḥammad Sharif Maḥdawī and Mr. Zaid Asalamī for editing this work. I pray to Allah the Beneficent to bestow His rewards on them all, befitting His Grace and the dignity of the Master of the Pious ['Alī ibn Abī Ṭālib (a.s.)].

O Lord, Deign to accept this from us! Verily, You are the All-Hearing, the All-Knowing.

Muḥammad Muḥammadī Rayshahrī

21 Shawāl 1431

30 September 2010

Introduction

(1)

Politics in the Two Schools of Thought

On the 18th of Dhul Hijjah 35 AH/June 17,656 CE, Imām 'Alī (a.s.) took over as leader of the Muslims and was martyred in his prayer niche on Ramadān 21st,40 AH /January 29th,661CE. His rule thus lasted for just four years, nine months and three days.

Among the many issues that merit discussion in relation to this period of his life are the following:

- 1 How the Imām (a.s.) came to power and the dimensions of his political reform;
- 2 The various kinds of resistance against the policies of Imām 'Alī (a.s.), politically and militarily, and the wars and other conflicts during his short period of rulership;
- 3 The insubordination of Imām 'Alī's (a.s.) army, their refusing to go to battles and their weakness in front of the enemy and also tyrannical invasions, plundering and night raids by Mu'awiya,
- 4 The companions of Imām 'Alī (a.s.) and his agents;
- 5 Events leading to the plot for the assassination of Imām 'Alī (a.s.) and his Martyrdom.

Of these topics, perhaps the most important is the way that Imām 'Alī (a.s.) organized his administration, and the reasons for his policies, and that is because of its relevance to the present era and the guiding principles it can offer to contemporary rulers, particularly to the statesmen of the Islamic Republic of Iran and the leaders of Islamic movements. We believe that a clarification of the political principles of Imām 'Alī (a.s.) and a comparison with those of the Umayyad school, would confirm the validity of the Imām's political principles in governing and respond to the objections that some people have raised against them, both in the past and even today.

According to Imam 'Ali (a.s.), political insight is one of the most crucial requirements of leadership. Imam not only considers 'understanding and correct political perception' as the secret to a government's success and survival, but also stresses that 'governing a state is exactly politics itself'.¹ He asserts that political incapability is a blight that undermines a statesman's authority and can lead to his downfall. In Imam's view, therefore, rulers who do not possess such political insight will not be able to remain in power for long. Eventually, according to the teachings of Imam 'Ali (a.s.), the pursuit of ineffective and wrong policies is a clear sign of the decline of a government's authority and the weakness of a state.²

Therefore, the management of a society on the basis of Islamic principles, as defined by Imam 'Ali (a.s.), is only possible through the effective leadership of the rulers. In other words, statesmanship is one of the general principles of management and it is equally important in other schools. What distinguishes Islam from other doctrines, and puts the political principles of Imam 'Ali (a.s.) above others and those of Umayyad politics, is how politics is viewed and understood.

Umayyad Politics

In the political ideology of the Umayyads, the only principle involved in politics appears to be identifying the goal and achieving it through whatever means possible and necessary. Such approach to politics has been common in all societies throughout history. Even today, politicians and statesmen in the "International Community" seem to have no other definition of politics than this. In other words, politics in the Umayyad School, is the same category as the common understandings of the governments that are not based on any principles or values, and for them, it is not the criteria for distinguishing between truth and falsehood that give them direction in their practices. In describing a politician, Oswald Spengler says, "A person who is politician by nature has nothing to do with the truth and falsehood of things."

1. See 10/1 (Causes of Durability of Governments).

2. See 10/2 (Causes of the Decline of Governments).

The British philosopher Bertrand Russell had a similar view of the political motives and behavior of men in politics:

Political motives in most people include profiteering, selfishness, competition and love of power. For instance, in politics, all human actions originate from the above traits. A political leader who can convince people that he would be able to satisfy these needs, would also be able to subjugate people in such a way that they get to believe that two plus two equals five, or his authority has come down to him right from God.

The political leader who neglects these basic motives is usually deprived of the support of the masses. The psychology of public mobilizing forces is the most basic part of the education of successful political leaders. Most political leaders achieve their positions by convincing people that they have humanitarian ideals. It is easily understood that such a belief will be welcomed as it is emotionally appealing. Fettering people, public lectures and sermons, illegal punishments, and wars are procedures and steps towards the development of emotions. I think, for the followers of illogical thinking, keeping people in emotions provides with a better chance to deceive them and make benefit from them.¹

This interpretation of politics is clearly the same interpretation of Umayyad statesmen, beginning with Mu'āwiyā. On this basis, and by relying on the slogan 'Kingdom is barren', in order to seize control and safeguard his acquired power, Mu'āwiyā was ready to commit any mischievous act and use any means to achieve this goal.

The Politics of Imām 'Alī (a.s.)

In the view of Imām 'Alī (a.s.), by contrast, politics is the administration of society based on Divine principles and values, and a truth-oriented movement. He is quoted as saying:

1. Robert Edward Egner, Bertrand Russell, Best. Silhouette in Sayrs

الملك سياسة

Kingdom is politics.¹

Thus he (a.s.) never approved of doing anything simply for the purpose of achieving or retaining power. On the contrary, he never considered resorting to illegitimate measures, even if the alternative was the possible loss of rightful power.

According to the teachings of Imām 'Alī (a.s.), politics involves recognizing and employing of legitimate strategies to administer a society and provide its people with material and spiritual welfare. In other words, in Imām 'Alī's (a.s.) teaching, exploiting illegitimate methods and tactics, to achieve ends, is not politics, rather they are deception, fraud and as in Imām al-Šādiq (a.s.)'s words, 'imposture', even though they may appear effective.²

Therefore, from the viewpoint of Imām 'Alī (a.s.), the government is based on mastery over the hearts and the subjugation of the intellects and emotions, not dominating over them by the exploitation and subjugation of their bodies. In such an understanding of government, there is no need to resort to duplicitous and illegitimate political strategies and methods. According to Imām 'Alī (a.s.), power has no sanctity other than to administer justice, and therefore there is no reason to resort to illegitimate or underhand methods to preserve it. Such mastery over hearts is only possible by using legitimate methods and by treating people in accordance to the principles of justice and truth. Unlawful and false policies may achieve and maintain power for a short while, but they will never last long and they bring nothing to people but harm and loss:

بعض دولة وللأطل حولة

"Truth has a [lasting] sovereignty while falsehood has a [short-lived] turn."³

1. *al-Amālī* by al-Šādiq, p. 132.

2. Imām al-Šādiq (a.s.) says about Mu'awiyah's political cunningness, "It is imposture and devilishness, it looks like intellect but it is not an intellect" (*al-Kāfi*, vol. 1, p. 11).

3. *al-Kāfi*, vol. 2, p. 447.

Imām 'Alī's (a.s.) Reforms

In accordance to this approach towards government and understanding of politics, Imām 'Alī (a.s.), immediately after taking over the reins of power, launched a series of state reforms, calling for 'social and economic justice'. He declared that his main object in accepting government was to 'embark on reforms and restore suppressed rights'. Imām 'Alī (a.s.) believed that the events that occurred after the death of the Messenger of God (s.a.w) had radically distorted the values that he (s.a.w) had introduced, and there was as a result a great inconsistency between the rule and example of the Prophet (saw), and what had been done in the name of an 'Islamic State'. In his formal statement at the beginning of his Caliphate, Imām 'Alī (a.s.) had asserted that what had previously been done had been inconsistent with the conduct (*sirah*) and tradition (*sunnah*) of the Messenger of God (s.a.w). He believed that the current state of affairs was unacceptable; and there was a strong need to establish new ways and procedures of government, and that this idea can be achieved by the 'code of conduct and reforming of Imām 'Alī (a.s.)' which are in concordance with the 'Prophetic traditions and reforms' rather than the 'tradition of the two Sheikhs'¹.

Imām 'Alī (a.s.) with his deep political insight realized that such a process of radical reforms would not be tolerated by the people who had become accustomed to reversed values over a period of years

لا نفهم له القلوب ولا تثبت له العقول

Neither hearts can bear it nor can intellects stand firm before it.²

However, he was a truth-oriented statesman who regarded honesty in speech and clarity in position as well as adherence to the truth, and nothing less, as being the very essence of politics. Thus, in his

1. The first two Caliphs.

2. *Nahj al-Balaghah*, Sermon 92/1, h 1 & 2 [Translations of *Nahj al-Balaghah* throughout this book are mainly adopted from Sayyid Al-Rida and William Chittick.]

very first statement after accepting the leadership of the community, he explicitly declared an unrelenting struggle against the errors and deviations of latest years, without the slightest fear of the political repercussions and social tensions that would ensue.

Policies of Imām 'Ali (a.s.) concerning Confrontation with Deviations

Imām 'Ali (a.s.) had a deep and precise awareness of what had befallen the people and knew how they had acclimatized to the deviations; he therefore became determined to embark on reforms. He knew both the depth of the calamity and the difficulty of removing it from every circle of the society. Thus, Imām 'Ali (a.s.) acted neither hastily nor unplanned. He divided the reforms he intended to make into two categories:

1. Fighting against administrative and economic corruption.
2. Fighting against cultural deviation.

The Policy of Administrative and Economic Reformation

Imām 'Ali (a.s.) began to encounter administrative and economic deviations and fight against corruption in these areas from the very beginning of his rule. He expelled incompetent, corrupt and ill-behaved administrators from their posts and reclaimed the plundered public treasury.

On the first day of his rule, Imām proclaimed his intended reform policy in the following thought provoking words.

وَأَعْلَمُوا أَنِّي إِذَا اجْتَبَيْتُكُمْ زَكَيْتُمْ مَا أَعْلَمُ ، وَلَمْ أَصِغِ إِلَى قَوْلِ الْقَائِلِ وَغَيْبِ

الْعَائِبِ

"You should know that if I responded to you, I would lead you as I know I should, and would not care about whatever one may say or reproach."¹

Meaning, you should comply with me in a way that I know. Imām 'Ali (a.s.) is a truth-centered person, proficient in the *sunnah* and

1. See 1/3, p. 8.

absorbed in God. What is thought-provoking here is that Imām indicates that he knows that compelling people to comply with his way, would lead to hardships, or even more, being followed with rebukes, faultfinding, and stirring up the society, but his motto was 'I am a truth-centered and I safeguard the truth and nothing else'

Then, on the second day of his Caliphate, he asserted in his lofty status of social guidance, and in view of his great responsibility of leadership, saying:

أَلَا إِنَّ كُلَّ غُطَيْتَةٍ انْطَمَتْهَا عُثْمَانُ وَكُلَّ مَالٍ أَعْطَاهُ مِن مَّالِ اللَّهِ فَهُوَ مُرَدُّودٌ فِي
 نَهْجِ الْمَالِ ، فَإِنَّ الْحَقَّ الْقَدِيمَ لَا يُبْطِلُهُ شَيْءٌ ، وَلَوْ وَعَدْتُهُ رَقْدٌ نُرُوجٌ بِوِ الْمَسَاءِ
 وَفُرْقٌ فِي الْمَلِكِ ، لَرَفَدْتُهُ إِلَى حَالِهِ ، فَإِنَّ فِي الْمَدْلِ سَعَةً ، وَمَنْ ضَاقَ عَنْهُ الْعَدْلُ
 عَاقَرَهُ عَنْهُ أَصْبَحُ

Know that any land that 'Uthmān had granted and any wealth from God's property that he had given as gift will be refunded to the Public Treasury, as nothing can annul previous rights. If I find the assets I will restore them to their rightful place, even if they are given as dowries to women or distributed among cities; for "spaciousness is only in justice, and for whomsoever justice is constraining, oppression will be even more so."¹

In a fervent, awakening and thought-provoking sermon, Imām spoke widely on the same day about the responsibilities of the authorities of a community in realizing social justice, stressing that he would not give a special privilege to anybody to use Public Treasury; and those who have taken public treasury, plots of land, water, well-bred horses, and beautiful maids through usurpation, should know that Imām 'Alī (a.s.) will confiscate them all and return them to the Treasury.

These words came down like a heavy thunderbolts, striking like a blacksmith's hammer, on the heads of those who had plundered and pillaged (illegitimately) and were now extremely worried. Thus Imām 'Alī's (a.s.) outcry, advocating justice, reverberated more than ever

¹ See 2/3, p. 72.

among the well-known figures that soon turned into staunch opponents of his (a.s.) ruling.

These mottoes were announced and the people got familiar with a resonance, unknown to them up to then.

On the third day of Imam 'Ali's (a.s.) rule, people sought to receive their portion of the Public Treasury. Imam ordered his scribe, 'Ubaydullah ibn Rafi' as follows.

Start from *Muhajirin* (the emigrants). Call for them and give them three *dinars* each. Then, call for the *Ansar* (the supporters) and treat them similarly. Anyone else that comes to you, black or red, or..., treat them the same way as you treated *Muhajirin* and *Ansar*....¹

The elders among the people found that Imam 'Ali's (a.s.) plan of economic justice was not a slogan, but that it was indeed a real and very serious practice. Objections were raised before the scribe of the Imam [a.s.], who later reported them to him. Not only did the Imam remain unmoved by the onset of oppositions, [especially from insolent figures] and did not hesitate on his path, rather he asserted the continuation of his reforms decisively. He said:

وَاللهُ اِنْ تَبَيْتُ وَ سَلِمْتُ لَهُمْ لَأُيَمِّمَهُمْ عَلَى الْمَجْدِ الْبَرِّ

"By God, if I remain [in power] and stay secure and sound, I will set them firm on a bright path."²

From this very moment the vengeance for the killing of 'Uthman began! Was it not ironic that some of the gold-boarders and affluent stipulated their allegiance to the Imam on the following two conditions?

1. 'Ali (a.s.) should not meddle with the wealth that they have seized during the rule of 'Uthman.
2. The murderers of 'Uthman should be identified, arrested and killed.

However, the Imam knew that the revenge for 'Uthman's bloodshed was only a pretext. Their main concern was to prevent 'Ali (a.s.) from taking back the illegitimate riches and treasured up properties left

1. See 2/1 h. 62.

2. Ibid.

over from the era of 'Uthmān. Regarding this, the Imam had heard various proposals and had strongly rejected all the proposals which were compromising, contradictory to the restoration of rights and based on trampling on the Public Treasury.

The Policy of Cultural Reformation

In different parts of the Encyclopedia of Imām 'Alī's (a.s.), the reasons for people's uprising against 'Uthmān's rule are mentioned, the most important of which was standing up against administrative vices and economic corruptions.¹ People were fed up with the unfair extravagance and nepotism and would not tolerate the incompetent sovereignty and incapability of the statesmen who had been assigned to their posts, only because of their attachment to the Caliph. Accordingly, from the early days of his rule, Imām 'Alī (a.s.) started his bureaucratic and economic reforms, despite all the difficulties that arose thereby. However, the society was not yet ready for the accomplishment of cultural and intellectual reforms and fight against distortions of values and deviations which had taken place in various dimensions in the Islamic state. Imām 'Alī (a.s.) had to delay and act prudently, preparing the ground and then begin the struggle. In other words, this movement was in need of more stability and stronger establishment in his government. That was why Imām 'Alī (a.s.) declared:

لَوْ أَنِّي اسْتَوَيْتُ قَدَمَيَّ مِنْ هَذِهِ الدَّجَاجِهِ لَمَيَّرْتُ أَشْيَاءَ.

"If my steps remain firm through these slippery places, I shall alter [many] things."²

The Imām could not easily and immediately build a different culture and fight against what had been fixed in the people's minds, tongues, souls, and characters over a period of twenty five years and they were accustomed to, so far.

Without doubt, this fight would have raised widespread discontent and exacerbated the already complex affairs, hindering the chance for

1 See: *The Encyclopedia of Amir al-Mu'minin* (a.s.), vol. 1, p. 157 (Causes of Uprising against 'Uthmān)

2 See 2/4, h. 73.

other reformations. Therefore, forbearance had to be shown until the appropriate time came.

Nonetheless, Imam 'Ali (a.s.) embarked on reforms on the basis of precise planning, clear perspective and explicit goals, aiming at restoring the community back to the Prophet's (s a w) conduct and tradition. He took the first step toward the founding and expansion of social justice and implementation of administrative and economic reforms, carrying it on to the end of his life in order to lay the foundation for an 'Islamic' community in its absolute meaning, based on the Qur'anic values and Divine doctrines. It is regretful that evil-mindedness, inhumanity and tyranny hindered this great man of justice and faith, from achieving all those noble goals.

What we are dealing with here is an account of the most fundamental reforms of Imam 'Ali (a.s.) in the bureaucratic, cultural, economic, social, judicial, security, military and international areas, based on texts of history and traditions, while trying to explain the principles of the reforms. Without question, a thorough explanation of the foundations of Imam 'Ali's policies and an interpretation of his reformation certainly demand more efforts and time.

(2)

Ruling over the Hearts

Islam is the religion of governance (*hukmah*), as is clearly evident in the doctrines of this Divine faith. However, a close study of the Islamic texts dealing with the foundations of an Islamic government indicates that Islam is a religion that rules over people's hearts rather than over their 'bodies', dominate them with political authority. The principles of this type of ruling and statesmanship are tantamount to the political foundations of the Islamic state and the political foundations of Imām 'Alī's (a.s.) ruling system are the very foundations of Islamic management.

Islam is the system for the material and spiritual advancement of human beings. The most basic element of this code is love. The role of love in the actualization of an Islamic government and the plans provided by the Divine religion for the development of human society is so highly emphasized upon, that Imām al-Bāqir (a.s.) considers the religion of Islam as nothing other than love, saying:

عَلَى النَّبِيِّ إِلَّا الْحُبُّ؟

Is religion anything but love?¹

In the view of Imām 'Alī (a.s.), the main pillars of Islam and the principles of its plan of perfection are based on love for Allah. In this regard he says:

إِنَّ هَذَا الْإِسْلَامَ دِينُ أَفِّ الْبَدَى اسْطَعْنَا لِنَبِيِّ ، وَ اسْطَعْنَا مَنْ فِيهِ رَأْسَاءُ

غَيْرَةِ خَلْقِهِ ، وَأَقَامَ دَعْوَتَهُ عَلَى عَشِيَةِ

"Verily, thus Islam is the religion which Allah has chosen for Himself, formulated before His eyes, for which He selected the best among His Creation and He established its pillars on His love."²

1. *Da'ir al-Islam*, vol. 1, p. 71. Friendship in the Qur'an and Hadith p. 259.

2. *Nahj al-Balaghah*, Sermon 199.

Religious and truthful political leaders of the Islamic nation are manifestations of the people's love for their Lord and the people's love for them is love for God. In this respect, the fundamental basis of the Islamic government is beyond people's allegiance and their votes. An Islamic government is rooted in the people's love. This is indeed the secret of so much emphasis given by the Holy Qur'an and Islamic traditions regarding love of Ahlul Bayt (a.s.)

On the other hand, it is clearly evident that love is not something which could be gained by compulsion. It is not possible for a person, by merely reading a statement or a pamphlet, to start loving someone or something or being forced to do so, contrary to his inner drive

Man loves beauty. This love for beauty lies deep in his soul, and by nature, he loves all types of material and spiritual beauties. Consequently, if he views someone's personality, manner and behavior as beautiful, he would fall in love with him, and if he finds him displeasing, he would turn away from him. This is what human nature dictates, unless this inner nature changes.

We therefore understand that the secret of the emphasis on showing love for Ahlul Bayt (a.s.) and the philosophy of its necessity, are in persuasion to achieve real knowledge about them, as their character, behavior and treatment of people is so beautiful and attractive that true and unbiased knowledge of them simply leads to loving and attachment to them. How is it possible for a person to see and know so much inner beauty in the conduct of Imam Ali (a.s.) and yet not to love him, unless one has lost his human conscience and defiled his pure and noble nature? This is the secret of the people's such fervent love and devotion towards Imam 'Ali (a.s.). Clearly, those who love him are of various types throughout history and unbounded by ideologies and beliefs, from all schools of thought; as beauty and the love for beauty have no boundaries, such as love for Imam 'Ali (a.s.) who is the greatest manifestation of beauty on earth.

The comportment of Imam 'Ali (a.s.) during his life was totally adherent with the truth, truth-centeredness and the spreading of truth. He (a.s.), during his brief period of reign, demonstrated the most beautiful aspect of human rule. Would it be possible to behold

Imām 'Alī's (a.s.) grace, beauty and its manifestation in his government and yet not to fall in love with it²⁴

Now, before we elaborate on the historical texts and traditions relating to the statemanship of Imām 'Alī (a.s.), we intend to review the Imam's political principles in government. This review would be very brief and within our limited ability and time. In reality, restating these principles is manifesting the secret of the beauties and attractions of Imām 'Alī (as) and indicating the political principles of ruling over hearts. We hope that the officials of the Islamic Republic of Iran do their best in getting to know, introducing and implementing these beauties and try to identify the reality of their political and administrative life as well as their transient responsibility with Imām 'Alī (a.s.), and hence delineating a beautiful perspective of the government of Imām 'Alī (a.s.) for all mankind.

One: Administrative Policies

The managerial policies of Imām 'Alī (a.s.) in administration can be stated in the following principles.

1. Honesty in Politics

Honesty is the most fundamental principle in the administrative policies of Imām 'Alī (a.s.). Throughout history, statesmen were mostly dishonest to people; what they have told people was not what they had thought about, nor acted upon accordingly. Imām 'Alī (a.s.) had set honesty and truthfulness to the people, as a steadfast principle in his sovereignty and remained faithful to it from the early days of his reign to the moment of his Martyrdom. Without doubt, honesty has been one of the most significant causes of the everlasting attractions of Imām 'Alī's (a.s.) rule over the hearts throughout history and an explicit distinction between his (a.s.) politics and the Umayyad politics.

In the Umayyad culture, honesty is meaningless. All sorts of fabrication, lies and imposture are the motif of their politics. As previously mentioned and as it is evident to those having a slight familiarity with the history of politics, most statesmen of the past had no implication of politics except for inversion of reality and truth and spreading falsehood in their interactions. Narrating a

memory of a true follower of Imam Ali's (a.s.) school of politics, the late Imām Khomeini in this respect would be very beneficial and interesting. After his first intense attack against the tyrannical monarchy he was arrested and a high government official met with him and spoke to him about politics. His account of what that person said is as follows:

"[He said:] Politics is a kind of malice, falsehood, rascality, etc, so you'd better leave it to us!"

Imām Khomeini goes on to say:

"He was right in that. If politics is such, then it is theirs."¹

As for the professional statesmen, if lying, deception and hypocrisy are eliminated from politics, nothing will be left of it for them. Imām 'Ali (a.s.) politics is in extreme contradiction with this. In his view, honesty is the primary condition of statesmanship. If honesty is left out of the statesmen's actions and relations with people, then, human rights, adherent to law, social justice, and being truth-oriented, etc. , would be meaningless and vain. In other words, all these in the absence of honesty would be mere slogans for deception of people and instruments for further violation of their rights.

In the politics of Imam 'Ali (a.s.), employing 'inverting' methods is permissible only in battles, within all its restrictions, exceptions, and frameworks which will be pointed out when mentioning the warfare policies of the Imām (a.s.).

2. Truth-Orientation

Adherence to the truth is the manifestation of political honesty in Imām 'Ali's (a.s.) government, and is evident all through the short period of Imām 'Ali's (a.s.) reign. He thought of nothing but truth and intended nothing but the establishing of rights. His outcry was for the restoring of rights and his silence was for preparing the grounds for safeguarding the truth. His teachings in this regard are very thought-provoking and awakening. There were many who spoke of truth and claimed to be adherent to it, but when their personal,

1 *Wilāyate Faqīh*, p. 192-193.

group and sectarian interests happened to conflict with their slogans, their interpretations and justifications would come to their aid to surrender the truth. But, Ali's steadfastness and firm stance on truth and right is indeed a matter of wonder. In his view the 'Principle' is *right*. So it must be equally applied to everyone and practiced by all, friends, near of kin, insiders, outsiders, etc.

3. Adherence to the Law

Law is a strong cord that brings union and alliance among different social strata. What is addressed here is not the issue of lawlessness, as a lawless society is not a human society, rather a jungle. In fact, the position of law and the way rulers and people look at it, hold significance. The sanctity of law according to Imām 'Ali (a.s.) is something irreplaceable. This can be seen in many texts, such as "Imām 'Ali (a.s.) Encyclopedia", where it reports his interaction with people in financial matters, implementation of legal punishments, judgments, etc. Contemplating on these narrations will show that from the view of Imām 'Ali (a.s.) no one was above the law and no person or no authority could hinder the execution of Divine law. The position of Imām 'Ali (a.s.) clearly indicates that he did not regard himself as a man of authority above the law.¹ This was why he did not tolerate any compromising and struggled against flattery and hypocrisy in politics, strongly fought against falsehood, pretending righteousness(as a show), baseless justifications and [personal] interpretations that were so prevalent in the Umayyad politics.

4. Administrative Discipline

Imām 'Ali (a.s.) frequently and emphatically enjoined orderliness in affairs and discipline in behavior. This instruction was so important that Imām, even in his deathbed—where he would naturally have stated his most significant and efficient instructions—emphasized it.²

He viewed organization in life and discipline in action as among the lofty goals of Divine Revelation:

1. See 3/3, p. 89.

2. See 3/3, p. 102.

ألا إن فيه علم ما يأتي والحديث خبر الماضي ودواء دلائكم ومعلم ما ستكم

"Verily, in it [the Qur'an] there is the knowledge of the future, the accounts of the past, the remedy to your maladies, and (what brings) order of your affairs."¹

He would continuously advise his administrators to attempt to maintain administrative discipline and not to forget orderliness in affairs, doing whatever they plan to in its due time and not wasting their time in disorder and confusion.

5. Appointment of Competent and Capable Administrators

Administrators are the executive arms of the rulers and they are the agents of establishing justice and spreading the law in society. Their competence, capability, steadfastness and behavioral soundness have doubtlessly the most effective function in organizing the society in its various dimensions. Therefore, from the perspective of Imam 'Ali (a.s.), in the appointing of administrators, competence and merits must be the criteria, rather than kinship or any kind of social relations. 'Meritocracy' is the quintessence of appointment in Imam 'Ali's (a.s.) politics. Moral competence, nobility, expertise and capability should be the criteria for the appointments, and not kinship, or any kind of causal, factional, and sectarian relations, particularly if they are with political motivations(and void of truth).

The Imam maintains that, directors and officials do not have the right to grant governmental posts to people on the basis of familial or political relations. They do not have the permission to consign people's affairs to those who do not come from a noble and righteous family, they are not privileged to assign those who are far from moral virtues and good disposition. They cannot employ those who do not possess the proper expertise and necessary cheerfulness in performing executive jobs. He (a.s.) viewed the job of an administrator as a 'trust' that should not be consigned to anyone but a trustworthy person.

6. Providing the Administrators with Their Financial Needs

Imam believed that the administrators must enjoy sufficient remuneration. According to Imam 'Ali (a.s.), in preventing othe

¹ See b. 10

formation of any corruption and in introducing reforms, it is necessary that administrators be handsomely remunerated. In this case, on one hand, they will avoid the embezzlement of the Public Treasury, and on the other hand, the officials will have the authority to punish the mutinous and treacherous and discipline the corrupt so that they would have no excuse for violation.

7. Special Care for the Armed Forces

Armed forces are the strong fortresses for safeguarding the sovereignty of a community. Their military power is definitely very effective in maintaining security and preventing the intrusion of the enemy, and above all, in barring even the slightest temptation by the rebels to launch an invasion. Military forces according to Imam 'Ali (a.s.) must enjoy special care from the officials. They must interact with troops as fathers do with their sons.

8. Necessity for Setting up an Establishment to Monitor the Function of the Administrators

The world is a slippery place, and worldly attractions and glamour may cause one to blunder and fall. The officials are to take utmost care in selecting worthy administrators, and appointing pure-hearted, good-tempered and steadfast people for administrative tasks. Once they achieve this goal, they should not feel relieved of possible administrative corruption, violation of the law and behavioral abnormalities. Therefore, setting up an organization for supervising the administrators' behavior and watching over the administrative violations and deviations would be mandatory. Imam 'Ali (a.s.) strongly forbade prying into people's privacy in a ruling system; but he always emphasized the surveillance over employees of an Islamic state and monitoring the behavior of administrators through certain intelligence establishments, lest they should neglect their duties or violate people's rights by means of their power and the authority which is at their disposal.

That section of Imam's letters in this respect and his letters to the wrongdoing administrators such as Ash'ath ibn Qays, Ziyad ibn

1. See *Nashy al-Balaghah*, letter 53.

Abū, 'Abdullāh ibn 'Abbās, Qudama ibn 'Ajlān, Maṣqala ibn Haybara, and Mundhir ibn Jarūd, indicate that he (a.s.) had employed very powerful intelligence establishments in his government to monitor the administrators.

However, what is very important here is that the informants were both honest and faithful so that they would watch over carefully, follow up steadfastly and investigate honestly on one hand, and be truthful and loyal in their reports on the other.

The people that Imām 'Ali (a.s.) had selected for this extremely important task were so highly endowed with justice, truthfulness, and authority that their reports were the bases for administrative rewards and punishments. Based on the reports, those who had done good were rewarded, the treacherous were punished once proven guilty and the corrupt ones were expelled from work, in order to set an example for others.

9. Prevention of Gifts

In order to put an end to bribery in the bureaucratic system and cleanse the society of this evil and corruptive practice, he (a.s.) banned the acceptance of gifts. Nonetheless, imposters will try to penetrate into the administrative body of the government to utilize the state facilities by any possible means, Imām (a.s.), therefore, considered the acceptance of gifts by the administrators as transgression (*ghulāt*) and called the bribery as a kind of polytheism (*shirk*).

10. Decisiveness together with Tolerance

Imām 'Ali's (a.s.) behavior highly represented decisiveness and tolerance. From his point of view, administrators must practice tolerance and flexibility while being decisive. He regards extreme violence as harmful to management and he also considers too much leniency and easygoingness in administering justice in people's affairs as detrimental. According to Imām (a.s.), a successful manager would be he who can devise a midway between decisiveness and compassion, strictness and leniency. Wherever there is need for firmness, he should practice it and not back down, and if leniency is demanded for being successful, he should not avoid using it.

Decisiveness coupled with tolerance, and strictness joined with leniency is the strategy that Imam 'Ali (a.s.) employed to prevent rebels from turning more rebellious and the hopeful from becoming desperate. Pondering on factual examples of what was said here –and presented in this book– would be very instructive.

Two: Cultural Policies

Discussing the various dimensions of cultural policies demands much wider attention. Here, however briefly, we will mention certain points as an introduction to texts of history and *hadith*:

1. Development of Education

In Imam 'Ali's (a.s.) system of government, cultural development precedes economic development, for the fact that economic development is not possible without cultural development, and also unconscious society submerged in ignorance neither enjoys the economic possibilities, facilities and blessings nor is it endowed with skills to use them or be even aware of the necessity to use them. Cultural and educational development is a true need of the human soul and mind, and economic development is the need of the body. Without doubt the needs of the soul and the intellect supersede the needs of the body.

Imam 'Ali (a.s.) considered knowledge as the origin and basis of all physical and spiritual goodness and a criterion for the evaluation of human beings. He believed that ignorance is the source of all evils and disappointments:

قِيَمَةُ كُلِّ امْرِئٍ مَا يَعْلَمُهُ

"The worth of every person is what he knows."¹

الْعِلْمُ أَصْلُ كُلِّ خَيْرٍ الْخَبْلُ أَصْلُ كُلِّ شَرٍّ

"Knowledge is the root of all good, and ignorance is the origin of all evils."²

1 See *Science and Wisdom in the Qur'an and Hadith*, 1/30.

2 Ibid. 3: 15 For more information on the texts denoting the precedence of cultural development over economic development, see Chapter Two of Part One of the book.

He (a.s.) also emphasized that the people's need for knowledge and acquisition of moral virtues are higher than their economic needs.

إِنَّ النَّاسَ إِلَى مَالِهِمُ الْأَدَبَ أَخْرَجُ مِنْهُمْ إِلَى الْبَيْضَةِ وَالذَّهَبِ

"Verily, people need righteous manners (*adab*) more than they need silver and gold."¹

نُكْمٌ إِلَى الْكَيْسِ الْأَدَبِ أَخْرَجُ مِنْكُمْ إِلَى كَيْسِ الْبَيْضَةِ وَالذَّهَبِ

"Verily, your need to acquire manners is more than your need to acquire silver and gold."²

By looking at this issue from another perspective, we notice that the Divine teachings have clearly stated that the philosophy of Revelation, the secret of Prophethood and the reason for government in the doctrine of Prophecy is to educate and discipline human beings remove ignorance and motivate the intellect. Similarly, Imam 'Ali (a.s.) whose mind, tongue, and manners were the clarifiers and explainers of the Prophetic culture, has presented this reality in a very beautiful form in his sermons.³ He clearly presented in his practical way of life the necessity of attaching importance to the culture of the society, giving priority to education over daily human needs and stressing the development of culture along with other dimensions of life. How subtly he defines the "age of pagan ignorance (*jahlīyya*)" as a symbol of spreading ignorance and total destruction of knowledge, and without doubt a Divine Prophetic community and that of Imam 'Ali's (a.s.) must be far from that.⁴

2. Reforming the Culture

Among the sublime and eminent policies of Imam 'Ali (a.s.) is the battle against false traditions, impolite manners, unsuitable behaviors, and the emphasis on decent manners and befitting behaviors, or, in short, rectifying the culture of the public. Imam 'Ali (a.s.) would

1. *Ghurar al-Hikam*, p. 3590.

2. *Ibid.* p. 3635.

3. See *Nahj al-Balaghah*, Sermon 182.

4. See *Nahj al-Balaghah*, Sermon 2.

advise his administrators not to eliminate anything from the society on the pretext that it is left over from the past. He would ask them to have a thorough study of them and support the beneficial and humane traditions and fight only against evil traditions, and never tolerate their perpetuation and expansion.

3. Criticism, Yes! Flattery, Never!

Criticism is a right by means of which other rights are restored. It prevents despotism -the most dangerous pitfall of governments-.

In a society where criticism is free and people are able to disclose the rulers' deficiencies and flaws, the statesmen can better notice their own weaknesses, fight against corruption and injustice and offer valuable services.

On the other hand, in the absence of criticism, the grounds will be paved for the emergence of flatterers, sycophants and hypocrites. The statesmen's weak points in policies, plans and steps will also remain unnoticed, and thus corruption, decadence, and injustice in governmental organizations will develop, leading to the fall of the governments.

When the Commander of the Faithful (a.s.) took over the government, undue praises and exaggerated compliments about authorities were part of the general culture. The rulers did not prevent these things on the contrary they further encouraged them. It was in this way that the culture of flattery and sycophancy had developed and the cunning enemies of truth had achieved political and social positions by flattering the commanders and authorities, without being qualified for those jobs.

On the other hand, since the authorities were never criticized, they began to slowly consider themselves immaculate and flawless, to the extent that they took the constructive and compassionate criticisms as offensive and deemed it necessary to stand against them, in order to protect their position.

Of the most exciting and exhilarating measures of Imām 'Alī (a.s.) taken in rectification of the common culture, was battling against flattery and sycophancy and his stress on constructive criticism.

He (a.s.) asked his administrators to appoint their associates, consultants and companions, from among people who were more straight forward in their impartiality and their sincerity. They were told that they must treat them in a way that they would never appeal to flattery, evade any criticism or excessively praise [others]. He (a.s.) would also openly and staunchly oppose any praises [made to himself] and mordantly respond to those who praised him. He asked people neither to praise nor to flatter him for his Divine duties, but instead to criticize him benevolently if they found anything wrong with his plans or if they found his manners in need of criticism, and that they should not talk to him the way they talk to the tyrants.

Interestingly enough, the Commander of the Faithful (a.s.) had brought up the issue of letting others criticize him, not only in regular circumstances but even on the most critical occasions of his government, like amid the battle of Siffin.

It so happened that in an exciting speech, Imam (a.s.) made some remarks regarding the mutual rights of the leadership and the people. One of his companions who was very excited by these points began as usual to praise and applaud him while expressing his loyalty. Without being influenced by his praising and applause or even being concerned about the sensitive and critical current circumstances, Imam (a.s.) responded to such admiration as follows:

وَأَنْ مِنْ أَسَحَبِ حَالَاتِ الرُّلَاةِ عِنْدَ صَالِحِ النَّاسِ أَنْ يُطْلَقَ بِهِمْ حُبُّ الْقَمَرِ، وَهُوَ مِمَّا
أَمَرُهُمْ عَلَى الْكَيْفَرِ. وَقَدْ كَرِهْتُ أَنْ يَكُونَ خَالَ فِي عَيْنِكُمْ أَنْ أُحِبُّ الْإِطْرَاءَ وَأَسْتَبَاحَ
الْبُدَى، وَلَسْتُ بِحَمِيدٍ كَذَلِكَ، وَلَوْ كُنْتُ أُحِبُّ أَنْ يُقَالَ ذَلِكَ لَزَكَّتْ انْجِسَاطًا لَهُ
مُسَبَّحَاتُهُ.

فَلَا تُكَلِّمُونِي بِمَا تُكَلِّمُونَ الْجَائِرَ، وَلَا تَحْفَظُوا مِنِّي بِمَا يُتَحَفَظُ بِهِ عِنْدَ أَهْلِ الْبَادِيَةِ،
وَلَا تُخَالِطُونِي بِالْمُصَانَّةِ، وَلَا تَنْظُرُوا فِي اسْتِجْلَالِي حَقَّ قِيلَ لِي، وَلَا أَلْبِاسِ إِعْظَامِ لِنَفْسِي،
فَإِنَّهُ مِمَّا اسْتَقْبَلَ الْحَقُّ أَنْ يُقَالَ لَهُ لَوْ الْقَدَلُ أَنْ يُعْرَضَ عَلَيْهِ كَأَنَّ الْعَمَلُ فِيهَا أَثَقَلَ عَلَيْهِ

"According to righteous people, the worst trait of rulers is that it may be thought about them that they love glory, and their

affairs may be taken to be based on pride. I really hate that it may occur to your mind that I love high praises or to hear eulogies. By the Grace of Allah, I am not like this. Even if I had loved to be mentioned like this, I would have quickly given it up in submissiveness before God."

"Do not address me in the same manner despots are addressed, do not evade me as the people of passion are (to be) evaded, do not meet me with flattery and do not think that I shall take it badly if a true thing is said to me or think that I wish to be admired, because the person who finds the truth said to him or justice presented to him unbearable, it would be more difficult for him to act upon them."¹

Furthermore, he draws the following conclusion from his words.

فَلَا تَكْفُرُوا عَنِّي مَقَالَةً بَعْضُ أَوْ تَشْوِزَةً يَتَذَلُّ، فَإِنِ لَسْتُ فِي نَفْسِي فَوْقَ أَلْأَحْلَى وَلَا أَكْفُرُ
ذَلِكَ مِنِّي بَلِي إِلَّا لِي تَكْبِيرُ اللَّهُ مِنْ نَفْسِي مَا قُرْ أَمَلْتُكَ بِدِينِي

Therefore, do not abstain from saying the truth to me or pointing out a matter of justice, because I do not regard myself being immune from mistake. I am not immune from making mistakes in my actions, unless God helps me in my affairs as He is more Powerful than I am.²

By these words, Imam 'Ali (a.s.) clearly expressed that if it were not through God's assistance and his Divine infallibility (*'imamah*), he would possibly fall into mistakes too. Despite his enjoyment of this Divine immunity, he did not want people to be hindered by his political and spiritual status from criticizing him, and stressed that if they realized anything mischievous and wrong in his government, they must proceed and point it out to him.

In other words, by responding to the excessive admiration of that person, Imam (a.s.) on one hand firmly condemned the bad custom of praising the commanders and political authorities in the Muslim community, and on the other hand, he wanted to develop in people the spirit of criticizing and scrutinizing the actions of the authorities

1. See 4/5, h. 164.

2. Ibid.

of the Islamic state, even if they were on the highest level of administration, like the infallible Imam (a.s.), and also encouraged the acceptance of constructive criticism among the high ranking authorities of the Muslim community.

4. Imām 'Alī's (a.s.) Reaction to Destructive Criticism

One point that must be understood at the end of this discourse is Imām's (a.s.) sagacious reaction to criticism. Taking his conduct in encountering criticism and the objections of three main political opposition trends, i.e., *Nākihīn* (covenant breakers), *Qasībīn* (deviators), and *Māriqīn* (transgressors) into consideration, indicate that although he formally and practically asked people to express their criticism, he did not allow the seekers of power, the spiteful, and the plotters to tell and write whatever they wished in order to achieve their political goals on the pretext of criticism.¹

5. Adherence to Truth, rather than to Personalities

However high people soar towards the truth, the possibility of their eventual deviation can never be negated. Therefore, it is important that people, in following the personalities, to notice this fact, and never consider human beings as 'absolute'. Paying attention to this issue and other enlightening teachings of Imām 'Alī (a.s.), should be regarded as the most fundamental guidelines of that holy Imām in rectifying the general culture of the public. It is obvious that in political and social trends, most deviations that occur, originate from absolutism in regards to figures and the notion of 'personalism' in taking stances.

Imām 'Alī (a.s.) used to warn people that personalities, however great, noble, popular or trustworthy they may be, cannot be a criterion for distinguishing truth from falsehood. He tried to get the society to a stage of awareness, understanding of stances and criteria and cultural consciousness, that people would measure personalities and their stand by truth and to see the truth as a criterion for getting to know personalities, and not the other way round.

1 *Leadership in Islam*, M. Muḥammadi Rayshaki, p. 391-418.

Three: Economic Policies

The people who stood up against 'Uthmān's policies proclaimed that the reasons for their uprising was economic disorder, the caliph's excessive open-handedness, unnecessary spending, negligence of people's livelihood and dishonest use of the Public Treasury.

In such an environment, Imām 'Alī (a.s.) from one side stressed on the issue of production, and from the other, gave priority to the regulation of the market, and to conclude, he paid close attention to the distribution of the Public Treasury, rejecting any kind of discrimination. Perhaps this was Imām's most difficult position.

The principles of the policies of Imām 'Alī (a.s.) in economy can be specified as follows:

1. Promotion of Work Ethos

Paying attention to work and endeavor occupies a high status in the teachings of Imām 'Alī (a.s.). From his (a.s.) point of view, economic poverty is caused by the culture of lassitude, inactivity, laziness and incapability. A society replete with cheerfulness, full of positive movement and dominated by the culture of work will not be inflicted by poverty which is the origin of many spiritual, material, individual and social maladies. Imām therefore highly emphasized the necessity of working and striving, regarding work, as an act of worship and striving for the improvement of living condition, as taking steps towards God Almighty.

2. Agricultural Development

Land is the source of life. According to Imām 'Alī (a.s.) people who possess land and water and at the same time suffer from poverty are far from Divine Mercy and deprived of God's support. Imām 'Alī (a.s.) emphasized reviving the land and highly recommended the development of farming as a means of eliminating poverty from the society. He would ask people to engage in the prospering and developing of lands. Above all this, he regarded paying attention to the agriculture as a touchstone for evaluating the governments and their efficiency in rulership. He considered agricultural development

as among the main duties of the administrators and commissioned the troop commanders to defend the farmers' rights.

3. Development of Crafts

Due to its regional conditions, the society in which Imām 'Alī (a.s.) had set up his government did not have the qualifications for the development of crafts and industry. However, according to traditions quoted from him, he (a.s.) placed great importance on crafts, using the term 'treasures' for such professions. Imām 'Alī (a.s.) enjoined his administrators to seriously support the artisans and he encouraged craftsmen to take utmost care regarding the production of well-made goods and never sacrifice a product's quality' for the sake of speed in its production.

4. Development of Trade

In early Islam and also during the time of the government of Imām 'Alī (a.s.) trade played the most important role in the society. As a result, from one side he would encourage the trade prosperity, and on the other side he would stress on supporting the merchants within the governmental structure. He would also explain how to practice trade, how merchants were to deal in transactions, and in what manner trading had to be performed.

5. Direct Supervision of the Market

The market presents the outcomes of the economic endeavors of a society. Transactions take place in the marketplace, and the businessmen are somehow directly associated with people. The well-being of the market would not only lead to healthy transactions, but also to people's proper use of the process of economic struggles and endeavor for daily sustenance. Without doubt, the first loss due to abnormality of improper relations in market transactions would be primarily sustained by the people.

Due to the importance of the market and its great impact on the economical situation of the people and their livelihood, Imām 'Alī

(a.s.) himself directly supervised the market and the quality of the transactions made there. He (a.s.) would go to the markets of Kufa every morning and, as the narrator expresses, 'like a children's teacher', instruct the traders to observe piety and avoid shortchanging, defraud, lying, deceiving and oppressing the customers. The narrations that report this direct supervision are very interesting and instructive to read. The Imam (a.s.) would shout among the Muslims, enjoining them not to practice fraud and hoarding, to be fair and honest in offering the goods as they really were, not to pretend genuineness, to treat the customers in a well-disposed manner, not to humiliate the seller when they are buying goods and not to overestimate their own goods when selling them.

All of these admonitions, warnings and instructions of Imam (a.s.) that were given to the tradesmen in regards to the practice of honesty, justice, human disposition, dignity and magnanimity, are all worth paying attention.

6. Fair Levying of Taxes

Rulership according to Imam 'Ali (a.s.) is for the sake of people and the establishment of their rights. That is why a part of the government's financial needs must be met by the people who benefit from the government, and are engaged in producing and trading under its protection. It is for such reasons that taxes are levied in all ruling systems, although by different methods of collection and inclusiveness. In the view point of Imam 'Ali (a.s.), while the levying of taxes and the government's responsibility in receiving these taxes from people are stressed, the type of approach towards taxes, why they should be levied, how they must be collected are of particular importance. According to him, having trust in people, emphasis on not creating problems for them and also drawing people's attention to the status of taxes are very important.

In an instructions to one of his administrators, Imam 'Ali (a.s.) states: "Never use the whip and never put the people under pressure for collecting taxes." The administrator said, "In that case I will return the same way I had gone [to collect taxes], because the people

will not give me anything." Imam (a.s.) replied, "Even if it happens so."¹

A glance at the teachings of Imām 'Ali (a.s.) in this respect shows that the tax organization and its agents are bound to win the people's trust, and to observe Islamic morality and religious behavior, while they are trying to be alert and careful in safeguarding the Public Treasury and vigilantly learn about the problems of taxation.

7. Not Delaying the Distribution of Public Assets

Imām 'Ali (a.s.) never approved the blocking of public assets in the state's treasure; he would rather try to deliver them to the needy immediately. Imām's (a.s.) code of conduct indicates that he would not tolerate the delay of its distribution even for one night. He firmly believed that what rightly belonged to the people had to be delivered to them as soon as possible.

8. People's Equal Enjoyment of Public Assets

The equal allocation of the public assets among all Muslims was one of the policies in the government of Imām 'Ali (a.s.). This was contrary to what had been practiced in the years previous to his reign and it was therefore very hard for the well off people and those that benefited from the government and were the influential of that time to accept it. In Imām's view, the skin color of a Muslim, his tribe, ancestors and their social status did not make any difference in their portion of the public assets. Arabs and non-Arabs, the *muhājirīn* (migrants) and the *Anṣār* (supporters), black and white and even the freed slaves and their former masters were equally treated and all enjoyed equally from the public incomes.

9. Provision of Basic Needs of Life for all

The general trend of the economic policy of Imām 'Ali (a.s.) is to struggle against poverty and eradicate it from the Islamic society. His (a.s.) guidelines in this respect are very interesting and thought-provoking. He insists that the hunger and poverty of a group is

¹ .See 3/8, h. 208.

caused by unlimited exploitation by another group and the squandering of the wealthy:

مَا جَاعَ فَعِيرٌ إِلَّا بِمَا مَنَّ بِهِ فَخِيرٌ

"A poor person would never go hungry except by that which a rich one enjoys (and he is deprived of it)."¹

The Islamic government is bound to prevent the undue accumulation of wealth in the hands of the powerful, and try to eradicate the means of any exploitation by the rich, and with constant attempts and accurate planning assist the poor to meet their basic needs of their lives. In that short period of his (a.s.) ruling and despite all the clashes, intrigues and hindrances, he made Kufa reach such a condition about which he proclaimed:

مَا أَصْبَحَ بِالْكُوفَةِ أَخَذٌ إِلَّا نَاجِيًا إِنْ أَصَابَهُمْ عَنَرَةٌ لَيَأْكُلَ مِنَ الْبُرِّ وَيَجْلِسَ فِي الظِّلِّ

وَيَشْرَبُ مِنْ مَاءِ الْفُرَاتِ

"All in Kufa are now enjoying ease and comfort. The most inferior in status among them has bread, can sit under shelter and drink from the water of the Euphrates."²

Imam's (a.s.) recommendations to his administrators for paying attention to the lower classes of society and the 'low-income stratum' are extremely astonishing. He does not tolerate the destitution of a Christian whom the rich benefited from and now in his old age had been abandoned³ and commanded his men to meet his needs through the Public Treasury. He (a.s.) also ordered his governors to search all corners of the society to identify the poor and needy and to save them from the claws of poverty.

10. Prohibition of Giving Gifts from the Public Assets

Governors are the trustees of the people and what they have at their disposal is a trust in their hand. Government administrators do not have the right to give away gifts from the government's assets on

1. See 5/ 1 h. 247.

2. See 5/ 1 h. 249.

3. See 5/14, h. 250.

various occasions and for different reasons. Imām 'Alī (a.s.) considers such treatment of the Public Treasury, as a form of tyranny:

جودُ الرِّوَايةِ بغيءُ المُسلمينَ جَوْرٌ وَ خَنْزٌ

"The generosity of the administrators with the public assets is a tyranny and a betrayal."¹

11. Prevention of Granting Privileges to One's Kin

We said earlier that from the viewpoint of Imām 'Alī (a.s.) what is at the disposal of the governors and administrators is entrusted to them and they are allowed to use these assets only for administering and rendering services. They do not have the right to allocate certain privileges or provisions to specific group of people. The children and close relatives of political and social dignitaries in Imām 'Alī's (a.s.) government and also his own children and relatives did not enjoy any particular privileges. Moreover, in order to set an example for others, the Imām (a.s.) showed more sensitivity towards his friends and kin and was harder and stricter on them in using the public assets.

12. Economization with Public Assets

As previously mentioned, the Imām's policy in spending public assets, how the administrators should use them and how the Public Treasury should be spent, is very remarkable and instructive. In order to draw the attention of the administrators to maximum economization in [spending] public incomes and preventing them from extravagance, the Imām (a.s.) asked them through a decree to observe frugality, even in writing letters to him:

اَوْقُرُوا أَقْلَانَكُمْ ، وَ قَارِبُوا بَيْنَ شَطْرَيْكُمْ ، وَ احْبِسُوا حَتَّى تُصَوِّلَكُمْ وَ اقْصِدُوا

قَصْدَ الْمَعْنَى وَلِيَانَكُمْ وَالْإِكْتِزَ ، فَإِنَّ أَمْوَالَ الْمُسْلِمِينَ لَا تُجْبَلُ إِلَّا بِمِيزَانٍ

"Sharpen your pens and reduce the space between lines; eliminate needless and useless things when writing to me,

1. See 5/14, h. 262

concern yourself solely with the meaning and beware of verbosity in writing, for the Muslim public treasury does not tolerate any loss."¹

It is clear that when an administrator hears about so much carefulness in writing letters, he would no longer give lavish banquets, ride costly horses, or try to achieve more and more welfare for himself through public assets.

Imām's personal economy and thrift in spending the public treasury is also extremely astounding. He would not even use the lantern that belongs to the public treasury when responding to those people who came to him at night for personal purposes. Along the same line is the thought-provoking and instructive story of Ṭalḥa and Zubair who went to Imām 'Alī (a.s.) to discuss their personal problems while he was taking care of affairs of the public treasury. He turned off the light which belonged to the public treasury and had another lantern brought in, unwilling to use the public belonging for personal purposes even for a few moments.²

Four: Social Policies

In social issues, the government of Imām 'Alī (a.s.) has also very firm and strong foundations, methods, and positions. The texts recounting the dimensions of his social policies are insightful and noteworthy. Based on these texts, Imām's principles of social policies can be recounted as follows:

1. Social Justice

Justice is the firmest, most pivotal, comprehensive and fundamental issue of the policies and rulership of Imām 'Alī (a.s.). The sacred name of Imām 'Alī (a.s.) is so intertwined with justice that his name reminds us of justice and justice reminds us of him. Justice always prevailed in Imām 'Alī's life (a.s.) to the extent that he sacrificed his life dying a martyr's death in the way of establishing justice and spreading equity.

1. See 3/16, ḥ. 282.

2. See 5/16, ḥ. 281.

We emphasized the above point in order to ascertain that the only government that can claim to have followed the example of the government of Imam 'Ali (a.s.) and his way of conduct (*sifa*) is a government whose authorities attach more importance to justice than anything else and spare no efforts in spreading justice and the development of equity, not merely in words and speech—which is the top motto of many claimants today— but in action, behavior and in relations with people of all levels of society. Such justice is as rare as an elixir. Only a government that does not sacrifice justice in favor of expediency, by means of interpretation and justification, can indeed claim the establishment of justice.

In the government system of Imam 'Ali (a.s.) and in the teachings of that '*manifestation of justice*', there is no expedient, higher than the establishment of justice. The only ruling system that can claim to be a follower of Imam 'Ali (a.s.) is that which gives priority to justice over interests and insists on implementing it, and despite the hubbub and troubles, aims at holding a permanent rule over the 'hearts' rather than a transient rule over 'bodies', which is the result of giving preference to unfounded and vain interests.

2. Safeguarding People's Rights

The psychological factors in the people's support of governments are as numerous as their different spiritual needs. One of the most important factors of public support is the safeguarding of people's rights by that government.

One of the most important factors that contributes to securing the content of the masses is how the government views them and itself, whether it regards them as its slaves or as its masters and guardians, or whether it considers the people as possessing legitimate rights and itself only as their trustee, agent and representative. In the first case, whatever service a government may render to the people is nothing more than the care an owner would take of his animal. In the second case, the service presented is like the act of a loyal trustee fulfilling his duty. Among the foremost conditions of securing the confidence and goodwill of the people is the state's acknowledgement of the genuine rights of the people and the avoidance of any kind

of action that implies the negation of their right of sovereignty¹

In a scholarly analysis, the Martyr Murtada Mutahhari (may God sanctify his soul) believes that one of the main reasons for inclination towards materialism in the recent centuries is the dangerous and misleading teachings which imply that responsibility towards God necessitates no responsibility towards the masses, and that 'God's rights' substitutes 'the rights of the masses' and the right of national sovereignty is equivalent to Godlessness.

At the dawn of the modern age a movement against religion was formed in Europe, which also more or less affected other regions outside of Christendom.

This movement was inclined towards materialism. When we examine the causes and roots of this movement, we discover that one of them was the inadequacy of the teachings of the Church from the viewpoint of political law. The Church authorities and some European philosophers developed an artificial relationship and association between belief in God on one hand and stripping the people of their political rights by despotic regimes on the other. Naturally, this led to the assumption that there is some necessary relation between democracy and atheism, and that we should either choose the belief in God and accept that the right of sovereignty was bestowed by Him upon certain individuals who have no superiority over others, or deny the existence of God so as to establish our right as masters of our own political destinies.

From the point of view of religious psychology, one of the causes of the decline of the influence of religion is the contradiction created by religious authorities between religion and a social need, especially at a time when that need expressed itself strongly at the level of public consciousness. Right at a time when despotism and repression had reached their peak in European political life and the people were thirsting, longing for the ideas of liberty and people's sovereignty, the Church

1. Shahid Murtada Mutahhari, *Sayr dar Nash al-Balaghah*, (Glimpses of Nash al-Balaghah), p. 118

and its supporters made an assertion that the people had only duties and responsibilities towards the state and had no rights. This was sufficient to turn the lovers of liberty and democracy against religion and God in general and the Church in particular.

Thus mode of thought, in the West as well as in the East is deeply rooted in ancient times...¹

Based on this dangerous way of thinking, people have no right against the leader; and authority and religious leadership means taking away people's socio-political rights, and in short, leaders are masters and people are servants! It is obvious that the government that is run on this basis lacks popular support and the leader who has this kind of belief about people's rights would not enjoy people's consent and support.

The Mutual Rights of the People and Leadership

From the viewpoint of Imam 'Ali (a.s.) the right of the political leader of the society within this doctrine does not conflict with the rights of the people, but in fact his right is dependent on securing their rights and the people are bound to obey and protect the leader only if their rights are secured within the system under his rule.

In this respect, Imam 'Ali (a.s.) says:

أَمَّا بَعْدُ، فَقَدْ جَعَلَ اللَّهُ سُبْحَانَهُ فِي عَقْلِكُمْ خَقًّا يَرِثُ أَمْرَكُمْ، وَلَكُمْ عَلَىَّ مِنَ الْحَقِّ يَنْتَلِ الَّذِي فِي عَقْلِكُمْ، فَامْلِكُوا أَوْسَعَ الْأَشْيَاءِ فِي التَّوَضُّعِ وَأَضْيَكُهَا فِي الشَّحْبِ، لَا يَجْرِي لِأَحَدٍ إِلَّا جَرَى عَلَيَّ، وَلَا يَجْرِي عَلَيَّ إِلَّا جَرَى لَهُ

"Now, God Almighty has given me rights over you by giving me the authority over your affairs, and you too have a right over me the same as my right over you. A right is the vastest of things in description, but the narrowest in equitability of action. It does not apply in favor of any person unless it also applies against him and it does not apply against a person unless it also applies in his favor"²

1. Ibid. p. 114

2. See, 4/2, p. 305.

In another statement he (a.s.) mentions the mutual rights of the people and the leader as follows:

حَقُّ عَلَى الْإِمَامِ أَنْ يَحْكُمَ بِمَا أَنْزَلَ اللَّهُ وَأَنْ يُؤَدِّيَ الْأَمَانَةَ، فَإِذَا فَعَلَ مَحَقُّ عَلَى
النَّاسِ أَنْ يَسْمَعُوا لَهُ وَأَنْ يُطِيعُوا، وَأَنْ يُجِيبُوا إِذَا دُعُوا

"It is incumbent upon the leader (*imam*) to rule according to what God has ordained and to hand over the trust. Once he does so, it is incumbent on the people to accept his words, obey his commands and respond to him when they are summoned."¹

In this discourse, not only is the leader's right dependent on fulfilling the rights of the people, but the right of leadership (*imamah*) and authority (*wilayah*) is also considered as an *entrusted right*.

Throughout history, the safeguarding of people's rights has never passed beyond being a mere slogan; rather, it (slogan) has always been a means of violating people's rights and suppressing the truth.

Within the history of Islam, after the era of the holy Prophet (s.a.w.), the time of Imām 'Alī (a.s.) was an exception in the establishment of social justice, expansion of equity and the fulfilling of people's rights. Unfortunately, people could not take the best advantage of this valuable opportunity as a result of the disturbances and turmoil. This in fact was an injustice which was done to his ruling. In this regard he (a.s.) has said

إِنْ كَانَتْ الرُّعَايَا قَبْلِي لَتَشْكُرُو حَيْفَ رُعَايَا وَأَنْسِي الْيَوْمَ لَأَشْكُرُ حَيْفَ زَيْبِي

"If the people prior to my era complained of the injustice of the rulers, then indeed today I complain of the injustice of my own people."²

It so happened that Imām 'Alī (a.s.) hastened to meet his Almighty Lord with a heart, burdened with sorrows. Justice also departed with his departure and once again there were governments and the oppression of the masses and violation of their rights!

1. *Kanz al-'Ummal*, vol. 3, p. 764, h. 14313.

2. *The Encyclopedia of Amir al-Mu'minin*, vol. 9, p. 408-419 h. 4748 & 4749.

It is up to us in this present time to take an example of what occurred in the past in order to prepare the ground for the establishment of social justice.

3. Development of Legitimate and Constructive Freedoms

Freedom is the first step on the path of the actualization of justice and development of respect for the rights of others. However, this freedom is to be constructive rather than destructive, like freedom from internal and external bonds, or as the Holy Qur'an puts it, deliverance from 'heavy burdens'.

يُخَيِّرُهُمْ أَصْرَهُمُ وَالْأَعْلَالُ الَّتِي كَانَتْ عَلَيْهِمْ

"He releases them from their heavy burdens and from yokes that are upon them."¹

The Messengers of God were the heralds of freedom and advocates of liberty. Imam 'Ali (a.s.) considered the philosophy of the Prophetic Mission (*hi'ba*) as a deliverance of the human beings from their bonds and their ascension to the highest peaks of glory and worshipping of God Almighty.

إِنَّ اللَّهَ - تَبَارَكَ وَتَعَالَى - بَعَثَ مُحَمَّدًا مَلِيًّا مِنْ رَبِّهِ بِالْحَقِّ لِيُخْرِجَ عِبَادَهُ مِنْ

عِبَادَةِ عِبَادِهِ إِلَى عِبَادَتِي وَمِنْ رُلَايَةِ عِبَادِهِ إِلَى رُلَايَتِي

God, the Blessed and the Exalted, sent forth Muhammad (s.a.w) with the truth, to bring forth His servants from serving them to His serving, and from the authority (*wilayah*) of His servants to His Authority.²

According to the teachings of the school of Imam 'Ali (a.s.) all human beings are free and should never be entrapped into slavery to anyone or take part in the enslavement of others. It is clear that what forces people to be slave to the powerful and entraps them into servitude to others, is their internal bondage to their own whims and carnal desires. Those who are internally liberated and have cut off their bondage of desires and those who have accepted servitude to

1 Qur'an, 7:157.

2 See 6/7, p. 306.

God and have deemed their status too high to fall prey to obedience to others like themselves, would never give up their independence and do not accept slavery. It is only a person like this that deserves to be emancipated. Imām 'Alī (a.s.) says:

مَنْ مَاتَ بِشَرَايِطِ الْعِبَادَةِ لَعَلَّ لِلْبَيْتِ.

He who fulfils the requirements of servitude [to God] is worthy of emancipation.

The conditions of servitude includes submission to God as His servant and acceptance of Divine law, which leads to real independence, freedom and liberation, and evading this is in fact returning to slavery, even if it may appear to be freedom.

4.To Care about People

Caring about people and valuing and respecting all is a sublime manifestation of social policies in Imām 'Alī's (a.s.) ruling. In his (a.s.) view, people should be treated with compassion and kindness, and rulers must respect people, their perspectives and their principles. Politicians in other governments mostly try to satisfy the 'influential' and the powerful, or in other words, the elite in the political circle, even if it leads to the dissatisfaction of the masses.

Contrary to this policy, Imām 'Alī (a.s.) has stated:

فَإِنْ سَخَطَ الْعَامَّةُ يُجِبُّ بِرَضَى الْخَاصَّةِ وَإِنْ سَخَطَ الْخَاصَّةُ ، يُنْقَرُ مَعَ رَأْيِ

الْعَامَّةِ

Verily, the discontent of the general public harms the content of the elite, and the discontent of the elite is pardoned with the content of the masses.²

Imām 'Alī (a.s.) recommended the administrators to be kind to people, to maintain direct relations with them, have personal meetings with them and be informed of their problems. The Imam would say "People have mainly suffered hardships, endured pains

1. See 6/3, p. 310.

2. See 6/4, p. 317.

and have been oppressed. Therefore, if they ever find a chance to express their sufferings and pains, they may speak coarsely." He would hence advise his administrators to tolerate people's rough language, occasional ill-temper, bitterness and unseemly reactions, never to get angry at them and treat them with a smiling face and nice words, and if they found out that blunders were committed secretly and away from public's eyes, they should not make any enquiries about them.

Imām 'Alī (a.s.) tried to maintain the people's relationship with the state as candid, transparent and far from any ambiguity. He would therefore enjoin administrators to sincerely try to remove the grounds for people's suspicion towards the state, and if some hoodlums, would by commotion and hubbub, accuse the administrators of violating people's rights, they should try to elucidate the reasons for their actions with honesty and meet them with clear explanations and never leave any doubts about the affairs of the state in the people's minds. In reality, this is an indication of the value of people and their significance in the perspective of Imām 'Alī (a.s.).

5. Protecting the Oppressed

Imām 'Alī (a.s.) believed that restoring the rights of the oppressed from the oppressors was a 'Divine covenant'. He (a.s.) therefore stressed on helping the oppressed and insisted on fighting against the oppressors. Helping the oppressed and fighting the oppressors were among the last instructions bequeathed to Imām Hasan (a.s.) and Imām Husayn (a.s.) and to all those who would hear the Imām's testament, throughout history.

Imām 'Alī (a.s.) seized every opportunity to promote the culture of fighting against oppression, protecting the oppressed, seeking help from people to carry out social reforms and to make social links and relations.

He (a.s.) would say:

أَيُّهَا النَّاسُ! أَعْيُودِي عَلَى أَنْفُسِكُمْ وَأَيُّمُوهَا لِأَصْفَرِّ الْمَطْلُومِ مِنْ ظَالِمِي، وَلَا تَوَقَّفُوا

الظَّالِمِينَ بِحِرَامَتِهِ

"O People! Assist me against your desires. By Allah, I will take revenge for the oppressed from his oppressor and I will control the oppressor by holding his harness."¹

Stories of the practical assistance and support of the oppressed by such a paradigm of justice are examples to ponder on and are very instructive for those who claim to be followers of this noble figure of Islam.

6. Setting up a Complaints Box (Baytul Qinas)

The leader of the fighters against oppression who tried in every way possible to support the oppressed and to take vengeance on their behalf, would certainly spare no efforts in this way to see into the complaints of the oppressed.

However, how should the oppressed have their complaints heard by the rulers? It is evident that subordinates are mainly not able to get near to the ruling system, let alone to bring up a case or raise a complaint. Many a time it has so happened that when the complaint of an oppressed person was expressed, it was responded reversely, i.e., the one who should have been reprimanded has been promoted and turned into a complainant against the very person who had complained against him. In order to remove such difficulties and solve the problem of directly expressing the complaints and pleading for justice, as much as possible, Imām 'Alī (a.s.) set up a station called '*baytul -qinas*' (complaints box) so that the people, the oppressed, and everyone who had a problem and was unable to bring it up, could write his complaint and place it there, to inform Imām 'Alī (a.s.) about it. Imām himself called out among the people that anyone who had a case to bring up and did not want anybody else to know about it and in order to be immune from being identified, should write down his inquiry and drop it in the complaints box. Seemingly, this is the first step in history towards connecting people to the ruling system.

1. See 5/11, p. 349.

7. Attempts to Create Empathy and Unity in the Society

The leader is the link between different sections of the society and the leadership and he is also the axis of struggles, movements and activities. The existence of various ideas, tendencies and trends in a society is natural and the concept of oneness in ideas and principles in all strata and levels of society is totally incorrect and unrealistic. Therefore, various trends, groups and possessors of different ideas must seek for unifying ways to rescue the society from disunity, and while approving the multiplicity of ideas try to hold on to convergence in sublime and transcendent principles. It is the leadership that plays the most significant role in this respect. Imam 'Ali (a.s.) strongly emphasized the necessity of unity and empathy in society.

He (a.s.) considered solidarity as a means for the survival of governments and differences as the cause of its falling, and hence he strongly emphasized the former. Parts of the sermon called (*Khutbah al-Qaṣī'a*) are regarded as among the most instructive and awakening doctrines of the government of Imam 'Ali (a.s.). He would himself do his best in this direction, to recognize the roots of differences and how to achieve solidarity and empathy, and he would overlook his inalienable rights so as the community would not burn in the fire of differences. He would say:

لَيْسَ رَجُلٌ - فَأَعْلَمُ - أَحْرَضَ حَلَّ خِلافَةِ أُمِّي مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَالْفَيْتِ مِنِّي

"Know that no one is more desirous and concern for the unity and concord of the community of Muhammad (s.a.w.) than I am."¹

Imam stressed the unity and regarded empathy and the removal of tension necessary to the extent that he forced his judiciary to avoid enforcing a ruling that incites disunity and might disturb the solidarity of the society. Imam had frequently warned that if the faithful were disunited and gave up unity and solidarity, falsehood would definitely dominate over them.

¹ See 6/14, p. 760

Five: Judiciary Policies

The Judiciary is the main pillar of a ruling system. Correct and lawful judgments play the greatest role in protecting a society's well-being and stability. Doctrines of the government of Imām 'Alī (a.s.) indicate that he was particularly attentive to the Judiciary. Texts and documents concerning Imām 'Alī's (a.s.) judgments as well as his recommendations and emphasis in this respect are abundant and most inspiring. What is stated here, in this volume, can also be very enlightening for judges and Judiciary officials.

The principles of Imām 'Alī's (a.s.) policies for judgment can be mentioned as follows:

1. Appointment of Qualified Judges for Juridical Posts

A judge is without doubt the main element of judging and plays the most significant role in the Judiciary establishment and in restoring people's rights and battling against oppressions and irregularities. In judicial practice, the more steadfast, morally healthy, pure, stronger and the more unbending in action a judge is, the more efficient, organized, and well-founded his judgment will be. Thus, Imām 'Alī (a.s.) would enjoin Mālik to select the best judges for the act of judgment; those who would not put the people under pressure and are not obstinate and adamant in their judgment or easily fall into blunders. They must be intelligent, deeply insightful, protected from falling prey to misconceptions, patient and forbearing, so that confusions and conflicting turmoil would not affect and change them.

2. Providing for the Financial Needs of the Judges

Needs and necessities of life can neither be forgotten nor passed by negligently, even those people who are ascetic and abandon the world, have the responsibility of running a household, they will also encounter certain worldly demands in their lives. The natural needs of one's family are neither forgettable nor are to be ignored. It is in this respect that Imām 'Alī (a.s.) advises Mālik al-Ashtar to select the best judges for practicing judgment, and to provide the best and most suitable livelihood for them so that the judge in his judgment never looks to other people's hand and for worldly gains and

fulfillment of his needs is not seduced into corruption, and thus, a person or a system that must safeguard the society against corruption does not fall into it.

3. Job Security for the Judges

The judge passes a judgment and obviously by his decisive judgment offends some people. There are very few people who would submit to a verdict against them and are not discontented. It is also evident that the violators and lawbreakers are not always from among the lower class of society, nor do clashes and conflicts always take place among them. In fact, it can be said that the upper class commit most of the law breaking and many conflicts do occur among them, and they are those who exert influence and are involved in the political affairs of the society. If a judge does not feel at ease while judging these people and does not see the judiciary and legal system as supporting and assisting, he might hesitate while passing a judgment and back down in restoring rights.

In the ruling system of Imam 'Ali (a.s.), qualified judges enjoy an elevated status. In his outstanding instructions to Mālik al-Ashtar, after giving him advise to select the best judges for judgment, Imam 'Ali (a.s.) enjoins him to station the judges near himself in such high position that nobody, not even his own close associates, would harbor any criticism against them to him. It is worth noting that the Imam (a.s.) then draws his attention to the evil doing of the ill-natured, to show that the selfish would often misuse their closeness to him (as a governor) against the judges, in order to reap worldly gains and escape punishment.

4. Observing the Manners of Judgment

The judge occupies a highly distinguished position and his duty is the restoring of rights and firm judgment. A judge is not himself one side of a lawsuit and what he says is most decisive in all disputes. He has to observe the rules of judgment with care. The teachings of Imam 'Ali (a.s.) in this regard are highly attentive.

He (a.s.) would warn the judges against discriminating between clients, enjoining them not to be suspicious of either of the litigants, offend people with tough language and authoritarian speech, make decisions when angry, speak out of whim, underestimate the tribunal,

behave in a way that the inferiors become disappointed of justly achieving their rights and that they should lay aside avarice, maintain their dignity in the court sessions. He (a.s.) discharged one of his companions from his judicial post, and when he asked for the reason his removal, the Imām replied as follows:

إِنِّي رَأَيْتُ كَلَامَكَ يعلو علَى كَلَامِ الخصمِ.

"I saw that you speak more loudly than your claimant does."¹

5. Close Supervision over the Actions and performances of Judges

Judges are the upholders of the society's interests and the judiciary system is responsible for its security. The interest of a society is more than anything else dependent on the judiciary's soundness. Therefore, as the Authority of the affairs (*wali al-amr*) of the Muslims, Imām 'Alī (a.s.) felt himself responsible for the Judiciary's function and did not content himself with admonishing the judges and giving lectures and merely warning them, rather, he would personally supervise their function and sometimes would even see into the way they issued their verdicts. Due to the important role of the judiciary in the welfare of a society and the correction of social problems, he (a.s.) would use any possible chance—despite his heavy responsibilities and numerous tasks—to call on the 'Platform of Judgment' (*dakhatul qadd*) in person and would practice judgment himself so as to present a right pattern for judgment to the people and the judges.

6. Unifying Judicial Procedures

Among the things that the Commander of the Faithful (a.s.) would emphasize, was the consistency of judgments, or in other words, '*unity of judicial procedures*' in judgments. If people notice that judges make different judgments in similar cases, their prompt reaction would without doubt be mistrust in the judiciary and disbelief in the legitimacy of the judgments. Imām insisted that

¹ See 8/4, p. 421.

difference in judgments would disrupt the establishment of justice and create disunity in the society. He enjoins then the judges to discuss and consult with each other concerning the things they disagree on, in order to achieve a consensus, or else take the issue to the leader and submit to his verdict. This means that it is in fact the responsibility of the leader to create a unity of judicial procedure in all judgments.

7. Equality of All before the Law

Imām 'Ali (a.s.) stressed the equality of all people in the implementation of rulings. In his (a.s.) system of ruling, all people are equal before the law, and the Judiciary enjoys such a high status and firm station that it can execute the law for all people, and people must also submit to the verdicts of the judges and the judiciary irrespective of their social status. In his doctrines, Imām stressed on this equality and, despite his greatness, reverence and lofty status in his knowledge and action, he would humbly stand before his state judiciary and answer to the questions of his own appointed judges. Doing so, he was indicating the importance of the judiciary system and safeguarding the station of judgment and practically protecting people's rights so as to set an example for all people and for future generations.

8. The Status of the Interests of the Islamic State in the Issuing of Verdicts

We previously mentioned that Imām 'Ali (a.s.) never sacrificed truth for interests and never took a stand for the sake of specific interests. He was a leader, leader of the people and a protector of the state and at the service of all. He therefore placed the highest value and significance on the most superior expedience, which was the protection of the state that belongs to the people and is at their service.

Imām emphasizes that in judgments the state's interests should be taken into consideration. In his (a.s.) system of government, nothing can hinder the carrying out of the genuine laws of Islam in the Judiciary, nevertheless the state's interests have a special status in the implementation of laws. In one case, due to certain social, cultural and political circumstances and also the people's particular notion of

the Divine law, Imām identifies judgment based on genuinely fixed Islamic rules as disuniting and its execution as detrimental to the foundation of the government. Therefore, he did not permit any judgment to be made on that basis in order to prevent the society from falling prey to disunity. This is why he ordered Shurayh the following:

إنهـي بـيـا كُنت تَقْضِي ، حَتَّى يَجْمَعَ أَمْرُ النَّاسِ

Judge as you have been judging (before), so that the affairs of people are set together and organized.

Six: Security Policies

An insecure and chaotic society is more like a lawless jungle than being a human society. From the perspective of Imām 'Alī (a.s.), a society devoid of peace and security is the worst place to be. Imām (a.s.) regards the restoration of peace and security to the society as among the most important reasons for his acceptance of government and he was therefore highly concerned with security. His principles and procedures for security policies and his attempts in maintaining security among his people are listed as follows:

1. Establishing an Efficient Intelligence System

Although in Imām 'Alī's (a.s.) code of conduct (*sīra*) no reference is made to an establishment entitled 'intelligence organization', yet there are various texts concerning intelligence missions and the measures taken by him in his ruling days on the basis of reports gathered secretly. These all suggest that Imām's government enjoyed an efficient and vigilant establishment. Secret investigations and collection of various reports in relation to internal security, all sorts of military information and the behavior of administrators were the major responsibility of this organization. Unfortunately, there is nothing in hand of the details regarding the above-mentioned organizations, but through the outcomes of Imām's decisions and the way he made them, it is clear that such an establishment existed. This organization can be regarded as one or even more than one intelligence systems.

2. Détente (Removal of Tension)

Trying to create changes in the thoughts and the positions of the enemies was among the valuable doctrines of Imām 'Alī (a.s.). The antagonism of many enemies, was rooted in their unawareness and lack of knowledge of Imām's stances and the methods and the reasons behind them. Imām insisted that attempts had to be made on the correction of thoughts and then the change of positions of the opponents. In his own words the reform of the enemy (*istislāh al-'a dā'*) [into friends] must be carried out as a procedure and method in the policies of the government.

Imām views conciliation with the enemy, rectifying their thoughts and correcting their positions as the utmost form of deep and far-sightedness, and stresses that it is much easier to transform the enemy's ideas and stances by means of good speech and nice treatment than by drawing the enemy to the battlefield, as the former approach will be effective in reforming the enemies [to friends] and compelling the evil doer enemies to do good. All this implies that Imām had pursued the policy of 'détente' (removal of tension), in order to transform the enemy into a friend, emphasizing the eradication of tension and an intelligent compromise with the enemy, as an effective means of establishing internal security

3. Vigilance and Timeliness

Besides stressing the policy of "détente (removal of tension) and moving towards a peaceful life and compromising with the enemy, Imām 'Alī (a.s.) also emphasized watchfulness and prudence in the face of the enemy. He also insisted that the believers should not underestimate the enemy, and should be especially alert before those who do not openly express their enmity. They should be prepared to encounter any unprecedented event at the right time, knowing that if they ever sink into oblivion, the enemy will never remain ignorant

4. Avoidance of Using Methods of Terrorizing and Spreading Fear

In his government, Imām 'Alī (a.s.) never resorted to the terrorization and spreading of horror against violators and opponents. He (a.s.) would not even employ the policy of terror, fear and the use of unlawful harsh actions against the violators of

security. He never confronted people on the basis of suspicion and probability and never punished the accused or the suspects who were charged with actions against the security of the state.

5. Adherence to Law in Dealing with Criminals

Imām 'Alī's (a.s.) system of government relied on law, and in all aspects it was the law and not the will of a person that ruled. He therefore, strongly emphasized adherence to the law and on law-centering in his doctrines. Thus, in his ruling system, torturing the accused and suspects was forbidden, and the criminals were never tortured or even offended. If anyone was proven guilty, they would be punished only according to the law. If the executor of the law deliberately or unintentionally violated the law in enforcing a verdict, he would be punished by way of retaliation (*qiyas*). When Imām 'Alī (a.s.) found out that his servant Qanbar had given three extra lashes when whipping a criminal, he ordered that three lashes be given to him in return as a *qiyas* [retaliation].¹

6. Tolerance towards Political Dissidents

Imām (a.s.) also never treated political dissidents with harshness. Tolerance in the diplomacy of Imām 'Alī (a.s.) was an inviolable principle, and this tolerance was so great that the opponents would dare to conspire. Imām 'Alī (a.s.) believed that tolerance with opponents would cut down their vehemence and divert them from creating turmoil and disorder. Accordingly, Imām did not confront the Khārijites, he tolerated their invectives and did not even cut off their rights from the public treasury, until they committed murder and jeopardized the security of the society. His confrontation with the plotters against internal security was proportionate to the extent of their intrigue and their role in the plotting. Sometimes he would exile them, at other times he would incarcerate them, and finally when other alternatives did not work, he would resolve the problem by military intervention.

1. See 7/10, h. 398.

Seven: Military Policies

Imām 'Alī (a.s.) was a gallant and courageous warrior. His challenges in battlefields and his superiority in combats are historically well-known. Furthermore, he was a keen sighted, sagacious and prudent army general.

It is very regretful that Imām 'Alī's (a.s.) rule, as short as it was, was mostly spent in internal battles against the conspirators. However, his code of conduct in these battles was full of doctrines in warfare, truly instructive, with many dignified acts worthy of him. Imām 'Alī's (a.s.) policies in warfare can be summed as follows:

1. The Importance of Military Training and Arrangement of Troops

We previously said that Imām 'Alī (a.s.) was the most gallant warrior in the battlefield. Having spent a whole lifetime in the battlefields, he doubtlessly possessed the most efficient and the highest of relevant experiences. Furthermore, he was matchless in his courage and gallantry, and also his knowledge of various tactics of warfare. Imām personally trained his troops and prior to any battle he would reiterate the major points of his training while arranging the troops and arraying the combatants. When the ambushes by Mu'awiya mounted up and the opponents accused him of lacking knowledge in war tactics, Imām said the following while complaining towards some of his companions:

وَأَمَدْتُمْ عَلَيَّ رَأْيِي بِالْبَصِيَّانِ وَالْجَدَلَانِ حَتَّى لَقَدْ قَالَتْ قُرَيْشٌ إِنَّ ابْنَ أَبِي طَالِبٍ
رَجُلٌ شَجَاعٌ وَلَكِنْ لَا يَعْلَمُ لَوْ بِالْحَرْبِ ۖ أَمِيرُهُمْ! وَمَنْ أَحَدُهُمْ أَشَدُّهَا
مَرَامًا وَأَمَدَمُ فِيهَا مَقَامًا مِثْلِي؟ لَمَدُّ نَهْضَتِ فِيهَا وَمَا بَلَغَتْ الْعِشْرِينَ، وَمَا أَكُنَا
فَدَنَزْتُ عَلَى الثَّنِيرِ وَلَكِنْ لَا رَأْيَ لِي لَا بِطَاعٍ

"Through disobedience and disappointment, you ruined my opinion to the extent that the Quraysh say that the son of Abi Talib is brave but lacks knowledge of war. How strange it is! Which one of them has been in battlefields more than I have been and experienced fighting and the battlegrounds more than I did? I was still in my teens when I entered the

battlefield, and now I am over sixty, but, he who is not obeyed does not have command of the situation.¹

In his military training of the troops, Imām 'Alī (a.s.) was not negligent of even the smallest details, such as: the troops should not part from their weapons, should use the right chance to launch attacks on the enemy, and should not stare into the enemy's eyes, the multitude of the enemy forces should not cast fear in their hearts, and that they should know what must be done at the time of defeat and how to withdraw tactically once defeated in war, and so on

2. Formation of Special Forces

The forces may vary in their morale, level of knowledge and the extent of ability and self-sacrifice, even though they are on one single battleground and with a shared intention. Scenes of confrontation also vary, with each scene demanding appropriate and competent fighters and warriors. Thus, one of the most outstanding features in Imām 'Alī's (a.s.) military policies is the formation of 'special troops' which Imām called the Forces of Thursday (*shurāḥ al-khamīs*).²

Imām 'Alī's (a.s.) most efficient, self-sacrificing and most accomplished warriors were recruited for the special forces. This unit was astonishingly competent, and the Imām employed them for special purposes and for specific battlefields. He (a.s.) addressed them in a sermon as follows:

أَنْتُمْ الْأَنْصَارُ عَلَى الْحَقِّ، وَالْإِخْوَانُ فِي الدِّينِ، وَالْحَقُّ يَوْمَ النَّاسِ، وَالْبَطَانَةُ دُونَ
النَّاسِ، بِكُمْ أَهْرَبُ الْمُدِيرِ، وَأَوْجَرُ طَائِفَةِ الْمُقْبِلِ، فَأَعْبِرُوا بِمُصَاحَبَةِ خَلِيفَةٍ مِنْ
الْعَشْرِ، سَلِيمَةٍ مِنَ الرَّيْبِ، فَوَاللَّهِ إِنِّي لَأَدْرِي النَّاسَ بِالنَّاسِ

You are the helpers of the Truth, brothers in faith, the shields on the day of tribulations and hardships of the time, and my confidants rather than other people. With your help, I will beat those who turn their back, and I look forward to the obedience of the supporters. So, help me with benevolence

1. *Nahj al-Balaghah*, Sermon 21. Also, see *The Encyclopedia of Amir al-Mu'minin*, vol. 7

2. See 9/2, [Forming of Special Forces].

devoid of fraud and free from suspicion, as I swear to God that I have a greater right to people than themselves.

The Special Forces, or those who are referred today as wise and skillful 'fundamentalists' and '*hizballāhis*' (members of the party of Allah) were next to the Imam and while criticizing and expressing their viewpoints about his policies, remained loyal to him in the most distressing situations and moments of his rule.

It seems that they were called the Forces of Thursday either because of their special features or due to their presence with the Imam (a.s.) with a special allegiance.¹ Asbagh ibn Nabāta was asked:

"O Asbagh! How were you named the 'Forces of Thursday'?"

He replied: "We guaranteed that we would sacrifice ourselves for him and he guaranteed victory for us."²

3. Strengthening the Troops' Morale

Without doubt, spiritual forces and mental power play a decisive and astonishing role in actions and all sorts of creativity. Imam therefore, greatly emphasized the importance of mental power, spiritual capability and increasing the chivalrous spirit in his combat forces. He tried through every possible means, to strengthen the morale of the armed forces in confrontation with the enemy and enhancing their steadfastness through uplifting their sense of chivalry. The Imam's speeches in this respect are highly thought-provoking and interesting.

The fiery speeches of Imam, his thrilling words, inspiring sermons, stimulating slogans, his attentive characteristics in that part of his life and his explanation to the combatants of their final station after life were all intended to provide and spread such elevated states of a spiritual mind.

Once having organized the combat forces, Imam would explain in a highly eloquent speech the shortness and undesirability of the worldly life in contrast to the excellence and everlastingness of the

1. *al-Nibāya*, vol. 2, p. 460.

2. *Majma' al-Baḥrayn*, vol. 2, p. 342.

Hereafter The impact of this, would, in many times, remain in the troops for a very long time. That is why for many of them their lives were intermixed with enthusiasm, self-sacrifice, valor and bravery, and their actions were amalgamated with their steadfastness, being unconquerable and daring when confronting the enemy

Creating the spirit of 'Martyrdom' among the companions of Imam 'Alī (a.s.) which was without doubt the outcome of his lofty sermons and teachings, is indeed wonderful.

Paying attention to the role of inculcation was also among the meaningful tactics of Imam 'Alī (a.s.) to strengthen the spiritual capabilities of his fighters (*mujāhidīn*) in the battles. Concerning his own experience, the Imam said to his son Muhammad ibn al-Hanafīya:

إِنِّي لَمْ أَكُنْ أَحَدًا إِلَّا خَلَّيْتُ نَفْسِي بِقَتْلِهِ . فَخَدَّثْتُ نَفْسَكَ بِقَوْلِ اللَّهِ يَظْهَرُكَ
فَلَيْهِمْ

I did not confront anyone [in war] without inculcating in myself that I would be able to kill him, therefore tell yourself that you will have victory over them with the help of God.

On the other hand, Imam demonstrates that the inculcation of weakness, fear and thinking about the power of the enemy is among the causes of disorder of the troops and defeat by the enemy. Once the Imam was asked:

بِأَيِّ شَيْءٍ خَلَّيْتَ الْأَعْرَابَ؟¹

How did you win victory over [your] rivals?

He replied:

مَا لَقِيتُ رَجُلًا إِلَّا أَعْلَنِي عِلِّيَّ نَفْسِي.

I did not meet [confront] anyone, without him assuring me against himself [by revealing his weaknesses].²

1. See 9/4, p. 499.

2. *Nahj al-Balāghah*, Aphorism 318.

Describing the evil outcome of running away from the battlefield in this world and the next was another method that Imam 'Ali (a.s.) used in order to strengthen the spirit and morale of his soldiers.

Furthermore, Imam also insisted that the army generals should never disclose the reality of the current situation that could leave a bad impact on the morale of the combatants. In the heat of the battle of Siffin and amid the direst states of war, the Imam outlined to one of his generals the perspective and outcome of the battle and explained how serious and destructive the upcoming confrontation would be serious for the forces. At the same time he (a.s.) stressed that this information should be kept as a secret and the troops should not be informed about it.

4. Employing Deceitful Tactics in Battles

In order to achieve victory, the Imam would try all kinds of rational tactics. As previously stated, he (a.s.) never appealed to 'deceit and fraud' in his statesmanship diplomacy and never practiced this in his managerial approaches. He used and emphasized it in his battles, saying,

كُنْ فِي الْحَرْبِ بِحِيلِكَ أَوْتَىٰ بِكَ بِشَدِيدَتِكَ

"Rely on your tactics and crafts in the battle more than on your strength."¹

This is one of the differences between the policies of Imam 'Ali (a.s.) and those of the Umayyads.

Imam's teachings and the practical examples indicate that 'craftiness' in warfare policies is a rational option to achieve victory and to avoid resorting to irrational actions as much as possible. 'Adi .bn Hatam is quoted as saying that, amid the clashes of the battle of Siffin, Imam 'Ali (a.s.) said with a loud voice for his companions to hear

وَأَنَّهُ لَاكُلُّ شَيْءٍ مُّغَالِيَةٍ وَأَصْحَابِيَّةٍ

¹ See 9/3, p. 509

"I swear by God that I will kill Mu'awiya and his companions."

He then said with a low voice:

إِنْ شَاءَ اللَّهُ!

"If God wills!"

The narrator said, "I asked O Commander of the Faithful! You swore and then made an exception. Why is that?" Imām replied,

مُحَرَّبٌ خُدَعَةٌ.

"War is craftiness."¹

Imām employed the same tactic when confronting 'Amr ibn 'Abda Wud and managed to kill him with the opportunity he got by means of this tactic.

Therefore, the Imām's use of craftiness is in line with the human values and dignities, and on the other hand is an efficient and accurate tactic in warfare.

5. Ethics of War

In the school of Imām 'Alī (a.s.), resorting to war is only to defend the entity of faith and for the purpose of destroying tyranny, eliminating oppression and removing hindrances of rulership. 'Alī (a.s.) who always used the sword to safeguard the Truth, never neglected moral principles and human dispositions, even amid the direst moments of war. Observing such warfare characteristics and moral codes in a battleground in Imām 'Alī's (a.s.) code of conduct, would be most instructive and enlightening. Some topics in this respect are as follows:

A. Refraining from Initiating a War

Imām never initiated a war. He would never draw his sword before his opponent and he ordered his companions not to ever initiate a

¹ See 9/3, p. 310

war, unless the enemy had most stubbornly blocked the way for peaceful and direct negotiation. In reality, this policy of Imam is a confirmation of the importance attached to peace, human values and opposing belligerency in Ali's Islamic approach.

Imam always emphasized the execution of this policy Jundub Azdi has said

إِنْ عَلَيَّا كَانَ يَأْتِيهِ فِي كُلِّ مَوْطِنٍ لَقِيَاهُ مَعَهُ عَدُوًّا فَيَقُولُ لَا تُقَاتِلُوا الْقَوْمَ
حَتَّى يَنْذُرَكُمْ فَأَنْتُمْ بِحَمْدِ اللَّهِ عَلَى سُحْبَةٍ وَتَرْكُكُمْ [يَأْتِيهِمْ حَتَّى يَنْذُرَكُمْ حُجَّةً
أُخْرَى لَكُمْ]

Whenever we encountered an enemy in the company of 'Ali (a.s.), he would order us, by saying: "Do not fight them until they start, because, thanks be to God Almighty, you possess the proof (*hujja*), and letting them start the battle is another proof for you [against them]."

He would therefore show that in his culture, the crucial principle is 'peace and silence', rather than belligerence and warmongering.

It was for this reason that Imam would order his combat forces not to initiate the war and if the enemy started the war and they were defeated by the help of God, those who run away should not be killed, nor should the wounded be assaulted. They must not strap or dismember the corpses and so on. All these show that in Imam 'Ali's war conduct and in his policies, warfare is an exception and the main principle is emphasis on human values and their promotion.

B. Refraining from Calling to War

Imam 'Ali (a.s.) insisted that his troops should adhere to characteristics such as gallantry, steadfastness, authority in the battlefield, strong will and the spirit of defeating the enemy. He (a.s.) prepared them for the battle by all the necessary means. However, he would enjoin them never to challenge the enemy to fight, and not to

1. See 9/6, h. 311

call for a rival to prepare for the war, which was a way of creating terror and panic. In reality, this was also in line with his methods and policy of opposing belligerency. Imām instructed that if the enemy challenged and asked for a rival in a battle, only then, they must proceed to fight in order to stop the enemy's obstinacy.

C. Diplomatic Immunity of the Enemy's Envoys

Islam is a global religion and its doctrines are universal and apply all periods of time, hence addressing international and global policies. In Islam, political envoys of foreign countries enjoy diplomatic immunity in military and political confrontations (even though in the thick of the war). 'Alī (a.s.) had instructed this noble doctrine to the troops and wanted them to take this policy seriously, and in case some people claimed to be carrying a message from the enemy, they should not be encountered before verifying the matter through sufficient inquiries.

D. Furnishing the Argument before Starting the War

We previously said that according to Imām 'Alī (a.s.) war is a means of removing the barriers against the spread of truth and guidance of mankind. He therefore, never failed to enlighten the enemy and used every possible chance to guide them. He would even attempt to guide the enemy on the battleground and in the heat of the war, frequently presenting arguments to avert the war. In all, in the conduct of Imām 'Alī (a.s.), a war would not be waged unless when necessary.

E. Supplication at the Time of War

In the teachings of Imām 'Alī (a.s.), spiritual dimensions and advancement of spirituality in people and human society is prior to anything else. Imām never forgot to create and develop such a spirit, even during the midst of the war. With illuminating words he would speak to the troops who were mobilized and prepared to assault, trying to put out the fire of sedition, but to no avail, the obstinacy of the enemy would inevitably lead to war. At the time of war Imām would engage in supplication and worship of God, reviving His

remembrance in the hearts of his soldiers and with his mystical whispers he would calm the atmosphere of his army, seeking the assistance of God Almighty. His (Jihad) and fighting was therefore a basis for Divine Love and a means of approaching to God, as well as a step in the direction of the actualizing of Divine teachings and human values. The contents of Imam's supplications and the theme of his invocations, clearly prove what has been previously said

F. Starting War in the Afternoon

Imam would try through all possible ways and arrangement to lessen as much as possible the damages and human losses that war might inflict, in case fighting was inevitable. Imam would therefore try to get the war started in the afternoon so that by the falling of the night the fighting would stop and thus the fighters would withdraw earlier and there would be less bloodshed and also the runaways from the battleground could easily flee

G. Good Treatment of the Survivors of the Enemy

When the battle would subside, Imam 'Ali (a.s.) would command that the defeated troops, the wounded, the captives and those of the enemy's army that were left behind, especially the women to be given the best of treatment. As previously mentioned, Imam's orders were not to chase the runaways, not to kill the wounded, not to invade people's houses, not to take any of the spoils and never to mistreat the women, even if they insulted the troops and their army commanders.

Eight: International Policies

What has been said so far is just a glance at the policies of Imam 'Ali (a.s.) in various aspects of governing a state.

We now intend to recount some aspects of Imam 'Ali's (a.s.) global policies. We have selected particular doctrines from among the Imam's world policies that would be beneficial and practical for the governing of a state in every place and in any culture. The guidelines presented with their relevant texts in the main part of the book include political, social, cultural and governmental guidelines that

the innate human nature (*fiṣra*) and common sense confirm its soundness and efficiency, and historical experiences testify their correctness and value. By referring to conscience and history, anyone with any kind of ideology can easily perceive these facts and confirm their efficacy in governing a state. In chapter ten of the present book, these guidelines and principles are divided into the following three categories:

1. Policies Causing the Perpetuation of Governments

Imām 'Alī (a.s.) regards certain policies necessary for the survival of governments. By observing the doctrines of Imām 'Alī (a.s.) and his code of conduct we can find out that Imām (a.s.) considered the following of utmost necessity: the spreading of equality, social justice, proper management in administering people's affairs, good treatment and respect to all, awareness of political trends and safeguarding freedom, independence, dignity and all that which is related to people's individual and social rights. He considers them all, as essential for the steadfastness and perpetuity of government. His interpretation of justice is something truly interesting to contemplate.

Imām 'Alī (a.s.) compared justice with a fortress, a shield, a firm foundation and a binding string and he considered the implementing of justice as the best and the most efficient policy in ruling. He defined it as 'the adornment of politics', affirming that it is with justice that the ruler captures the hearts and attains Divine Mercy. He was also quoted as saying that once governments are based on the foundations of justice and rested on the pillars of wisdom, God Almighty will help their advocates and destroy their challengers. In addition to the spread of justice, Imām regarded proper management as a necessity for the stability and continuation of governments. He considered benevolence as the beauty of power and awareness as a sign of astuteness and correct governing.

2. Policies Causing the Decline of Governments

Imām 'Alī (a.s.) considers the outcomes of certain policies as destructive and damaging. Even though such policies are effective for a short time and may preserve the government for a while longer, they would ultimately lead to its fall and destruction. What the

doctrines of Imam 'Ali (a.s.) deem destructive and damaging are: violation of people's rights, unjust bloodshed, mismanagement in handling affairs, selfishness, misappropriation, giving priority to governors, heads of government and their associates over others, neglecting fundamental tasks and issues, dealing with trivial, fruitless and unimportant issues, assigning inefficient people to critical posts and failing to employ competent individuals.

Imam asserts that oppression and injustice under any name and in any form will cause the decline of the state, and if injustice is allowed in a society, it will consequently lead to wars and the state's authority and its dignity will be marred. This is why he views oppression as the worst of policies and affirms that injustice and tyranny create instability, remove blessings and ruin communities and states.

In his instructions to Malik al-Ashtar, Imam 'Ali (a.s.) wrote: "Never commit bloodshed when dealing with opponents and those of other ideologies, as the shedding of unlawful blood will bring Divine revenge, take away blessings and sovereignty will never be set firm by bloodshed, rather it will weaken, enfeeble and ruin its authority."

He asserted that if a government is inflicted with mismanagement and does not enjoy wise and precise policies, it will start to decline and will consequently topple. The state which provides the best facilities for the ruler and his dominance, and instead of self-sacrifice (*ishārah*), it proceeds with selfishness and the use of facilities for the ruler and his associates (*istithārah*) will definitely be bound to decline. Imam said: "The rulers who deal with trivial, baseless, and transient issues instead of proceeding with fundamental tasks, basic policies, and principal planning, will rapidly slide to decline. Those who put aside the great tasks and excellent deeds and deal with mean and petty work will lead the government to its plight." Pondering on such teachings of the Imam is necessary and beneficial for rulers, officials, and heads of states.

3. Efficient International Policies

In addition to what has been said, Imam followed certain policies and introduced methods of interaction that should be taken into consideration by the rulers when interacting with other states,

nations, and countries. The following facts and policies can be extracted from among the highly valuable words of Imām and by studying his way of life:

respecting the rights of the human beings, regardless of their ideas and ways of thinking, upholding their rights, absolute respect in dealing with others, avoiding any disrespectful and belittling relation or association with governments and nations, never submitting to derogation, stressing on removal of tension in connection with governments, moving towards the development of genuine tranquility and a peaceful life accompanied by esteem, prevention of arousing enmity, sparing no means to correct the enemy's ideas and conducts (*istislah al-'adu*), remaining loyal to various treaties and being trustworthy in fulfilling of the people's rights, benefiting from other people's knowledge and expertise in the field of culture, yet stressing on the policy of cultural independence, warning against being absorbed in polytheistic and corrupt cultures, and finally, studying various cultures and selecting what is best in them and many other things.

Furthermore, there are many issues that have been expressed in the various sayings of Imām 'Alī (a.s.) which are very illuminating in regard to international relationships. Such tenets have been presented in the 'miscellaneous' section at the end of this present volume.

A Summary of the Policies of Imām 'Alī (a.s.)

That which has been presented so far, was a glance at the contents of the chapters which have been compiled in this book to explain the different politics of Imām 'Alī (a.s.). Contemplating on what was mentioned would reveal that politics according to Imām 'Alī (a.s.) is an instrument for ruling on the basis of human rights and the real needs of the people, not for the dominance of dictators and violators of people's rights.

Based on what we mentioned, and after summing up and studying the above information, we can now respond to the questions and criticisms raised regarding the policies of Imām and analyze the causes and reasons of what is mentioned about his statesmanship and discuss their veracity or incorrectness.

(3)

Defending Imām 'Alī's Statesmanship

Imām 'Alī (a.s.) took over the caliphate in response to the public demand and insistence, and his caliphate came to an end with his Martyrdom on Ramadan 21st, 40 AH (January 29th, 661). People had been accustomed to the rulership of the three caliphs for twenty five years, during which certain policies and procedures had been performed most of which Imām regarded as unjustifiable. Changing the views and behavior of people was as difficult for him as 'returning the water which has run downstream', and in some cases even impossible. He therefore accepted the caliphate with extreme precaution and prudence and only after several times of refusing it – so that nobody would think that he had a desire for ruling. Nonetheless, from the very beginning he stated future plans and the difficulties ahead of him very clearly.

Parts of the policies of Imām 'Alī (a.s.) and some of his political positions have since long prompted discussions and criticisms. Those who viewed politics as a tool of power and aimed at dominance over people from a governmental position did not tolerate some of Imām's political stances. It should be first known that Imām 'Alī (a.s.) had accepted the government in order to administer justice, and he adopted politics as tools for the government to secure the human rights and fulfill the real human needs.

If we look from this angle and evaluate his rule and authority by this criterion, we will see that what the Imām did, was well-founded and meticulously organized and precisely in line with his lofty goals.

However, those who do not look from this angle do not accept Imām's position in the six-person electoral council of 'Umat for appointing the caliph, and believe that his insistence on the deposal of Mu'āwiyah at the beginning of his rule, when the foundations of his sovereignty were not yet firmly set, as being far from diplomatic

prudence, and say that 'Ali (a.s.) was a brave and fearless warrior but not a political ruler!

They say that if 'Ali (a.s.) had been a man of politics, why had he not accepted the proposal of 'Abdul Rahmān in the six-person electoral council (that was appointed by 'Umar to assign a caliph after him) when he suggested that he would swear allegiance to him (a.s.) on the condition that Imām acts according to the conduct of Abū Bakr and 'Umar? Political prudence suggests that he should have accepted the condition, and after the establishment of his government, act in his own way and follow his own path. Did 'Uthmān who accepted the condition follow their (the caliphs) steps?!

If Imām had acted the way politicians do, he should not have treated the opposition the way he did, especially Ṭalḥa and Zubair who were influential figures and Mu'āwiya who was very powerful in Shām (Syria). He should have compromised for a while and fulfilled their demands, and later, after the establishment of his government, he should have begun to extirpate them. There were many similar occasions where he took such problematic stances. Imām's insistence on moral and Islamic values created problems in the establishment of his authority and dominance and made him encounter serious hardships. Before continuing, we will refer to the words of Ibn Abī al-Hadīd in this respect:

وَاعْتَمِدُوا أَنْ قَوْمًا يَحْسَبُونَ أَنَّهُمْ خَيْرٌ مِنْكُمْ فِي الْفِطْرِ (عليه السلام) زَعَمُوا أَنَّهُمْ خَيْرٌ
كَانَ أَسْرَرٌ مِنْهُ دُونَ مَا كَانَ هُوَ أَعْلَمُ مِنْهُمْ مِنْ خُصْمٍ

Know that a group of those who do not know the real virtue of the Commander of the Faithful (a.s.) claim that 'Umar was more diplomatic than he was, even though [they considered] him as being more knowledgeable than 'Umar.

Ibn Abī al-Hadīd goes on to say:

Ibn Sīnā [Avicenna] admits to this, in his book *al-Shifā'*, and my teacher also inclines to this belief, in his book *al-Ghurar*, where he mentions it. Moreover, his (a.s.) enemies and

1 *Sharḥ Nahj al-Balīghah*, vol. 10, p. 212.

opponents assumed that Mu'awrya was ahead of him in politics and so was his management.¹

What shortly follows here is a general response to all criticisms raised regarding Imām 'Alī's (a.s.) policies, and the detailed responses are presented in their appropriate places in the following chapters.

The most important point in response to this issue is emphasis on the way in which, politics and government is looked at. If politics is viewed as a means for ruling over the hearts or interpreted as ruling on the basis of people's rights and real needs of society, and if we look at Imām 'Alī's (a.s.) stances from such perspective, then we will realize that Imām 'Alī (a.s.) is the greatest statesman throughout history, second to the Holy Prophet (s.a.w). But, if we consider politics and statesmanship as a means to achieve power and domination, or interpret it as taking advantage of the people and exploitative domination over them, then Imām's stances are not defensible indeed.

It is evident that Imām was aware of these issues and knew how to employ them, but due to his commitment to Divine laws, ethical values and his stress on the people's rights, he did not deem their use as permissible. The following narration quoted from him clearly elaborates this fact

لَوْلَا إِبْنُ الْمَكْرُ وَالْخَلِيقَةُ فِي النَّارِ لَكُنْتُ أَمْكُرَ النَّاسِ

"If it was not that plotting and deception have their place in Hellfire, I would have been the trickiest and craftiest person!"²

فِيهِمْ لَوْلَا الْغِي لَكُنْتُ أَحَقَّ الْقَرَبِ.

"Alas! Had it not been for God wanness, I would have been the craftiest of all Arabs!"³

He also had said:

"I swear by God, that Mu'awrya is not cleverer than I, but he practices deception and commits debauchery; and if it were

1 Ibid

2 *al-Kāfi*, vol 2, p. 336.

3. *See* 3/1, p. 73.

not for the hideousness of deception, I would have been the shrewdest of all people! However, every kind of deception is sin, and every sin darkens (the heart) and for any deceiver, there will be a banner raised on the Day of Resurrection, by which he will be identified.²¹

Accordingly, Imam knew well how to suppress voices; how to bring down loud cries to silence; how to deceive people with tricks; how to cast fear in their hearts by force; how to subdue the unruly greedy misers by allurements and consequently, and by violating the people's rights, massacres suppress internal oppositions and rebellions. However, he was 'Ali, the axis of truth, conscious of God and a believer in Resurrection Day, whose commitment to the truth and ethical values, and whose stressing on Divine teachings prevented him from perpetrating illegitimate policies. Imam frequently referred to these facts, by saying:

إِنِّي لَعَلِّمٌ بِمَا يُصْلِحُكُمْ وَبِقِيَمٍ أَرُدُّكُمْ وَتَكُنِّي لَا أَرَى إِصْلَاحَكُمْ بِإِسْوَادِ نَفْسِي

I certainly know what can reform you and straighten your crookedness. But I shall not improve you by way of corrupting myself.²²

He clearly states that he knows how to reform people and is familiar with the oppressive policies that suppress them for a short period of time, but he does not apply them since he views them as corrupting to the reformer.

Furthermore, Imam 'Ali (a.s.) viewed that above all, such actions lead the statesman to the dreadful domain of harassing, domination and, in his own words, corruption. This is why he calls out: "There will never be reformation at the cost of the corruption of the reformer!"

The Imam's lofty words indicate that superficial reformation will inevitably lead to corruption.

By this Imam obviously meant unlawful reformation, such as the undergoing economic reformation in contemporary world, at the

1. Sec, 3/1, p. 77

2. *Nahj al-Balagh*, Sermon 69. Also see 'The Encyclopedia of Amir al-Mu'minin, vol.7

cost of sacrificing social justice Imam does not tolerate such reforms. On one hand, he knew well, how to deceive the influential political opponents and outlaws and keep them silent, by promising to fulfill their avarices and then, gradually eliminate them, and on the other hand, to promise people to restore their rights and stress on developing Divine and human values, and as soon as he would have established the foundations of his rule, he would do whatever he wished and break all promises, as politicians have always done. If he did so, he would no longer be 'Alī ibn Abī Ṭālib, but rather a politician like any other politician.

Indeed, so much love and devotion from the people towards 'Alī (a.s.) throughout history is because of his own righteousness and truth-centeredness and his emphasis on right. We should carefully study and ask ourselves where the power-centered hypocrites and imposters are now? On the other hand, we ought to see what were the reasons for the continuous remembrance of 'Alī (a.s.) in History and throughout time. Why do the hearts carry so much love for 'Alī (a.s.)? We reiterate here and repeat again and again that 'Alī (a.s.) regards politics as a means of establishing the truth and restoring people's rights, and not a means of domination over them.

Imām 'Alī's (a.s.) reformations were solely intended to revitalize the *sīra* and *sunna* of the Prophet (s.a.w) and his method of government. Imām 'Alī (a.s.) could not have followed immoral, antireligious and antihuman policies. This was why he (a.s.) faced the same difficulties that the holy Prophet (s.a.w) did.¹

Through tolerating hardships and practicing patience towards difficulties, Imām 'Alī (a.s.) attempted to replicate once again the illuminant outlook of the Prophetic rule and the government policies of the Messenger of Allah in the history of Islam, presenting an efficient, just, and perfect way of conduct to the generations and nations to come.

¹ *Sharḥ Nahj al-Balaghah*, vol. 10, p. 214, b. 221.

(4)

Reasons for Imām 'Ali's (a.s.) Loneliness

Towards the end of this brief study, we present the following important question. If the administration of a state on the basis of the aforementioned policies are applicable and such policies are proper and competent, why then did the people distance themselves after a short time from such a truth-centered statesman as Imām 'Ali (a.s.) whom they had selected as their leader with their widespread support and left him alone and solitary during the last months of his life?

Explaining the Issue

We will now delve further into the various aspects of this topic and raise the issue more clearly. The foremost questions here are: What was the reason for people's withdrawal from 'Ali (a.s.) in such a short period of time within his ruling? Why could he not practically preserve the people's widespread support of the government? Why was the bond of relations detached between the ruler and the people in Imām 'Ali's (a.s.) government, and why were the people so disunited that Imām could not create concordance and harmony even among those who had directly sworn allegiance to him and maintain any unity among them?

Why did Imām (a.s.) complain of the lack of people's support in actualizing his superior teachings and implementing his reforms during the last days of his life and would painfully say:

مَهَيْتُ أَنْ أَطْلِعَ بِكُمْ سِرَّ الرِّقَابِ لَوْ أَقْبَمَ إِعْمَارُ جَانِجِ الْحَقِّ

"Alas! It is indeed hard that I make manifest through you the codes of justice or set in place the crookedness of truth."

1 See, *The Encyclopedia of Amir al-Mu'minin*, vol. 7, p. 29.

Why did he consider them as the heart-rending pain of his political life? Saying:

أريد أن أعلوي بكم وأنتم ملأي

"I want to cure (sicknesses) through you, but you (yourselves) are my very pain."¹

And he complained of disobediences and rebellions, saying:

مُتَّ بِمَنْ لَا يُطِيع

"I am entangled with people who do not obey."²

And he would complain of their dispersed tendencies and their fruitless crowded presence with their dissociated hearts, where he said:

لَا عِشَاءَ لِي بِكثْرَةِ عَدُوِّكُمْ شَيْءَ قَلْوَةِ اجْتِهَادِ قُلُوبِكُمْ

"There is no richness, even though you may be big in number, when there is little unity in order to bring your hearts together."³

He yearned to have a few (sincere) companions of the battle of Badr:

لَوْ كَانَتْ لِي بِكُمْ مِثْلَةُ بِمَنْزِلِ أَهْلِ بَدْرٍ

"If I had companions similar in number to the people of Badr..."⁴

And:

What was the reason for such regression after that wonderful turnout for swearing allegiance?

Is it not correct to say that such a surprising loneliness after an unbelievable turnout for allegiance and support (of his rule) indicate that ruling on the basis of Imām 'Ali's (a.s.) policies and his system of government, was not practically applicable in the society of the

1. Ibid, vol. 4, p. 217 f. 2609

2. Ibid, vol. 7, p. 28

3. Ibid, vol. 7, p. 28

4. Ibid, vol. 7, p. 32

real world and that Imām 'Alī's (a.s.) utopia was not but an image in the world of illusion?

In this discourse we will try as much as possible, to respond to these questions on the basis of historical texts and the realities of the Islamic society of those days. However, it would be worthwhile to briefly outline several points in advance:

1. Role of the Elite in Political and Social Transformations

The role of the elite and prominent personalities, in social transformations is very fundamental and extensive. They had the most influential impact on political and social developments of the society throughout history.¹

In reality, they often make decisions for the masses, and people, time and again, do not hesitate in following them. They play their roles of controlling and manipulating people in such a way that people imagine that they themselves have made the decisions and are acting on their own!

In such a time as the early period of Islam, chiefs of tribes played pivotal roles in political and social changes. In other times, the intellectual elite and party leaders played such roles and in today's society, heads of media, political establishments, managers of large cultural, educational and information organizations, chief executives of press agencies and other mass media are the main manipulators, role-creators and decision makers of societies.

2. Role of the Kūfans in Imām 'Alī's Government

In the political geography of early Islam, the territory of Iraq used to serve as a bridge, connecting the east and the west of the Islamic world and acted as a center, for supplying military power to the central authority. In this territory, Kūfa enjoyed a special status and a sensitive role.

Kūfa was constructed in 17AH/638CE for the stationing of troops. The organizers founded this city for the purpose of setting up a large camp for the troops. It is therefore clear that Kūfa was

¹ See, *Mizān al-ʿIlkha*, vol. 10, p. 4414.

made as a military center, a place for those who knew nothing other than to fight and combat, and hence, always thinking of conquering borders and gaining spoils of war.

The people who had gathered in Kūfa were far away from Madīna which hosted most of the [Prophet's] companions. Very few companions frequented Kūfa as it was the Caliph 'Umar's policy to have them remain in Madīna.¹

The Kūfans were therefore deprived of acquiring knowledge and had very little understanding of religious laws and doctrines.

'Umar had explicitly asked the companions who intended to travel to Kūfa not to teach them any *ḥadīth* and not to distract them from their familiarity with the Holy Qur'ān.² The Kūfans' familiarity and preoccupation with the Qur'ān was restricted to mere recitation and nothing more and this point can also be found in the words of the Caliph. This is why, those who initially gathered in Kūfa as the 'reciters' (*qurrā'*) later formed the original core of the Kharijites.

The important point here to take notice of is the tribal system in Kūfa and the prevalence of ethnocentrism and dominance of the cannish culture and lifestyle in the behavior and relations of the Kūfans. In this culture, the chief of the tribe was the key role player in the movements and efforts, while other people were blind followers who had no power of choice.

Thus, when we say that people left Imam 'Ali (a.s.) alone, we mean the elite, the influential and the chieftains of the Islamic community left him alone. This painful fact was more evidently seen in the people of Iraq at that time, especially among the Kūfans.

Now and after this brief explanation, we proceed to deal with the reasons for Imam 'Ali's loneliness, according to his own words and sayings.

1. *al-Mustadrak 'ala al-Sahihayn*, vol. 1, p. 193, h. 374

2. *Kanz al-'Ummal*, vol. 1, p. 292, h. 29479

Imām Ali's Loneliness in His Own Words

We said earlier that history is a truthful witness to the claim that the short period of Imām 'Ali's (a.s.) government has been the most sublime manifestation of a rule based on human values. His ruling method was not only attractive to those committed to Islamic human values, but those uncommitted to such values were also attracted by it, and they sometimes did not fail to admit its magnificence and perfection. Therefore, the reasons for the people's distance from the government of Imām 'Ali (a.s.) is not to be sought in the inconsistency of his method, but there are other reasons and causes to be delved into, that will be mentioned in the following pages.

Imām 'Ali (a.s.) himself explicitly and sufficiently has talked about the reason for the withdrawal of people from him and turning their backs on his government. In his sermons and responses to queries, he expressed the reasons for their initial welcome and then their eventual distancing from him. Here is a review of the background, reasons and causes of the people's withdrawal and Imām 'Ali's (a.s.) loneliness:

1. Contradictory Demands

The first reason for the people's distance from Imām 'Ali (a.s.) was the fundamental difference between two types of views about government. In reality, these two approaches had fundamental conflict between each other in their motivations and purposes.

A great majority of the participants in the uprising against 'Uthmān, especially a number of the key players of that movement such as Talha and Zubair, did not intend to bring the community back to the Prophetic conduct (*sīra*) and tradition (*sunna*). They did not wield their swords, in order to maintain the sovereignty of genuine Islamic values. Party monopolization tendencies and tribal decision-making of the Umayyads in government which was formed through 'Uthmān's rule had exhausted them. For them, overthrowing 'Uthmān and their pledge of allegiance to 'Ali (a.s.) were in fact aimed at solving this problem, although in their slogans they stated otherwise.

Finally after much insistence by the people and his frequent refusals, Imām 'Alī (a.s.) took over the caliphate, so as to restore a right, lead the community back to the conduct (*sīra*) of the Prophet, revive the forgotten genuine Islamic values in the society, and to spread reforms in all bureaucratic, cultural, economic, social and judicial fields. In one of his earlier sermons, he stated among other things, the perspective of these changes.

In other words, while people were motivated by the material and worldly inclinations, 'Alī (a.s.) was motivated by truth-centrism, seeking God's pleasure and being concerned about the revival of religious values. In this regard he (a.s.) said:

ليس امري وامركم واحداً ان اريدكم لله وانتم تريدونى لانفسكم.

"My concerns and yours are not the same. I want you for the sake of Allah but you want me for your own self".

In such a time when some people saw Imām 'Alī's (a.s.) persistence in his goals and realized that they could not be in harmony with these goals, they turned away and abandoned 'Alī (a.s.) and refused to support him. As time passed, religious concerns, Divine motives and Islamic-human orientation of Imām 'Alī's (a.s.) rule were further manifested. At the same time, the distance became wider and the support of those who were seeking other than the truth slackened even more.

2. The Betrayal of the Elite and Obedience of the Masses

Through the era of the government of the Commander of the Faithful (a.s.), tribal chiefs played the main role in making decisions for most of the people. He (a.s.) tried very hard to develop the necessity of following of *criterion* in the minds and lives of the people so that they would choose their path and measure the others by the criterion of truth, rather than measuring truth with the criteria of prominent individuals and personalities.²

1. See, p. 15

2. See 4/e. p. 341 Cultural Policies

The efforts of Imām 'Alī (a.s.) in this respect were unfortunately of no avail. The prevalence of the aforementioned situation seriously hindered the basic reforms of 'Alī's (a.s.) rule and this was extremely painful for him as his decisions were occasionally left unfulfilled by the opposition of an individual who was backed by a large group of ignorant followers. Imām described this sorrowful situation as follows:

النَّاسُ ثَلَاثَةٌ: فَعَالِمٌ رَبَّانِيٌّ، وَتَلَمِيذٌ عَلَى سَبِيلِ نَجَاتٍ، وَهَمَجٌ زَعَاغٌ أَتَانَعَ كُلُّ نَاجِيٍّ.

People are divided into three groups: a Lordly (divinely inspired) knower, one seeking knowledge who moves along the path of salvation, and the riffraff and rabble, the followers of every screaming voice, those who bend with every wind, who have not sought to be illuminated by the light of knowledge and who have not had recourse to a solid support.¹

In this insightful statement, Imām 'Alī (a.s.) divides people into three groups concerning to the choosing of their way of life:

1. The learned who have found the way: 'Divine Scholars'
2. The seekers of truth and those on the path of deliverance from darkness and corruption: 'The learners on the path of salvation'
3. People who neither know the right and straight path nor its correct course; rather, they are prompted to move by blind following of the influential. Imām has called them the uncivilized rabble (*hamaj ra'ā*), who are like the petty flies who sit on the faces of animals, and the foolish ignorant who are moved around, with any blowing wind and drift along any flow, without achieving any firm position.

By the Imām's (a.s.) analysis, those who neither know the right way of life nor allow themselves any wise deliberation and knowledge and blindly follow others are like flies that have gathered around those who are more ignorant than themselves and seek benefit from them. Such people neither possess a firm intellectual status nor are

¹ *Nahy al-Balaghah*, Aphorism 147

able to stand steady on one position. Without knowing who their leader is and whether he speaks the truth or not, they highly respect him with their body and soul, and follow him only because he has some reputation, or holds a lofty position and bears on his forehead the title of chief of the tribe or the leader of a party or for any other reasons, just like a swarm of flies which are blown to every direction without knowing why and where they are heading.

It was so painful for 'Ali (a.s.) to see that such a great number of people of his time were among the third group. He (a.s.) was faced with large masses who were neither 'people of knowledge' nor on the path of understanding.

More heart-rending and distressing was the lack of a sympathetic person who would listen to these social problems and calamities, and the lack of some intelligent ones with whom Imam 'Ali (a.s.) would share all of these. In other words, he (a.s.) could not unveil the pains and reveal the nature of the people whom he ruled upon and accompanied him. When he intended to share what he was involved in, to one of his close companions, Kumayl, he took his hand, led him to the desert and asserted the bitter reality with much sorrow and pity. What he told him was not conveyable to anyone since many were not able to tolerate listening to all these problems. According to him, every person who enjoyed a larger intellectual and spiritual capacity would become a more valuable and helpful person to listen.

Imam then revealed the reasons for not being supported by people. He announced that the root of all problems and failures concerning his reforms and reformative plans was hidden in the people's ignorance and their blind following of the treacherous elite.

More Explanation on the Roots of the Problem

On one occasion Imam 'Ali (a.s.) spoke in front of his relatives and a group of the elite about his problems, stating more openly than before the reasons of the disturbance (in Kūfa), elucidating its origins and revealing the reasons for disunity in the Islamic community of that time. He explained why people were not consistent

with his reformatory planning, did not tolerate the government and sovereignty based on the Prophetic path (*ṣīra*) and tradition (*sunna*) and did not support his policies. Then Imām began his insightful speech with the following words of the Holy Prophet (s.a.w):

أَلَا إِنَّ أَحْرَبَ مَا أَخَافُ عَلَيْكُمْ خَتَانِ: إِيْبَاعُ أَهْوَى، وَطُولُ لَأْمَلٍ

What I fear most for you are two things: the following of vain desires and extending of hopes.¹

He (a.s.) then explicitly stated that the political disturbances that had caused disunity in the Muslim community and created factions and division are rooted in moral corruptions, egoism and desires:

أَمَّا بَدْءُ وَفَرْعُ الْبَغْيِ مِنْ أَهْوَاءِ تُشْبِعُ وَأَحْكَامُ تُبْذَرُ، يُخَالَفُ فِيهَا حُكْمُ اللَّهِ وَيَتَوَلَّى فِيهَا رِجَالٌ رِجَالًا.

Surely the causes of seditions (and conspiracies) in which the Divine Law is disobeyed and men rule over other men are the following of desires and laws that are innovated.²

Imām (a.s.) indicates that egoism, desire and self-centrism bring baseless and anti-religious innovations under the cover of religion; and it is through this approach that blind factionalism is founded, moral disturbances grow into cultural turmoil, and eventually wind up in political and social seditions and rebellions. It is in such cases that the perpetrators in order to justify their goals and to spread the seditions, misuse the truth and pretend to support it. Imām 'Alī (a.s) warns:

أَلَا إِنَّ الْحَقَّ لَوْ خَلَصَ لَمْ يَكُنْ اخْتِلَافٌ وَلَوْ أَنَّ الْبَاطِلَ خَلَصَ لَمْ يَكُنْ حَقٌّ عَلَى دِي جَبِيْنٍ لَكِنَّهُ يُؤْخَذُ مِنْ هَذَا يَهْمَتْ وَمِنْ هَذَا يَهْمَتْ.

Verily, if the truth becomes purified and manifest, there will be no differences and if falsehood becomes manifest, it will not be hidden from the wise. However, (what is done) is that some from this and some from that are taken (and mixed).³

1 See 2/4, p. 74.

2 Ibid.

3 Ibid.

By these words, Imām (a.s.) actually delineated the cultural features of his time and drew attention to the fact that truth and falsehood had been intertwined in the past and those who had promoted falsity pretended truthfulness to achieve their false goals. As a result, after the lapse of one generation, innovations that were presented were regarded as tradition. Now that he (a.s.) intended to expose the features of falsehood and to rightly clarify the aspects of truth, it would be extremely difficult to do so, because people did not realize the depth of the tragedy.

Imām 'Alī (a.s.) quoted as saying from the holy Prophet (s.a.w.) who had predicted and mentioned that such an atmosphere will occur after him:

إِن سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: كَيْفَ أَنتُمْ إِذَا لَبَسْتُمْ جَنَّةَ زُرِّهِمَا الصَّغِيرِ،
وَصَيَّرْتُمْ بِهِ الْكَبِيرَ، يَجْرِي النَّاسُ عَلَيْهَا وَتُجْعَلُونَهَا سُنَّةً فَإِذَا غَيَّرَ بِهَا شَيْءٌ قِيلَ
لَهُ الْفُرْقَةُ السُّنَّةُ

Verily, I heard the Messenger of God (s.a.w.) say: "How would you be when a sedition would encompass you? Such that the children would turn to adults and the adults would turn old. People would act according to them and adopt them as traditions to the extent that if one of them is changed, they would cry out that the tradition (sunnah) is changed!"¹

It is a wonder that the Prophetic doctrines had settled in people's minds, tongues, and beliefs so reversely that when someone like Imām 'Alī (a.s.) who was a clear manifestation of truth and was a truth-centered personality intends to reform and rectify the minds and thoughts of the people, they cry that 'the tradition has been changed!', and so on.

Were any fundamental reforms, essential changes and restoring the Muslim community back to the *umma* of the Prophet (s.a.w.) possible in such an atmosphere? Thus, in these words and after his introductory statement, Imām (a.s.) returned to the main issue and candidly talked about innovations and stated part of these

1 Ibid.

innovations imposed on the *umma*. He painfully unveiled what the former statesmen and authorities had bequeathed people, asserting that he could no longer do anything else because if he would not hold on to this cultural transformation and carry on the campaign against cultural deviations, the troops would disperse and he would be left alone. Here are the Imam's painful words:

وَلَوْ خَلَّفْتُ النَّاسَ عَلَى تَرْكِهَا وَحَوَّلْتُهَا إِلَى مُوَاقِفِهَا وَإِلَى مَا كَانَتْ فِي عَهْدِ

رَسُولِ اللَّهِ لَتَفَرَّقَ عَنِّي جُنْدِي حَتَّى أَهْبَى وَحْدِي أَوْ قَلِيلٌ مِمَّنْ شِيعَتِي

If I force people to abandon their own customs (what they practice now) and restore the traditions to their original state and to the way they were during the Prophet's (s.a.w.) era, my troops will scatter and I will be left alone or with only a few of my followers.

Expressing Grievances, an Ultimatum to all

During the last months of Imam 'Ali's rule, his life was hard, painful, and unbearable. The tribulations, rebellious, lootings and stubbornness of the enemies made his life difficult. In a lengthy and exciting speech that he delivered for relatives and closed ones, he reiterated what he had told earlier to Kumayl ibn Ziyād in the desert. By explaining the situation for them, he left no excuse for any one, the elites or the common people

In this speech, known as the Sermon of Disparagement and Threatening (*Khushshah al-Qāsi'a*)¹ which was delivered after the battle of Nahrawān, Imam stated very important and fundamental points as to how and why pre-Islamic religious revolutions ended in failure and he precisely predicted the future history of Islam

With the Elite (al-Khawass)

In his eloquent words, Imam 'Ali (a.s.) described the destiny of Satan that he had worshipped God for six thousand years, and with references to his high status [before his rejection], he (a.s.) points to the elite who enjoyed good accounts in their services to Islam and warns them lest they end up in a destiny similar to that of Satan:

1. *Nahj al-Balaghah*, Sermon 192.

فاحذروا عباد الله عذر الله أن يُعَذِّبَكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ وَأَنْ يُسَيِّرَكُمْ بِرِذَائِهِ

Therefore, O servants of God, beware of Satan infecting you with his disease or leading you astray through his call.¹

He then explains that the only way to avoid this destiny is to give up groundless prejudices, factional tendencies, and vindictiveness rooted in the age of ignorance, and seeking undeserved superiority

بِأَطْمَئِنَّا مَا كُنْ فِي قُلُوبِكُمْ مِنْ بَرَاءِ الْعَصِيَّةِ وَأَحْقَادِ الْخَاطِلِيَّةِ فَإِنَّهَا بَلَّتْ الْحَقِيَّةَ
تَكُونُ فِي الْمُسْلِمِ مِنْ خَطَرَاتِ الشَّيْطَانِ وَنَحْوَاتِهِ وَتَرَعَاتِهِ وَتَفَنَاتِهِ، وَاعْتَبِرُوا
وَصَحِّحُوا التَّنْذِيلَ عَلَى رُؤُوسِكُمْ وَالْفَاءَ التَّمَرُّ لِحُثِّ أَقْدَامِكُمْ وَخَطِّ التَّكْبَرِ مِنْ
أَعْيَانِكُمْ.

Extinguish what is hidden in your hearts of the fires of prejudice and the grudges of the age of ignorance, as this vanity and self-conceit can only exist in a Muslim by the (astute) machinations of Satan, his haughtiness, mischief and whisperings. Practice humbleness, to trample self-pride under your feet and to cast off vanity from your necks.²

Warning the Masses

When eminent figures of the community, the political and cultural manipulators, and those of ethnic, and ideological reputation get involved in prejudiced clashes, they make use of means such as enflaming disturbances within the people and the communities and thus lead the society into the fire of disunity.

As well, in his sermon, Imam 'Ali (a.s.) insistently enjoins the people to refuse obeying their dignitaries and elite, in case they would not give up their arrogance and persist on their haughtiness arrogance and sedition. They should not follow their illegitimate objectives and should be heedful of the fact that all seditious, corruptions and abnormalities are rooted in their positions:

1 Ibid.

2 Ibid.

ألا فاحذروا القدر من طاعة ساداتكم وفكرائكم الذين سقروا من حسيهم
 وترشعوا برؤي سبهم. فإنهم مراعدُ أساس المصيبة ودعائم أركان البينة
 وهم أساس السرق والفسوق، إنجدهم بليس مطايا قتال وخيلهم
 يصول على الناس.

Beware and avoid obeying your leaders and elders who felt proud over their lineage and boasted over their descent: they are the main sources of obstinacy and main pillars of mischief. They are the roots of vice and people of disobedience. Satan has made them as the carriers of misguidance and the troops with whom he attacks men.¹

Imam then gave an enlightening explanation of what was stated. Afterwards, he proceeded to make a very important political and ethical discussion about social interaction and behavior. He talked about the difficult Divine trials aimed at training the human beings, stressing that life's various misfortunes and difficulties are in line with the spiritual construction of man and to purify him of moral vices, particularly selfishness, arrogance and haughtiness just as God Almighty has ordained prayers, fasting and alms for such purposes.

He (a.s.) then enjoined people to delve into history, deliberate on events and take lessons from the fates of the religious revolutions to find out how they had ended, and recognize the impact of disparity and disunity on the failures in religious calls, lest the haughtiness and egoism of the elite and the influential along with the people's unaware obedience would lead the Islamic government to a destiny similar to that of previous revolutions.

In this part of his speech, Imam (a.s.) gives an explicit warning and issues an ultimatum to the elite and the influential.

ألا وإنكم قد هضمت أيديكم من خيل الطاعة، وتلصم بحسب الهروب
 عليكم بأحكام الجاهلية، واعلموا أنكم جرثمة تعد الهزيمة أهلاً وبعد اللولاء
 أعزماً، ما تتلفون من الإسلام إلا بأسبه ولا تفرق من الإيمان إلا رصه

Indeed, you have shaken off your hands from the rope of obedience and broken the divine fortress around you by (resorting to) pre-Islamic laws. You should know that you have

1. Ibid.

again reverted to the position of the Bedouin after the immigration (to Islam) and have become different parties after having been once united. You do not possess anything of Islam except its name and know nothing of faith other than its form.¹

The Danger of Abandoning the 'Enjoining Good and Forbidding Wrong'

From the viewpoint of Imam 'Ali (a.s.) the enjoining to do good and forbidding them from doing any wrong are among the major elements in the continuation of an Islamic revolution. The establishment of all human and Islamic values is directly related to this duty. If this obligation is forgotten, values will also be forgotten and once the Islamic community turns its back on religious values and takes refuge in other than Islam, it will lose Divine assistance and fail in its battle against foreign enemies, and a government based on the teachings of Muhammad (s.a.w.) and 'Ali (a.s.) will thereby be defeated, the devils will dominate the Islamic Community and the prayers of the pious will not be answered.

Imam (a.s.) goes on to say further in the sermon of *al-Qân'a* regarding this same issue:

إِنَّكُمْ إِنْ خَلَّيْتُمْ إِلَى غَيْرِهِ حَارَبْتُمْ أَهْلَ الْكُفْرِ، ثُمَّ لَا تَجِيرَاتِيْلُ وَلَا يَكْنِيْلُ وَلَا
مُهَاجِرُونَ وَلَا أَنْصَارَ يَنْصُرُونَكُمْ إِلَّا الْقَارِعَةُ بِالشَّيْبِ حَتَّى يَجْعَلَ اللَّهُ بِكُمْ
وَأَنْ جُنْدُكُمْ الْأَمْثَالُ مِنْ نَاسِ اللَّهِ وَغَوْلِهِ وَأَهْلِيهِ وَوَقَائِدِهِ، فَلَا تَسْتَعِينُوا وَهَيْدَةً
جَهْلًا بِأَحَدِهِ، وَتَهَاجَرُوا بِطَيْبِهِ، وَيَأْسَأُ مِنْ بَابِهِ
فَإِنَّ اللَّهَ سَيُجَلِّدُكُمْ لَمْ يَلْقَ الْقُرُونُ لِلْمَاضِي بَيْنَ أَيْدِيكُمْ إِلَّا لَتَرْتَجِبُهُمُ الْأُمُورُ بِالْمَعْرُوبِ
وَالنَّهْيُ عَنِ الْمُنْكَرِ فَلَقِيَ اللَّهُ الشُّفْعَاءَ لِرُكُوبِ الْمَعَاصِي، وَالْمُخْلِةَ لِتَرْكِ التَّاهِي

Be sure that if you incline towards anything other than Islam, the disbelievers will fight against you. Then neither Gabriel nor Michael nor the *Muhajirin* or *Ansar* will help you, you will draw swords against each other, until Allah settles the matter for you

1. Ibid.

Certainly, there are examples before you of God's wrath, punishment, days of tribulations and happenings. Therefore do not disregard His warnings due to ignorance of it or taking light His Wrath, or feeling immune from His punishment, for God the Glorified did not curse people of the past except because they had abandoned enjoining good and forbidding wrong. In fact, Allah cursed the foolish for committing sins and the element because they gave up forbidding wrong.¹

The Holy Prophet (s.a.w), prior to Imām 'Alī (a.s.), had also warned people of this danger in the following words:

يَا أَيُّهَا النَّاسُ! إِنَّ اللَّهَ يَقُولُ لَكُمْ: تَرُدُّونَ بِالْعُرُوبِ وَالْهَوَا حِينَ الْمُنْكَرِ، قَبْلَ أَنْ تَدْعُوا
فَلَا حَيْثَ لَكُمْ، وَتَسْأَلُونِي فَلَا أُعْطِيكُمْ، وَتَسْتَعِينُونِي فَلَا أُنْصِرُكُمْ

O People! Verily God says to you: Command people to do good and forbid them from wrong, or else you will pray, but I do not answer your prayer and you ask Me but I do not grant you and you seek My assistance but I do not assist you.²

The danger of abandoning the enjoining to do good and forbidding the wrong in regard to the continuance of the Islamic revolution is so serious that Imām 'Alī (a.s.) warned people about it until the last moments of his life, saying in the last sentence of his testament:

لَا تَتْرُكُوا الْأَمْرَ بِالْعُرُوبِ وَالْهَوَى عَنِ الْمُنْكَرِ، قَبْلَ أَنْ تَدْعُوا عَلَيْكُمْ شُرَارَكُمْ، ثُمَّ تَدْعُونِ
فَلَا يُسْتَجَابُ لَكُمْ.

Do not abandon the enjoining of good and forbidding the wrong, or else the villains would dominate over you, then when you pray, you will not be answered.³

After drawing attention to the dangers that await the future of the nation because of abandoning the enjoining good and forbidding

1. Ibid.

2. *Mizān al-Hikmah*, vol. II, p. 3708, h. 13727

3. See, *The Encyclopedia of Amir al-Mu'minin*, vol. 7, p. 235, h. 2961

wrong and turning away from the [Islamic] values, Imām 'Alī (a.s.) goes on to say in the sermon of *al-Qāṣi'a* that the Islamic community is facing this problem at the present time. Therefore, if it is not cured, people must be expecting the dominance of the villains and the wicked over them:

أَلَا وَتَدْنُمُ قَبْدَ الْإِسْلَامِ وَعَظْلُكُمْ حُدُودَهُ وَأَنْتُمْ أَحْكَامُهُ

Indeed! You have broken the ties of Islam, transgressed its limits and destroyed its rules.¹

Indeed, refraining from obeying the wise and a truth-seeking leader, breaking through the stronghold of religion by following pre-Islamic tendencies and behaviors and leaving meritocracy, solidarity, harmony and empathy by yielding to disunity and satanic pomposity, contenting oneself with grandiose titles, toying behind only the titles of truth, faith and Islam (neglecting their essence); abandoning the practice of enjoining good and forbidding wrong, not practicing Divine sanctions, annihilating religious ordinances and so forth are all causes of failure, defeat, falling into hardships, and consequently being ruined and witnessing the satanic dominance of the enemy, and so on.

3. Equality in Distribution

Human beings very often fall into the trap of material and worldly inclinations and attractions. If one gets accustomed to worldly indulgence and fills his life up with worldly provisions and concerns himself with its pleasure and comfort, then it will be difficult for him to part himself from them.

After the Messenger of God (s.a.w.) and during the reign of the [first] three caliphs, one of the wrong policies pursued was bribing and alluring the reputed figures and discrimination in favor of the related elites. In this way many who did not deserve such lofty positions were lifted high in rank and others were unrightfully degraded and tyrannized.

1. *Nahj al-Balaghah*, Sermon 192.

Imām (a.s.), as he stated in one of his early sermons, intended to eliminate this appalling class discrimination and disorder in enjoyment of the privileges.¹

It was evident that this policy would stimulate many people against Imām (a.s.) and they –mainly consisting of the elite and reputed figures– would in turn pull many of the common people behind them by various tricks in order to justify their opposition and to hide the secret of their parting from ‘Alī (a.s.).

It was for this reason that many of Imām ‘Alī’s (a.s.) advocates frequently asked him to give up this policy and forget about the chieftains, influential political figures and pompous persons who enjoyed special economic privileges for a time and temporarily and that he should not confront them and their indulgence. Nonetheless, he (a.s.) found the suggestions in conflict with the principles and fundamentals of his government and therefore rejected them. He regarded these suggestions as somehow abandoning the goals and ideas of an Islamic state and so he refused them.

Here are some examples of such suggestions and the Imām’s responses to them:

1. It is reported in the book *al-Gharat* that

‘Alī (a.s.) was complaining to Malik al-Ashtar of the people’s flight toward Mu‘āwiyā. Al-Ashtar said: “O Commander of the Faithful! We fought against the people of the Battle of Jamal in the company of Bassans and Kufans who were all unanimous in their opinions, but then they differed, bred enmity and their intentions slackened and justice failed. And you call them to justice, treat them righteously, and take back the rights of the weak from the wealthy who in your views have no superiority over the weak.

Many of them, who were with you when they were treated as such, began to grieve and became sad with this justice. As for Mu‘āwiyā, his gifts were with the opulent. People’s soul yearned towards the worldly gains. Those who are not infatuated with the world are very few, many of them are the

¹ See 2/1, p. 62.

ones who discard the truth, go along with falsehood and prefer the worldly gains. If you are munificent toward them, they will be drawn toward you and become benevolent to you and their friendship will purely belong to you. May God settle your affair (O Commander of the Faithful) and terminate your enemy, disperse their assembly, nullify their plots and slacken their efforts, as He knows what He does."

In response to him, 'Ali (a.s.) thanked God and praised him, and said: "As for what you said that my manners and character are based on justice, verily, God says: *'Whoever acts righteously, it is for his own soul, and whoever does evil, it is to its detriment, and your Lord is not tyrannical to the servants'*" and I am more fearful that I may have been negligent in what you said.

As for what you said that they found the truth too heavy and thus turned away from us, God knows that they did not turn away from us due to our tyranny. When they did turn away, they were not called forth to justice, [rather] they sought nothing but the transient world that they had been parted from it, and on the Resurrection Day, they will be called to account whether they sought worldly gains or acted for the sake of God.

As for being munificent to men and buying them off, actually we are not able to give away out of public assets to people beyond what they deserve, as God has rightfully said: *"How many a small party has overcome a large party by Allah's will!"*¹

He Almighty chose Muhammad (s.a.w.) as a Prophet and he was alone and after a while he turned his few followers into multitudes and raised his party to power after being humiliated. If God wishes to assign us to a task, He would smooth out the difficulties and would ease the hardships (for us too). I approve all that of your ideas in which there is the pleasure of God, you are the most trustworthy of my companions, and the most trusted, the most benevolent, and the most discerning of them to me.

1. Qur'an, 4: 46. [All translations of the Qur'an are from the translation of Sayyid Ali Quli Qara'i, The Center for Translation of the Holy Qur'an, 2002, Qum, Iran.]

2. Qur'an, 2: 249.

2. In the same book, Rabi'a and 'Ammara are quoted as saying

A group of Ali's (a.s.) companions went to him and said: "O Commander of the Faithful, give these riches away, and give the noble and the dignitaries of the Arabs and Quraysh superiority over the non-Arab liberated ones and also [give preference and advantage] to those opposition you fear their harm."

Rabi'a Said: "They said this because Mu'awiya treated those who went to him in this way" 'Ali (a.s.) said to them. "Do you order me to seek victory by means of tyranny? By God, I would not do that as long as the sun keeps rising, and a star is shining in the sky. By God, if these riches belonged to me, I would treat them equally, how is it possible when they are the public properties."¹

3. Sahl ibn Hunayf, Imam 'Ali's (a.s.) governor in Madina sent him a letter reporting that a group of Madinans had joined Mu'awiya. Imam wrote in reply:

"Now, I have come to know that certain persons from your side are stealthily going over to Mu'awiya. You should not worry if the number of your men is reduced and their help is lost. Indeed they have joined misguidance and you have been relieved of them. They are running away from guidance and truth and advancing towards blindness and ignorance. They are seekers of this world and are proceeding to it and are leaping towards it. They have known justice, seen it, heard it and appreciated it. They have realized that here, to us, all men are equal in the matter of right. Therefore, they ran away to selfishness and partiality. Let them remain remote and far away from the mercy of Allah. By Allah, surely they have not gone away from oppression and have not joined justice. In this matter, we only beseech Allah to resolve for us the hardships and to level for us its unevenness, if Allah wills, Wassalam!"²

4. Avoidance of Using Unlawful Means in the Enforcement of Commands

An ideal human society, as it must be, is a society full with human values. It is a society in which law and justice create relations or break

1. See 5/10, p. 229.

2. See *The Encyclopaedia of Amir al-Mu'minin*, vol. 2, p. 171 (*Nahy al-Balaghah*, Letter 70)

them, extinguish rebellions and rectify abnormalities. However, it is evident that achieving such a stage in human society is very difficult. What was the kind of society that Imām 'Alī (a.s.) ruled over? What were people's tendencies at its public level? How were the inclinations and efforts of people basically determined?

The community during those days had been ruled by others for 25 years. Those governments faced, towards the final years, rebellions, criticisms and confrontations, and in return reacted with violence, severe confrontations, punishments, and occasional imprisonments, tortures and atrocities.

The general public was not rightly familiar with the law and its significance so the rulers ruled over people in this milieu. The rulers, whenever encountered with people's wrongdoing, right from the beginning practiced force, violence and dominance instead of resorting to them as a final solution.

In the Umayyad policy, ends justify the means and the politicians use any tools, even illegitimate ones for implementing their policies, plans and orders. The leader of such policy speaks to some in a language of allurements and to others through threatening and still to some others by means of deception. Mu'āwiyā did rule over Shām by means of such policies and perhaps the maintenance of the interests of Shām demanded doing so!

What should Imām 'Alī (a.s.) do when in his doctrines, the use of illegitimate means to implement his policies is not permissible and the people's leader speaks solely by means of explanation, elucidation and instruction, does not use words of allurements, deception, threat, or violence; and how should he bring the people who had been accustomed to these methods, back to the right way?

Surprisingly, the public masses of Shām indisputably used to obey Mu'āwiyā without receiving anything from him simply and just because he used the means of the policy of imposture, allurements and threat. The public masses of Kūfa however, did not obey the Imām, even though they were not deprived of material interests. In this regard Imām said:

أَرَلَيْسَ خَبِيئاً أَنْ مُعَاوِيَةَ يَدْعُو الْخَلْفَةَ الطُّغَمَاءَ فَيَتَّبِعُونَهُ عَلَى غَيْرِ مَعُونَةٍ وَلَا
عَطَا، وَأَنَا أَدْعُوكُمْ - وَأَنْتُمْ شَرِيكَةُ الْإِسْلَامِ، وَبَيْتُهُ النَّاسِ - إِلَى الْمَعُونَةِ أَوْ طَائِفَةٍ
مِنَ الْعَطَا، فَتَقَرَّبُونَ عَنِّي وَتُخَالِفُونِ خَلْفِي؟¹

Is it not strange that Mu'awiya calls out to some rude, low people and they follow him without receiving any support or grant, but when I call you, although you are the successors of Islam and the (worthy) survivors of the people, to help and grant you, you scatter away from me and oppose me?¹

Imām (a.s.) knew well that the society was not at a level of understanding to grasp his heart-rending and suspicion-free words. He knew that he could make many, including some dignitaries, obey him through violence and threat and put things in order even though temporarily, but he refused to do so and said:

إِلَّا إِنِّي كُنْتُ لِمَسِيٍّ أَمِيرَ الْمُؤْمِنِينَ، مَا صَبَحْتُ الْيَوْمَ مُأْمُوراً وَكُنْتُ يَهِياً مَا صَبَحْتُ
شَيْهاً رَفَدَ أَحِبَّتُمْ الْقَاءَ، وَلَيْسَ لِي أَنْ أُحِبَّكُمْ عَلَى مَا تُكْرَهُونَ

Indeed, yesterday I was the Commander of the Faithful, but today I am commanded and until yesterday I was dissuading people (from wrong acts), but today I am being dissuaded. You have now shown that you only love to live in this world and it is not for me to force you to what you dislike.²

In the policy of Imām 'Alī (a.s.), achieving goals is rightful only when people think freely and accept the reform plans and submit to them without any obligation. Imām (a.s.) never deemed it right to make people accept what he viewed as truthful and proper by resorting to the sword, violence and to force them to obey him. At the end, it is people who would finally choose a way which they are attached to.

In other words, if Imām 'Alī (a.s.) had been asked why people had left him alone, he would have answered: "I was not willing to force them to obedience by the language of the sword. And they were regretfully not in a position to appreciate this path [my rule] and submit to it for some cultural reasons and due to the social structure that has been imposed on them and they have been accustomed to."

¹ See 3/10, h. 245 (*Nahj al-Balaghah*, Sermon 180)

² *The Encyclopedia of Amir al-Mu'minin*, vol. 4, p. 191, h. 2577

Imām (a.s.) believed that problems of a government could be temporarily solved by violence, but such sovereignty and rule would no longer be that of Imām 'Ali's (a.s.). He has frequently stated this fact as follows:

يا أهل الكوفة! أترَوْنِي لَا أَهْلُمُّ مَا يُصْلِحُكُمْ، نَلِي، وَلَكِنِّي أَكْرَهُ أَنْ أَصْبِحُكُمْ
بِفَادِ نَفْسِي

O People of Kūfa! Do you think I do not know what can rectify you? Yes indeed. But I do not like to rectify you by corrupting myself.¹

And then he said:

وَلَقَدْ عَلِمْتُ أَنَّ الَّذِي يُصْلِحُكُمْ قَوْلُ السَّيْفِ، وَمَا كُنْتُ مُتَحَرِّياً صَلاَءَكُمْ بِفَادِ
نَفْسِي وَلَكِنْ سَيَسْطَرُّ عَلَيْكُمْ مِنْ بَعْدِي سُلْطَانٌ صَعْبٌ.

I know that what rectifies you is the sword, but I do not seek to rectify you by corrupting myself. After me, however, a tough authority will dominate over you.²

Imām 'Ali (a.s.) asserted that he knew how to confront people and subjugate them by means of violence and sword and was able to straighten their crookedness with a sword and to force the rebels to obedience, but he refused to do so. He said, "Correcting you by resorting to violence would cost a price, (i.e., ruining the moral values) and I am not willing to pay such a price. This would neither be compatible with my disposition nor with my philosophy of governing. But you should know that after me a hard time will be awaiting you. With such manners and acts, you pave the way for the rule of those who would not have mercy on you and would not talk to you except by the language of the sword."

لَا يَصْلَحُ لَكُمْ يَا أَهْلَ الْبِلَادِ إِلَّا مَنْ أَخْرَأَكُمْ وَأَحْرَأَهُ اللَّهُ

You will not be rectified (O people of Iraq!) except by he who shall humiliate you, and God will humiliate him too.³

1 See 8/9, p. 447.

2 See 8/10, p. 449.

3 *Rabī' al-Abrār*, vol. 4, p. 250

Imām 'Alī's (a.s.) Predictions Coming True

Finally, Imām (a.s.) departed people while having been unjustly treated by them and complaining about them:

بَدَّ كَانَتْ الرُّعَايَا مِنِّي لَتَشْكُرُو خِيْفَتَ رُعَايَا وَأَسَى الْيَوْمَ لِأَشْكُرُو خِيْفَتَ رِيْثِي

People before me used to complain of the oppression of their rulers but now I have to complain of the wrongful actions of my subjects. . .¹

He had told people that their wrongdoing towards the just leader would be as dangerous to the community as the wrongdoing of an oppressive leader, and a community that does not observe the rights of a just leader and refuses obedience, solidarity and empathy to him—who is most deservedly entitled to such rights—will be entangled in commotion and burn in the fire of decline:

وَإِذَا غَلَبَتِ الرُّيَّةُ وَهِيَ أَوْ أَحَبُّ الْوَلَدِ يَرْثِيهِو اِخْتَلَفَتْ هُنَالِكَ الْكَلِمَةُ
وَطَهَّرَتْ عَمَّا فِي الْقُرُونِ وَكَثُرَ الْإِدْفَالُ فِي النَّبِيِّ، وَتَرَكْتُ مَحَاجَّ النَّاسِ فَعَمِلَ بِالْحَقِّ
وَعُطِّلَ الْأَحْكَامُ وَكَثُرَتْ جُلُتُ النُّعُوسِ فَلَا يُسْرَعُشْ بِعَظِيمٍ شَرُّ عَطَلٍ وَلَا يُعْظِمُ
مَاعِلٍ قَمَلٍ لَهْلَاكَ نَبْلُ الْأَبْرَارِ وَتَغَيَّرَ الْأَشْرَارُ وَتَعَطَّيْتُ نِعْمَتُ اللَّهِ شَبَّاحَهُ جِنْدُ الْجَبَابِ

And if the subjects come to dominate over the ruler, or the ruler oppresses the subjects, differences will arise among them, signs of oppression will appear, mischief will enter religion and the tradition will be forgotten. Then desires are acted upon, the religious commands are discarded, diseases of the spirit become numerous, great rights will remain idle, falsehood will be practised. In such circumstances, the virtuous are humiliated, the wicked are honored and the chastisements of God Almighty towards people will be severe.²

Thirty four years after the martyrdom of Imām 'Alī (a.s.), his prediction about the Kōfans came true. In the caliphate of 'Abdul Malik ibn Marwān, a group of Khārisites called "*Azāriqa*" rose up in

1. See: *The Encyclopedia of Amir al-Mu'minin*, vol. 9, p. 474, h. 4743, 4748 (*Nahy al-Balaghah*, Aphorism 261).

2. See 6/2, h. 305

the Ahwaz region against the central government. The only place that could dispatch military troops to the fronts was Kufa, but the people did not comply and refused to go to battle. In an inciting sermon, 'Abdul Malik sought a solution from his dignitaries and close companions, by asking them:

فمن يتدب لهم منكم بسيف قاطع وسان لامع؟

Who will volunteer against them with a cutting sword and a piercing spear?¹

All remained silent. Hajar ibn Yusuf who had recently suppressed 'Abdullah ibn Zubair in Mecca stood up and declared his readiness, but 'Abdul Malik did not accept. Referring to the difficulty of dispatching troops to the Ahwaz front, he asked them to choose volunteers from among their most powerful troops to Iraq for the battle against the *Ashriqa* army. Here again, the only one who volunteered was Hajar ibn Yusuf.

Interestingly, 'Abdul Malik wonders how Hajar wants to have such rebellious and unsteady people to obey, and thus asked him:

ان لكل امير آلة وثلاثة، فما اتيك وثلاثي؟

Every commander has instruments and leashes. What are your instruments and leather?²

And Hajar replied, "The tongue of the sword and the instruments of violence!" He would talk to them with the language of the sword and would raise whips of violence. He said that he would spread the policy of threat and allurement and by doing this he would uproot the opposition:

فمن يارعي نصته ومن دنا سي اكرمه، ومن باى عني طلبه ومن ثبت لي
صاعته ومن ولي عني لحفته ومن ابركته قتله. ان اتي. ازرع بذرهمك من
براليك، واحصد بصرهمك من بصاديك.

I will destroy anyone who fights against me and honor anyone who shall approach me. I will chase anyone who runs away from me, harm anyone who resists me and trace those who turn their back on me, so when I find them, I will kill them.

1. *al-Futuh*, vol. 7, 2, p. 3.

2. *al-Futuh*, vol. 7, p. 4, 3.

These are indeed my instruments. Saw your friend with your dirhams (gold coins) and reap those who are hostile to you with your sword.¹

'Abdul Malik approved this policy and in 74 AH /887 CE he appointed Hajjaj as the governor of Kufa and Basra. In his first encounter with them and in a warning sermon to the people Hajjaj said:

"Verily I see heads ripe enough to be plucked and I am undertaking this task. It seems as if I am looking at blood gushing out of the turbans and the beards. .

Know that I will not promise anything, unless I carry it out to full term, I do not utter anything unless I fulfil it; I will not come close unless I find out and will not stay far unless I hear. Therefore, avoid shouting, gatherings, demonstrations, playing champions and listening to every individual. What is happening to you, O people of Iraq? O separatists? O people of hypocrisy and vulgar morals? Verily you are inhabitants of a town that [God said] was secure and peaceful. Its provision came abundantly from every place, but it was ungrateful toward God's blessings, so He made it taste hunger and fear because of what they used to do.²

Know that my sword will soon be satiated by your blood and it will peel off your skin. Therefore, whoever wishes, should preserve his blood!³

1. *al-Futuh*, vol. 7, p. 8, h. 4.

2. Qur'an, 16:102.

3. *al-Futuh*, vol. 7 & 8, p. 8-10. Mas'adi has said

Hajjaj died at the age of 54 in the region of Wasit, Iraq in 95 AH/713 CE. He ruled for twenty years and the number of people who were killed [during his reign] in battles or due to their being tortured, were up to 120000. At the time of his death, 30000 men and 20000 women, including 16000 girls, were in his prisons.

He used to keep men and women in the same place. His prisons did not have roofs, so the prisoners could not keep away from the heat of the sun in summer time and the rain and cold in winter time. His other methods of tortures are described in my [i.e. Mas'adi's] other books. It is reported that one day he mounted his horse to go to the Friday prayer. He heard moans, so he asked what it was. He was told: "The prisoners are moaning and complaining of their hardships." He went towards them and said: *Be gone in it, and do not speak to Me!* (Qur'an, 23:108).

It is said that Hajjaj died on this same Friday, and he never again mounted a horse after this. (*Munaj al-Dhakab*, vol. 2, p. 175).

From the very first time, Ḥaǧǧā showed in his speech that death would be flowing out of his eyes and blood shall be shed from his sword. He talked to the Kūfāns with the harshest words and the most degrading epithets and revealed the ending of rebellions, openly stating that he would quench his sword with the blood of those disobeying him and intending to be haughty towards him. After this horrifying speech, characterized with blood dripping from his every word, he issued a statement, which was announced to the public in every quarter and district:

إلا أننا قد أحسنا من كان من أصحاب المهلب ثلاثاً، فمن أصاب بعد ذلك

فمقرته ضرب عنقه

"Be informed that we gave the companions of Muhlab a respite of three days, whomever we catch after that, his punishment will be the decapitation of his head."

In order to show that the statement would definitely be implemented, he quickly ordered his disciplinary commander and doorman Ziyād ibn 'Urwa to have a number of his troops patrol around town, recruiting people to be dispatched to the war front and to kill those who hesitated or refused.

In this way, all the troops who had abandoned Muhlab ibn Maqra - the commander of the troops against *Aṣṭaraga* - returned to the battle front and not even one person lagged behind.¹

'Abdul Malik was able to suppress all the opponents of the central government by implementing the policy of threat and allurement throughout the society and then set out for Hajj pilgrimage with a peaceful mind in 75 AH/694 CE. al-Ya'qūbī wrote:

ولما استقامت الأمور لعبد الملك وصلحت البلدان ولم يبق ما يحيد تحتاج إلى

صلاحها والإهتمام بها، خرج حاجاً سنة 75

When things were settled in favor of 'Abdul Malik and the cities were controlled and calm and there was no place in need of control or being taken care of, he left for Hajj pilgrimage in the year 75 AH.²

1. *al-Furūb*, vol. 7 & 8, p. 10.

2. *al-Furūb*, vol. 7 & 8, p. 13.

3. *Tarikh al-Ya'qūbī*, vol. 2, p. 273.

This kind of reform, which was based on subjugating the people and creating peace under the glittering of swords, was the kind of reform whose price in Imām 'Ali's view was the corruption of the reformer and he was not willing to approve such 'reformation' of the society. He could not yield to a policy that would solve the problems of the state to the cost of ruining human values.

What is the need for messengers, divine leaders and a person like Ali, in a society which resorts to this type of solution for the problem? What need do they have for Divine leaders and what need is there for 'Ali (a.s.)? In such politics, the government of Imām 'Ali (a.s.) is meaningless. Anyone who possesses power and impudence in action, puts aside compassion, discards human wisdom, abandons moral virtues and appeals to whatever enforces his dominance, can rule.

However, in Imām 'Ali's (a.s.) government it is values that are fundamental. He is not willing by any means to sacrifice human and Islamic values. A government in which values are sacrificed and human values and criteria are beheaded in the slaughterhouse of statesmanship is a Satanic and Umayyad government. These kinds of governments will not be an Imām 'Ali's (a.s.) government, even though it might carry behind it the name of 'Ali (a.s.) and Islam.

It must also be added that in today's world the policy of sword, force and violence is no longer efficient. Military equipment is gradually losing its efficacy and statesmen are basing their systems of governments on new foundations. Human values are now being wiped away in a different way in such modern policies. The policy of eradicating social justice through economic reforms and crushing the feeble is an example.

5. Peripheral Factors

What we enumerated so far are the major factors of the people's lassitude and weariness and Imām 'Ali's (a.s.) loneliness in the last days of his government. Other factors can also be mentioned for the people's withdrawal from him. Although they were not as effective as the aforementioned factors, they had a conspicuous role in humiliating the people. Such factors which we have called 'peripheral factors' are listed below:

A. War against the People of the Qibla

In the first days of the establishment of his government, Imām 'Alī (a.s.) unfortunately plunged into war, civil war and war against the people of the Qibla. The previous wars were entirely against the disbelievers. The wars against the disbelievers were unambiguous and free of any misconception. But the wars during Imām 'Alī's (a.s.) government which were fought to suppress seditions, reform the society and bring it back to the conduct (*sīra*) and tradition (*sunnah*) of the Prophet (s.a.w.) were wars against the people of the Qibla, against those who were called Muslims and in cases had good reputations with high ranking socio-political profiles.

That was how the Prophet (s.a.w.) –who had seen these events in the mirror of time and had predicted how they would happen– regarded these battles as wars based on the interpretation (*ta'wīl*) of the Qur'ān and confirmed their difficulties.¹

War against the people of the Qibla was creating lots of repudiation in faith for the narrow-minded. They could not correctly make up their minds, so they refused to stay with him (a.s.). This way the cunning statesmen who had problems with Imām (a.s.) justified their refusal and raised doubts among the common people. Thus from the very beginning the so-called influential personalities such as Sa'd ibn Abī Waqqāṣ, Usāma ibn Zaid and 'Abdullah ibn 'Umar refused to support 'Alī (a.s.). When he (a.s.) asked them about the reason for their refusal, Sa'd ibn Abī Waqqāṣ said:

إِنِّي أَكْرَهُ الْخُرُوجَ فِي عَهْدِ الْحَرْبِ، لَنَلَا أَصِيبَ مُؤْمِماً فَإِنِ اعْطَيْتَنِي سِيفاً يُمَيِّزُ
الْمُؤْمِنَ مِنَ الْكَافِرِ قَاتَلْتُ مَعَكَ.

"I hate to go out to this battle lest I kill a believer. So, if you give me a sword that distinguishes a believer from a disbeliever, I will fight along with you!"²

Usāma said

أَنْتَ أَغْرَأُ الْحَقِّ عَلَى وَلِيِّي وَلَكِنِّي عَاقَدْتُ أَنَّ لَا أُقَاتِلَ أَهْلَ لَا إِلَهَ إِلَّا اللَّهُ

1. See *The Encyclopedia of Amir al-Mu'minin*: vol. 3, p. 25

2. See 1/9, h. 44.

"You are the dearest of people to me, but I have made a pledge to God not to fight against the people of '*lā ilāha illa Allāh*' (those who say, *There is no god but Allāh*)."¹

And 'Abdullah ibn 'Umar said:

لَسْتُ أَحْرِمُ فِي هَذَا الْحَرْبِ شَيْئًا، لَسَّا لَكَ، إِلَّا تَحْمِلُنِي عَلَى مَا لَا أَحْرِمُ

"I do not know anything about (the nature of) this battle and I ask you not to make me do that which I do not know."²

Mental readiness of people in accepting such an unjustified doubt concerning the prohibition of fighting against the people of the Qibla on one hand, and the raising of doubts by those who opposed the reform plans of Imām (a.s.), particularly by the propaganda network of Mu'āwiyā on the other hand, had made the recruiting and mobilization of the military forces extremely difficult. Therefore, Imām was often forced to explain to the people the grounds, causes and motives of his stance. In the beginning of the emergence of disturbances and when he was forced to fight against the perpetrators, Imām said:

وَقَدْ فُتِحَ بَابُ الْحَرْبِ بَيْنَكُمْ وَبَيْنَ أَهْلِ الْقِبْلَةِ، وَلَا يَحْمِلُ هَذَا الْمَلَمَ إِلَّا أَهْلُ

النَّصْرِ وَالصَّبْرِ وَالْعِلْمِ بِتَوَاجِيعِ الْحَقِّ، فَاْمْضُوا يَا مُؤْمَرُونَ بِهِ، وَفَعُوا جُنْدَ مِ

تَنْهَوْنَ عَمَّا وَلَا تَعْمَلُوا فِي أَمْرِ حَتَّى تَتَبَيَّنُوا، فَإِنْ لَمْ يَمَعْ كُلُّ أَمْرٍ لَكُمْ رُؤْيَا جَيِّرًا

"The door of war has been opened between you and the people of the Qibla [other Muslims]. This banner will be borne only by him who is a man of might, endurance and knowledge of the position of truth. Therefore, go ahead with what you are ordered and desist from what you are forbidden.

Do not make haste in any matter until you have clear knowledge of it. For in every matter you dislike, we have another solution for it."³

Although Imām spared no effort in explaining to people the reasons for his stances and the causes of events, it was difficult for

1. *Ibid.*

2. *Ibid.*

3. *Nahy al-Balāghah*, Sermon 173.

many to accept that 'Ali (a.s.) was always right, that he had a resolute position, and that Tāḥa, Zubair and 'Ā'yisha were always wrong and on the false path.¹

B. Soldiers being tired of War without Spoils

The people of that time, even though they were Muslims and ready to set out for battle, by the order of their Divine leaders, but they were not on such a high level of culture and predisposition that they could be solely God-seeking and practice sincerity and devotion. Collecting spoils in wars was a strong motivation, especially for those who for years had been accustomed to this practice. Now they had to remain in the battlefield for days and months, without being able to enjoy what they seized [as spoils of war].

During the reign of former rulers, they were accustomed to gaining spoils in wars and using them. Now, Imam (a.s.) from the very beginning of the battle wanted them to keep their hand off people's property and to know that they had no right to keep what they seized at the height of the battle. Participating in a battle without gaining any spoils was very difficult for the people.

Most of those who accompanied Imam 'Ali (a.s.) did not have that deep faith and strong insight to think only of God and 'to wield their sword for His sake' and to have no desire except for God's pleasure in their battle against the wicked. In the war, the majority were only thinking of their own interests rather than righteousness, faith or putting an end to the disturbances. Historical facts state that among the most frequent and numerous complaints that were brought up in the battles of Nahrawān and Jamal were concerning the booties of wars. People were asking why the enemies women were not taken as captives and their properties were not divided among the soldiers. Ibn Abi al-Hadid has quoted this historical event based on the consensus of the reporters:

أُثْمِتَ الرِّدَاءُ كُلُّهَا عَلَى أَنَّهُ قُبِضَ مَا وَجَدَ فِي عَسْكَرِ الْحَمَلِ مِنْ سِلَاحٍ وَدَابَّةٍ
وَعَلَوِيٍّ وَمَتَاعٍ وَمُزَوَّجٍ، فَتَنَسَبَ بَيْنَ أَصْحَابِهِ، وَأَهْلِهِ قَالُوا لَهُ أَتَسْمِيَهُمْ أَهْلَ

1. See *The Encyclopedia of Amir al-Mu'minin*, vol. 5, p. 142.

البصرة فاجملهم وثيقاً، فقال: لا تقالروا فكيف نحل أن دمانهم ونحرم علينا

—

It is a consensus among the narrators that what 'Ali (a.s.) found in [the Battle of] Jamal, including weapons, riding animals, slaves and other things, he divided them among his companions. They said to him: "Divide the people of Basra between us as slaves." He (a.s.) said: "No." Then they said: "How can the shedding of their blood be lawful to us, but taking them as captives cannot?"¹

When the physical and mental fatigue of the troops who had fought for two years without receiving any spoils and financial benefits is accompanied with the misconception of the illegitimacy of the war against people of the Qibla, along with other factors of the Imām's (a.s.) loneliness, the result would obviously be nothing but disobedience. Thus, Imām (a.s.) faced serious problems in controlling and mobilizing his troops towards the end of his government.

C. Losing Eminent Companions

He who manages a society and leads the people is in dire need of competent staff and loyal companions among his administrators in order to enable him to overcome problems and resolve complicated social intricacies. The presence of self-sacrificing talented and dedicated wise men that support the leader by making sacrifices in challenging situations is greatly effective in the managing of the society. The role of such people in removing ambiguities, delivering messages, explaining situations and motivating the forces, those who could indirectly actualize the strategies of the leader in society is extremely significant. Amid the battle of Siffin, the impact of the sermons and valorous speeches delivered by such companions like Mālik al-Ashtar, Hāshim ibn Mirqāḥ and others is evident and attests to this.

1. See *The Encyclopedia of Amir al-Ma'mūn*, vol. 5, p. 147.

It is unfortunate that Imam 'Ali (a.s.) did not enjoy the company of such persons toward the end of his government. The most outstanding of his (a.s.) companions who were eloquent explainers and advocates of his path were no longer present. The absence of Malik al-Ash'ar, 'Ammār, Hashim ibn Mirqal, Muhammad ibn Abi Bakr, 'Abdullah ibn Badil, Zaid ibn Suhān and others who were among the companions of Imam 'Ali (a.s.) was sadly felt. No longer was it possible to hear those passionate, encouraging and stimulating sermons among the troops. On the other hand, there were many evil-minded, misleading and ill-hearted individuals who raised difficulties and spread apathy.

It is due to such an atmosphere of chaos, sedition and insubordination that Imam (a.s.) remembers with sorrow those vigilant, insightful 'worshippers in the night and fighting lions in the day', who were pioneers in the fields of action and warriors on the battlefields, saying:

Where are those who were invited to Islam and accepted it wholeheartedly? Those who read the Qur'an, acted according to it and established it in their hearts. Those who were exhorted to fight and leapt towards it as a she-camel leaping towards its young, drew their swords out of their sheaths and went out and took control of lands in groups and ranks. Some of them passed away and some survived. The good news of their survival did not please them nor did they condole the dead (living in this world would not make them happy as departing this transient life could not sadden them). Their eyes turned white from weeping, their bellies were emaciated because of fasting, their lips were dry because of constant praying, their color was pale because of staying awake and their faces bore the dust of God-fearing humility. They were my comrades who have departed. Therefore, it behooves that we long for them (and desire their presence) and bite our hands (out of sorrow) from being separated from them.

In the end of his painful words, uttered in the last days of his life, he said

Where are my brothers who took the true path and departed from the world with righteousness? Where is 'Ammār? Where is Ibn al-Tayyhan?¹ Where is Dhūl-Shahādātayn?² Where are those who were like them from among their comrades and had pledged themselves to death and whose severed heads were gifted to the corrupt [enemies]?³

It must be further added that some of the companions and soldiers of Imām 'Alī (a.s.) became members of the Khawārij who stood up against him after the battle of Siffin. Some of them were killed in the Battle of Nahravān and others retreated from society. Imām 'Alī (a.s.) was therefore left totally alone with no combatant companions, eloquent speakers and intelligent intellectuals and brave indefatigable heroes of the battlefields.

The Peak of the Power of Leadership during Loneliness

Now, and at the end of this brief analysis, we find it necessary to draw the attention of the esteemed readers to a significant point regarding the policies of Imām 'Alī (a.s.) and his leadership approach, which I have not seen to be noticed and raised by any one. This point is the authority, power of management and extraordinary capability and steadfastness of Imām (a.s.) in leadership, in such a time and conditions, and despite all those circumstances as have all been explained.

Historical documents show that 'Alī (a.s.) has displayed the most sublime, the most powerful and the most significant characteristics of leadership during the days of his loneliness. Therefore, when we say 'Alī (a.s.) was alone, it must not be presumed that, due to so much disobedience and difficulties that he faced and which can be realized through his lamentation and complaints, he went into

1. Mālik ibn Tayyhan al-Anṣārī was one of the companions (*ṣaḥāba*) in the Battle of Badr and was martyred in the battle of Siffin.

2. Khuzayma ibn Thābit al-Anṣārī, who was present in the Battle of Badr and other battles and was martyred in Siffin. The Holy Prophet (s.a.w.) considered his testimony as equal to that of two persons.

3. See: *The Encyclopedia of Amir al-Mu'minin*, vol. 7, p. 151. (*Nahj al-Balaghah*, Sermon 182).

retreat or left the society. Nor could it be said that during the final months of his government he lost the power of leadership and management of the society, and until his martyrdom he contented himself only with grieving and complaining about the people's disobedience and lack of support and the weakness of the elite. Never!

Historical texts and abundant statements reporting about the code of conduct of Imām 'Alī (a.s.) show that, the most hard-working and diligent period of his (a.s.) government, was during the time of his loneliness. Never did despair overwhelm the matchless hero of the battlefields and the most sagacious figure of resistance in the onslaught of hardships and difficulties. All alone he made reforms, delivered great sermons, created enthusiasm and continued with the path he had delineated at the very outset of his government to the end of his life and never kept quiet or remained idle for even a moment.

In a society where a great part of the elite and influential people did not support 'Alī (a.s.), and the masses who followed them, in an atmosphere of misconception and ambiguity about fighting against the people of the Qibla and renowned and eminent personalities, turned to disobedience and lassitude, the soldiers were exhausted from fighting three severe battles without gaining any spoils, and at the time when Imām had lost the best of his companions, and when the frequent ambushes by the ignorant, wicked and inhumane troops of Mu'āwiyā and their plundering had wearied the people, Imām nevertheless, stood firm. He bravely and persistently pursued the mobilization of people against Mu'āwiyā's iniquities and criminalities. In such surroundings, fraught with disappointment, lassitude, and horror, he controlled the people—without resorting to violence—and brought them again to the battlefield of war against Mu'āwiyā. How much power in leadership, how much strength in management and charisma in leadership, 'Alī (a.s.) must have had to be able to stand up in such an environment and to mobilize the troops to such an extent...²

The last fervent and heroic sermon of Imām 'Alī (a.s.) delivered before re-dispatching the troops to Siffin attests to the above claim.

Nawf Būkālī described the outer appearance of Imām at the time of delivering his exciting sermon along with the way he arrayed the troops:

The Commander of the Faithful (a.s.) delivered this sermon to us in Kūfa while standing on a rock set up by Ja'da son of Hubayra al-Makhzumi. He was wearing a woolen garment, his sword-belt was made of palm tree filaments and so were the slippers he was wearing. The trace of prostration on his forehead was like the callus on the camel's knees.

Nawf goes on to say that in the end of his speech, Imām (a.s.) shouted with a loud voice:

الجهاد، الجهاد، جباة الله وإني مُتَكَيِّرٌ في يومي هذا فَمَنْ أَرَادَ الرُّوْحَ إِلَى أَهْلِ
فَلْيَخْرُجْ

Jihād, jihād (struggle, struggle). O servants of Allah! By Allah, I am preparing the army today. He who desires to proceed towards Allah, let him go forth.

Then, concerning the organization and arraying of the troops he reports:

The Commander of the Faithful (a.s.) then allocated Husain (a.s.) over (a force of) ten thousand, Qays ibn Sa'd over ten thousand, Abū Ayyūb al-Ansārī over ten thousand and others with different numbers. He was ready to return to Siffin, but it was before the Friday when Ibn Muljam carried out his fatal strike. As a result, the armies came back and we were left like sheep that had lost their shepherd, while wolves were snatching them away from all sides.¹

According to what was said, the painful utterances of Imām 'Alī (a.s.) and his frequent complaints about his companions were not due to his weakness, failure in leadership and managing people, rather instead of using the language of violence and sword for gaining authority over people, he used this language to motivate them.

¹ *Nabī al-Balaghah*. Sermon 182. Also cf. *The Encyclopedia of Amir al-Mu'minin*, vol.7, p. 167

As explained above, the mobilization of a great numbers of troops in less than a week (the same week before his martyrdom) indicates his superb capability in mobilizing masses on one hand, and the success of his (a.s.) policies on the other.

What was presented here was a glimpse at the background, reasons and causes of the people's lassitude in such a period of time, as well as a delineation of Imam 'Ali's (a.s.) way of conduct in administering a state.

In conclusion, we beseech Almighty Allah to grant us success to derive benefit from 'Ali's (a.s.) radiating Divine knowledge and the everlasting doctrines of the Ahlul Bayt (a.s.).

الصل الأول

بَيَعْنَا النُّورَ

1 / 1

تَارِيخُ بَيْعَةِ الْإِمَامِ ع

«ختلف المؤرخون وكتب الشيرة في تعيين التاريخ الدقيق لبيعة الناس للإمام ع، فقال البعض إنها حصلت في اليوم الذي قُتل فيه عثمان¹ وقال آخرون² إنها وقعت بعد قتل عثمان بفترة؛ واختلصوا في تحديدها بين اليوم الواحد والخمسة أيام³.
هو رد في بعض المصادر التاريخية⁴ «تبيع قبل يوم الجمعة لجلس بقين من ذي الحجة والناس يتحسبون من يوم قتل عثمان»⁵.

لكن نقل الطبري عن أبي الملبح⁶ ونقل ابن أبي الحديد عن أبي جعفر الإسكافي⁷ كما

¹ الاستيعاب ج 3 ص 217 الرقم 1675، مروج الذهب ج 2 ص 333، تاريخ الطبري ج 4 ص 436، الكامل في التاريخ ج 2 ص 309 وإليها أو الناس يجسود بيته من يوم قتل عثمان، المستدرك على الصحيح ج 3 ص 123 ج 4394 وفيه «وقبل» يبيع عقب قتل عثمان.

² ذكر في بعض المصادر أن بيعة الإمام ع بعد يوم واحد من قتل عثمان، مثل كتاب الأثراف ج 3 ص 7 وبعضها ذكرت أنها حدثت بعد ثلاثة أيام، مثل المستدرك على الصحيح ج 3 ص 123 ج 4394 والأخبار الطولية ص 140.

وبعضها ذكرت أنها بعد أربعة أيام، أو خمسة أيام مثل المستدرك على الصحيح ج 3 ص 123 ج 4394.

³ تاريخ الطبري ج 4 ص 436، الكامل في التاريخ ج 2 ص 309، المستدرك على الصحيح ج 3 ص 123 ج 4394.

⁴ تاريخ الطبري ج 4 ص 428.

⁵ شرح نهج البلاغة لأبي أبي الحديد ج 7 ص 36.

Chapter One Allegiance of Light

1 / 1

The Date of Allegiance to the Imām

Historians and hagiographers have differed in determining the accurate date of the people's pledge of allegiance to Imām 'Alī (a.s.). Some hold that on the same day which 'Uthmān was killed people swore allegiance to the Imām (a.s.).¹ Others believe that the allegiance to the Imām took place several days after the murder of 'Uthmān. This interval, varying from one to five days, is a matter of disagreement among the historians.²

It is reported in some historical sources that the allegiance to 'Alī (a.s.) was sworn on Friday 25th of Dhīl Hijja, which people is supposed to be the same day that 'Uthmān was killed.³

Finally, according to what⁴ Ibn Abī al-Hadīd quoted his teacher Abū Ja'far Iskāfī⁵ and based on what is reported in *Tārīkh Dimashq*

1 *al-Ist'ab*, vol. 3, p. 217, h. 1875, *Murāj al-Dhahab*, vol. 2, p. 331, *Tārīkh al-Tabarī*, vol. 4, p. 436, *al-Kāmil fī al-Tārīkh*, vol. 2, p. 305.

It is narrated in the above volumes that: "People presumed that allegiance to the Imām took place the day 'Uthmān was killed." *al-Mustadrak 'Ala al-Sahihayn*, vol. 3, p. 123, h. 4594. It is reported in this volume that, "It is said that the allegiance to Imām took place after 'Uthmān was killed"

2 It is reported in some sources that the allegiance took place one day after the killing of 'Uthmān. Cf., *Anab al-Ashraf*: vol. 3, p. 7. Other sources state that the allegiance was sworn three days later Cf., *al-Mustadrak 'ala al-Sahihayn* vol. 3, p. 123, h. 4594, *al-Akhdar al-Tamīl* p. 340. Some sources report that the allegiance took place four or five days later. Cf., *al-Mustadrak 'Ala al-Sahihayn*, vol. 3, p. 123, h. 4594.

3 *Tārīkh al-Jaharī*, vol. 4, p. 436, *al-Kāmil fī al-Tārīkh* vol. 2, p. 305.

4 *Tārīkh al-Jaharī*, vol. 4, p. 438.

5 *Sharh Nahj al-Balaghah*, vol. 7 p. 36.

جاء في تاريخ دمشق وتذكرة الخواصر^١ أن بيعة الناس كانت يوم الثامن عشر من ذي الحجة سنة (35 هـ)

والذي وراءه هو أن القول الثاني أقرب إلى الواقع؛ حيث أنه يلائم القول بالتمجد تاريخ قتل عثمان - الذي هو 38 ذي الحجة على أصح الأقوال^٢ - مع تاريخ بيعة الإمام، مضافاً إلى تصريح المصادر السابقة بذلك.

ومن جهة أخرى إذا لاحظنا الشرائط السياسية الحاكمة على المجتمع الإسلامي آنذاك، ولاحظنا شخصية الإمام العديمة الطيرة، فإنه يمد - غاية البعد - وقوع فاصل زمني بين قتل عثمان وتعيين القائد الجديد للأمة.

2 / 1

حُرْبَةُ النَّاسِ فِي اخْتِيارِ الْإِمَامِ

1. الإمام علي عليه السلام - في كتابه إلى أهل الكوفة عند تسيريه من المدينة إلى البصرة - بالتحية الناس غير مستكرهين، ولا مخبرين، بل طائعين محببين.^٣
2. عنه عليه السلام: قبض رسول الله صلى الله عليه وآله وأنا أرى أني اخترت الناس بهذا الأمر! فاجتمع الناس على أبي بكر فسمعت وأطعت. ثم إن أبا بكر خضر فكنيت أرى أن لا يعيد لها عني، فوئى! خمر، فسمعت وأطعت! ثم إن عمر أصيب، فطست أنه لا يعيد لها عني، فاجعلها في

١ تاريخ دمشق، ج 42 ص 433، تذكرة الخواصر ص 56

٢ مصطلح الصحابة لا يرسل ج ١ ص 488 ح 778، أنساب الأشراف ج 3 ص 7، الطبقات للكمي ج 3 ص 27، تاريخ الطبري ج 9 ص 415، تاريخ خليفة بن خياط ص 132، الكامل في التاريخ ج 2 ص 394، الاستبصار ج 3 ص 199 الرقم 1797

٣ نهج البلاغة الكتاب ١، الجمل ص 244، الأمان للطوسي ص 218 ح 1518 عن عبد الرحمن بن أبي حمزة الأنصاري وفيه إلى غير مستكرهين

١ في الطبعة المعمدة عمري، والصحيح ما أثبتناه كما في تاريخ دمشق من رواية الإمام علي عليه السلام: فاجعلها في أقر المحمودي (ج 3 ص 101 ح 1142).

and *Tadhkirat al-Khawāṣṣ*¹, people swore allegiance to the Imām on Friday Dhul Hijja 18, 35 AH/June 12, 656 CE.

In my opinion, this last view is closer to reality, for besides being asserted by the foregoing sources, it is compatible with the view of those who identify the date of allegiance to the Imām with the date of the murder of 'Uthmān, since according to the most authentic traditions, 'Uthmān was murdered on the 18th of Dhul Hijja.²

On the other hand, considering the political circumstances of the Islamic society of that time and the exclusive situation of Imām 'Alī (a.s.), to claim that there was an interval of time between 'Uthmān's murder and the appointing of a new leader is far from reality.

1 / 2

People's Freedom in Electing the Imām

1. Imām 'Alī (a.s.), in a letter to the Kūfans while leaving Madina for Basra: "People swore allegiance to me, not by force or compulsion, but willingly and with free choice."³
2. Imām 'Alī (a.s.): "The Messenger of God departed and I saw myself the most worthy among the people for this affair [of leadership]. But people agreed upon Abu Bakr for ruling. So I listened and obeyed.

Then came the death of Abu Bakr and I presumed that it [the government] would be handed over to no one but me, but he appointed 'Umar as ruler. Again I listened and obeyed. Then 'Umar was injured and I presumed that it would not be given to someone other than me, but 'Umar turned it over to six persons

1. *Tarākh Dimashq*, vol. 42, p. 437, *Tadhkirat al-Khawāṣṣ*, p. 56.

2. *Fada'il al-Shāhba*, vol. 1, p. 400, h. 778.

3. *Nahj al-Balaghah*, Letter 1, *al-Jawab*, p. 241, *al-Amali* by al-Tusi, p. 718, h. 1518.

يَسْتَوْ أَتَّ أَخَذَهُمْ! قَوْلَاهَا عُثْمَانُ، فَسَمِعْتُ وَأَطَعْتُ ثُمَّ إِنَّ عُثْمَانَ قُتِلَ، فَجَاوَوِي،
فَإَيُّكُمْ طَائِعِينَ غَيْرَ مُكْرَمِينَ^١

3. عنه - من كتاب له إلى طلحة والزبير: أما بعد، فقد علمتكم - وإن كنتم - أني لم أريد
الناس حتى أرادوا، ولم أبايعهم حتى بايعوا، وإنكم إنما بمن أراكم وبإيعي، وإن العامة
لم يبايعي لسلطان علي، ولا لقرضي حاضري^٢

4. الفتح أقبل عمار بن ياسر إلى علي بن أبي طالب (رضي الله عنه)، فقال يا أمير المؤمنين،
إن الناس قد بايعوك طائعين غير كارهين، فلو بعثت إلى أسامة بن زيد وعبد الله بن
عمر وعمر بن عبد الله بن قيس بن ثابت وكعب بن مالك فدعوتهم ليدخلوا فيها
دخل في الناس من المهاجرين والأنصار!

فقال علي (رضي الله عنه) إنه لا حاجة لنا بغير لا يرغب بها^٣

3 / 1

كَلَامَةُ الْإِمَامِ عَلِيٍّ بِالْحُكْمَةِ

5. الإمام علي - في خطبته بعد البيعة - أما بعد، فإن قد كنت كارهاً لهذه الولاية - يعمد

الله في سماواته وفوق عرشه - على أئمة محمد - حتى اجتمعتم على ذلك، قد دخلت فيه^٤

6. تاريخ الطبري عن أبي بشير العاصمي: كنت بالمدينة حين قُتل عثمان، واجتمع المهاجرون
والأنصار - فيهم طلحة والزبير - فأتوا علياً، فقالوا: يا أبا حسن، هل لم نأيمك!

١ تاريخ دمشق ج 42 ص 439، نصد المطبع ج 4 ص 196 ح 3789 كلامها عن يحيى بن حمزة المرادي

٢ مجمع البحار ج 54، كتاب الفقه ج 1 ص 239، الفتح ج 2 ص 443 كلامها عن الإمامة والولاية ج 1
ص 90 وفيه «خاص» بدل «عالي» وليس فيه «ولا لعرض حاضر»

٣ الفتح ج 2 ص 441

٤ الأمانة للطبري ص 228 ح 3530 عن مالك بن أوس، يعارض الأحرار ج 32 ص 26 ح 9

of whom I was one. It was given to 'Uthmān, and I listened and obeyed. 'Uthmān was then killed and the people came to me and swore allegiance to me willingly with no compulsion.¹

3. Imām 'Alī (a.s.), in a letter to Talha and Zubair "Now, you both know, even though you conceal it, that I did not approach people till they approached me, and I did not ask them to swear allegiance to me until they themselves swore allegiance to me. In fact both of you were among those who wanted me and swore allegiance to me. Indeed, the masses did not swear allegiance to me under any force or for any money given to them."²
4. *al-Futūḥ* Ammar ibn Yāsir came to 'Alī ibn Abī Tālib (a.s.) and said: "O Commander of the Faithful, now that people have sworn allegiance to you obediently and not out of compulsion, send for Usāma ibn Zaid, 'Abdullah ibn 'Umar, Muḥammad ibn Maslama, Ḥassān ibn Thābit, and Ka'b ibn Mālik and invite them to what the *Muhājirīn* and *Anṣār* have taken part in." 'Alī (a.s.) said: "We are not in need of those who are reluctant and unwilling toward us."³

1 / 3

The Imām's Reluctance to Rulership

5. Imām 'Alī (a.s.) in his speech after the people's allegiance (*ba'ʿah*): "[After praising God] Verily, as God in His heavens and over His Throne knows I was reluctant to assume authority over the community of Muḥammad (s.a.w.) until you (people) agreed upon this (my ruling) and I then accepted it."⁴
6. *Tārīkh al-Jabarl* –narrating from Abū Bashīr al-'Ābidī: "I was in Madīna when 'Uthmān was killed and the *Muhājirīn* and *Anṣār* gathered along with Talha and Zubair and went to Imām 'Alī (a.s.), saying: "O Abū al-Ḥasan! Let us swear allegiance to you."

1 *Tārīkh Dimashq*, vol.42, p. 439. *Uṣd al-Ghāba*, vol. 4, p. 106, h. 3789.

2 *Nahy al-Balāghah*, letter 34, *Kashf al-Ghummah*, vol. 1, p. 239, *al-Futūḥ*, vol. 2, p. 465, *al-Imāma wa al-Siyāsa*, vol. 1, p. 90.

3 *al-Futūḥ*, vol. 2, p. 441.

4 *al-Amālī* by al-Juʿfī, p. 728, h. 1530, *Bihar al-Anwār*, vol. 32, p. 26, h. 9.

The Imām said "I have no need in ruling over you. I am with you and I will accept whomever you chose. So choose (you)." But they said: "By God we choose nobody other than you."

He [Abū Bashir] said. "They used to visit the Imām after 'Uthmān was killed and in the last meeting they said "The people's affairs will not be settled except under a rulership and this [your acceptance of caliphate] has taken too long."

He said to them: "Verily, you have come to me many times and my reply to you is that if you accept what I say I will accept ruling and if not, I have no need of it."

They said: "We will accept whatever you say, if God wills."

The Imām came and ascended the pulpit where the people gathered around him and he said. "I was reluctant to rule over you, but you refused everything other than me ruling over you. Indeed, I have nothing to hide from you, but the keys of your wealth are with me. Indeed, I have no right to take one dirham from it without your consent. Do you agree with this?" They said: "Yes."

He said, "O God! Bear witness to them." He then accepted their allegiance."¹

7. *Tarikh al-Taheri*, narrated from Muhammad and Talha: "People gathered around 'Alī (a.s.) and said to him "We swear allegiance to you. You can see what has befallen Islam and what calamities have been inflicted upon us by our kin."

Imām 'Alī (a.s.) said: "Leave me and seek someone else. We are facing a matter which has multiple faces and colors, which neither hearts can endure nor can intellects accept."

The people said: "We implore you by God. Do you not see what we see? Do you not see [the problems that] Islam [faces]? Do you not see the disturbance? Do you not fear God?"

He (a.s.) then said: "I answered you according to what I view. Know that if I accept your request I will act on the basis of what I know, and if you leave me I shall be one like you, except that I will be the most submissive and obedient among you towards the one to whom you surrender as your ruler."²

8. Imām 'Alī (a.s.) –from what he said when people wanted to pay allegiance to him after the killing of 'Uthmān: "Leave me and seek someone else. We are facing a matter which has multiple faces and

1 *Tarikh al-Taheri*, vol. 4, p. 423, *al-Kāmil fi al-Tarikh*, vol. 2, p. 302 & 304, *al-Kāfi*, p. 32, h. 7

2 *Tarikh al-Taheri*, vol. 4, p. 434, *al-Kāmil fi al-Tarikh*, vol. 2, p. 304

عَلَيْهِ الْعُقُولُ. وَإِنَّ الْأَقَاقِ قَدْ أَغَاغَتْ، وَالْمَخَضَّةُ قَدْ تُنَكَّرَتْ، وَاعْلَمُوا أَنِّي إِذَا أَحْبَبْتُكُمْ رَكِبْتُ بِكُمْ مَا أَعْلَمُ، وَلَمْ أَصْغِ إِلَى قَوْلِ الْقَائِلِ، وَغَتِبَ الْعَائِبِ، وَإِنْ تَرَكْتُمُونِي فَأَنْتَ تَخَذِكُمْ، وَلَعَلِّي أَسْمَعُكُمْ وَأَطُوعُكُمْ لِي وَلِيَتِمَّ أَمْرُكُمْ، وَأَنَا لَكُمْ وَزِيرًا غَيْرَ لَكُمْ مِنِّي أَمِيرًا.^١

9. تاريخ الطبري عن محمد بن الحنفية كُتِبَ مَعَ أَبِي حَیْنٍ قُبُلُ عُثْمَانَ، فَقَامَ فَقَدْ خَصَّ مَرَّةً، فَأَنَاءَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ، فَقَالُوا: إِنَّ هَذَا الرَّجُلَ قَدْ قُبِلَ، وَلَا يَدُ لِلنَّاسِ مِنْ إِمَامٍ، وَلَا تُجَدُّ الْيَوْمَ أَحَدًا أَحَقُّ بِهَذَا الْأَمْرِ مِنْكَ، لَا أَقْدَمَ سَابِقَةً، وَلَا أَقْرَبَ مِنْ رَسُولِ اللَّهِ ﷺ! فَقَالَ لَا تَفْعَلُوا، فَإِنِّي أَكُونُ وَزِيرًا غَيْرًا مِنْ أَنْ أَكُونَ أَمِيرًا فَقَالُوا لَا، وَاللَّهِ مَا نَحْنُ بِمَاعِزِينَ حَتَّى يُبَايَعَكَ قَالَ هُوَ الْمَسْجِدُ فَإِنْ يَمَعَنِي لَا تَكُونُ حَبِيبًا، وَلَا تَكُونُ إِلَّا هُنَّ رِضَا الْمُسْلِمِينَ.^٢

10. الإمام علي عليه السلام - مِنْ كَلَامِهِ لَهُ فِي جَوَابِ طَلْعَةِ الرَّبْرِ - وَاللَّهِ مَا كَانَتْ لِي فِي الْخِلَافَةِ رَحْبَةٌ، وَلَا لِي الرِّيَاسَةُ بِرَبَّةً، وَلَكِنَّكُمْ تَهْوُونَ إِلَيْهَا، وَحَمَلْتُمُونِي عَلَيْهَا، فَلَمَّا أَفْضَتْ إِلَيَّ نَظَرْتُ إِلَى كِتَابِ اللَّهِ وَمَا وَضَعَ لَنَا وَأَمَرَنَا بِالتَّحْكُمِ بِهِ فَاتَّبَعْتُهُ، وَمَا اسْتَرَى النَّبِيُّ ﷺ فَأَقْبَدْتُهُ.^٣

11. عنه عليه السلام - مِنْ كَلَامِهِ لَمَّا أَرَادَ الْمَسِيرَ إِلَى دِي قَارٍ - يَا بَعِثُونِي وَأَنَا غَيْرُ مُسْرُورٍ بِدَيْفِكَ، وَلَا حَذِيلٍ، وَقَدْ عَلِمَ اللَّهُ سُبْحَانَهُ أَنِّي كُنتُ كَارِهَا لِلْحُكُومَةِ بَيْنَ أُمَّةِ مُحَمَّدٍ ﷺ وَلَقَدْ سَمِعْتُهُ يَقُولُ مَا مِنْ رَجُلٍ يَخْلُفُ شَيْئًا مِنْ أَمْرِ أُمَّتِي إِلَّا لُقِيَ بِرُيُومِ الْقِيَامَةِ مَعْبُوكَةً يُدَاهِي إِلَى حُقُوبِهِ، عَلَى رُؤُوسِ الْخِلَافَةِ، ثُمَّ يُسَرُّ كِتَابُهُ، فَإِنْ كَانَ عَادِلًا نَجَا، وَإِنْ كَانَ جَابِرًا قُتِلَ.^٤

١ نهج البلاغة المخطبة ١٥٢، الكتاب لابن شهر آشوب ج ٢ ص ١١٥ وفيه إلى غريب العتاب.

٢ تاريخ الطبري، ج ٩ ص ٩٢٢، كتاب الأشراف ج ٣ ص ١١١ معناه

٣ نهج البلاغة المخطبة ٢٥٥

٤ جريد الماشي، يجلد ج ١، فهو جليل وجلالته. شرح (الساد المرب ج ١١ ص ١٥٢)

٥ المجلس ص ٢٦٢، بشار الأثرار ج ١٢ ص ١٥٣ شرح نهج البلاغة لابن أبي عمير ج ١ ص ١٥٩ عن زيد بن صوحان

colors, which neither hearts can endure nor can intellects accept. The horizons (of life) have been covered by clouds and the right path is not discernable. Know that if I accept your request I will lead you according to what I know and I will not care about whatever one may say or the admonishing of an admonisher. If you leave me I will be like one of you, and I might be the most listening and obedient among you to whom you put to rule over your affairs. I am better for you as a counselor more than I am as a commander."¹

9. *Tarikh al-Tabari* –narrated from Muhammad ibn al-Hanafiyya "I was with my father when Uthman was killed. He suddenly stood up and entered his house and the companions of the Messenger of God (s a w) came to him and said 'This man has been killed and the people must have a leader. Moreover, we know nobody for this affair more rightful than you, or with such a past [in Islam] or being closer to the Messenger of God (s a w)'."

My father said "Do not do this, for I am better for you as a counselor than I am as a commander."

The people said "No, by God, we will do nothing until we swear allegiance to you."

He said "So let it be in the mosque, as allegiance to me is not to be done in secrecy and will not be without the consent of the Muslims."²

10. Imam 'Ali (a.s.) –in what he said in response to Talha and Zubair "By Allah, I had no liking for the caliphate nor any interest in government, but you yourselves invited me to it and prepared me for it. Then, when it [caliphate] came to me, I kept the Book of God in my view and I followed everything that He had put therein and I acted according to what the Prophet (s a w) had taught."³
11. Imam 'Ali (a.s.) –from what he said when leaving for Dhi Qar "You swore allegiance to me, while I was not happy [about it]. God the Glorious knew that I did not have any liking for ruling over the community (*umma*) of Muhammad (s a w), and I heard him say "There is no ruler who will lead something of the affairs of my nation without being brought on the Day of Resurrection in front of all creation with his hands tied to his neck. His book [of deeds] will be presented, and if he was just he will be saved and if he was a tyrant he will perish."⁴

1. *Nahj al-Balaghah*, Sermon 92, *Mansur al-Ali ibn Abi Talib*, vol. 2, p. 110.

2. *Tarikh al-Tabari*, vol. 4, p. 427; *Ansab al-Ashraf*, vol. 3, p. 14.

3. *Nahj al-Balaghah*, Sermon 205.

4. *al-furqa*, p. 267; *Bihar al-Anwar*, vol. 32, p. 63; *Shurh Nahj al-Balaghah*, vol. 1, p. 309.

An Analysis of the Reasons for Imām 'Alī's (a.s.) Reluctance to Accept Rulership

The general uprising against 'Uthmān by all the masses took place because of his method of ruling. The expansion of the revolt against 'Uthmān and the people's attention towards an eminent figure to become the caliph had practically taken the caliphate out of the clutches of political trends. Thus, it was the people who were deciding on their political leader. In such a critical situation, almost all hearts were directed towards Imām 'Alī (a.s.) without the slightest doubt, as he was the most appropriate successor to the Holy Prophet (s a w), whose name is mentioned again by all after twenty five years of seclusion.

The general inclination of the people was so strong and to the extent that nobody could oppose this public movement. Therefore, the claimants who had assumed themselves as equal to 'Alī (a.s.) and had been beside him in 'Umar's electoral council of six people were feeling that it was politically reasonable to precede others in swearing allegiance to Imām (a.s.)

People from all walks of life crowded the way towards Imām 'Alī's (a.s.) house to pledge their allegiance. The Imām strongly resisted and refused to accept, explicitly asked them to go to someone else, saying: "I am better for you as a counselor than being a commander."

How surprising! Someone who regarded himself as the immediate successor to the Messenger of God (s a w) and during his long period of seclusion used to speak of his oppressed state on every occasion and in any appropriate situation, and prove his worthiness of caliphate and that his rights have been usurped, is now clearly pronouncing his unwillingness to accept the responsibility of caliphate and ruling which was then so strongly and whole-heartedly and in a free and direct election demanded and approved of by such great multitudes of followers.

Why was this so? Did the Imām not like to accept rulership and he was inclined towards the ruling of another person? Or was he playing a political maneuver by taking such a stance in order to attract more popular support? Or there are other reasons for these two approaches in his life.

Any slight familiarity with the viewpoints and behavior of Imām 'Alī (a.s.) leaves no doubt that he was far from any political maneuvering and had a true aversion to the very government itself. 'Alī (a.s.) was neither seeking to rule nor intending to dominate over people. He considered government as an instrument for the establishment of rights, spreading justice and implementing equality. Were the political, social and cultural circumstances of those days prepared for achieving such goals of a government? Now, after twenty five years of political, social and intellectual vicissitudes and other spiritual and mental changes, the companions had also undergone changes with different ideas and criterions and views for life, and so on.

The present generation who are leading the political arena and are engaged in the current challenges are neither familiar with the firm criterions and standards of religion, nor with the conditions of the era of the Prophetic revelation, nor with the *sunnah* (conduct) of the Prophet (s.a.w.), or are they truly aware of Imām 'Alī (a.s.) and his high position in religion and his great virtue. What befell the religion in that quarter of a century was because of (false) explanations and interpretations of religious texts along with distortions that were made in the Divine laws.

All of these things created an image of religion in the minds and sayings of people which made it extremely difficult to act according to the Book of God and the traditions (*sunnah*) far from courtesy and flattery. Imām 'Alī (a.s.) knew well that trying to reverse the situation would be tantamount to prompting all kinds of disturbance and that the implementing of truthfulness would urge the wrongdoers and deceivers to rise up! He therefore persistently refused to submit, in order that the rebellions would not have any excuses in future. This is why he said in a sermon:

دهوي وانتموه غيري، فإنا مظلون أمراً له وجوه وألوان، لا تقوم له
الطرف ولا تثبت عليه العقول وإن الأمان قد أهدأت، والدمعة قد تكثرت،
واعلموا أي إن أجتكم ركت بكم ما أعلم، ولم أصح إلى قول الغال والعيب
العائب، وإن تركتموني فإنا نكلمكم، ولبي أسممكم وأخرعكم لمن وليتموه
أمركم، وإنا لكم وزيراً غير لكم مني أميراً

Leave me and seek someone else, for we are facing a matter which has multiple faces and colors, which neither hearts can

endure nor can intellects accept. The horizons have been covered by clouds and the right path is not discernable. Know that if I accept your request I will lead you according to what I know, and I will not care about whatever one may say or any admonishing of an admonisher. If you leave me I will be like one of you, and I might be the most listening and obedient among you to whom you put to rule over your affairs. I am better for you as a counselor than being a commander."¹

Imām 'Ali's (a.s.) words are so precise, illuminating and profound: "What we are facing will be of several aspects and layers. The torrents that are ahead of us, the storms that will begin, the justice that I will insist on, the shouts that will follow it, etc."

The Imam wanted to prepare the ground for sharing with people the criteria and standards of interaction and to restate the principal lines of the government and clarify the future so that the people would make conscious decisions and take wise stances.

The Imam's words in the above sermon and in his other sayings in regard to his refusal and then accepting the rulership include the following matters:

1. Asserting that he is not enamored or fascinated by leadership. If he has talked of himself, complained of deviations following the death of the Messenger of God, (s.a.w.) or if he has stressed on his right of 'Imāmate' and leadership, it was all for the sake of clarifying the truths and emphasizing the interests (of the Ummah). Now that he is taking charge and accepting the caliphate, it is for implementing rights and laying the foundation for a government that he approves and cares for, so that no one in future would lay any claims or intend to impose any demands on him.
2. Asserting that certain changes had taken place in religious doctrines. After the passing away of the Prophet (s.a.w.), the Divine doctrines underwent vicissitudes. Therefore, if he takes over the government, he will fight against the distortions and will make attempts toward revealing the genuine aspects of the religion and remove

1 *Nahj al-Balaghah*, sermon 92, *Mawdu'at Ali ibn Abi Talib*, vol. 2, p. 110

the dusts of distortion, which would inevitably lead to a lot of political and social tensions.

3 A careful study of the Imām's (a.s.) meticulous sociology, and psychology is bearing witness to the fact that he was not enamored by the people welcoming his allegiance in that particular political condition. He clearly saw the future of his government and knew that the ground was not prepared for his reforms and bringing the Islamic nation back to the *sira* (conducts) and *sunna* of the Messenger of God (s.a.w). He was also well-aware that the people's uprising against Uthmān was not to return the community back to Islamic values. Rather, some opportunists like 'Aisha, Talha, and Zubair engaged in this uprising with specific political and economic motivations. Therefore, their motivation for allegiance was not compatible with the Imām's (a.s.) government goals and any time they realized that 'Alī (a.s.) would not accompany them and would refuse to grant them unlawful and unfair privileges, they would stand up against his reforms and lead the community to disunity and confusion.

4 Pledging allegiance to him is pledging allegiance to Imām 'Alī's (a.s.) values. He who joins hands with 'Alī (a.s.) and swears allegiance to him must be ready to be at his side in the removing of distortions, spiritual reforming of the society, reinforcement of the real laws of religion, revival of what people have forgotten, clarifying the realities that have gone through changes, and so on.

Thus the Imām (a.s.) gives an ultimatum to the massive multitudes who clamorously demanded him to take over the caliphate, that by accepting caliphate he intends to spread justice, implement the truth and revive the Divine doctrines, and this is the (right) way and nothing else.

4 / 1

دَوَائِحُ الْإِمَامِ عَلَيْهِ السَّلَامُ لِقَبْلِ الْحُكْمَةِ

12. الإمام علي عليه السلام أما والذي فلق الحبة، وبرأ النسمة، لو لا حضور الحاضر، وقيام الحقبة بوجود الناصر، وما أخذ الله على العلماء ألا يفتاروا على كفة ظالم، ولا ينسبوا مظلوم، لألقيت حبلها على عاريها، ولنسبت أجزها بكاسي أولها، ولألقيتم دنياكم هذه أرغد عيدي من غصطو عيري.¹

13. ههنا - من كلام له يبين سبب طلبه الحكم - أينما العوس المحتلقة، والفلوب المشتقة، الشاهدة أبدانهم، والعاية عنهم عقولهم، أظاركم على حق وانتم تظفرونه نفوذ المعري من وحرمة الأسد قبيهاث أن أطلع بكم سراز القدي، أو أقيم أهوجاج الحق.

اللهم إنك تعلم أنه لم يكن الذي كان منا ساعة في سبطنا، ولا التماس شيء من قصوي الخطام، ولكن لبردة المعام من دينك، وتظهر الإصلاح في بلادك، فبأنس المظلومون من جنادك، وتقام المعطلة من حدودك.²

1 فازد عذار، أي ثمرة وسكن، وهو ضاعل من التمر (السان العرب ج 5 ص 85)

2 الكفة البطة، كفة الطعام والشراب بكفة كفا، إن شاء حتى لا يطير النفس (السان العرب ج 7 ص 497). والمراد استئثار الظالم بالحق.

3 صيب الرجل يصب ويصب يصب - جامع (السان العرب ج 1 ص 468).

4 مبعج البلاغة الحقة 3، حلق الشربح ص 151 ج 2، معاني الأخبار ص 362 ج 1، الإرشاد ج 1 ص 289 وفيه «أرباب الأعر» بدل «العلماء» والثلاثة الأخيرة عن ابن عباس، نشر الفتوح ج 1 ص 275 بحود حرر الحكم ج 1 ص 10149
ذاكرة لخواص ص 25 وفيه إلى «حليها»

5 ظاري فلان على أمر كذا وأظاري وظافري أي غطسي (السان العرب ج 4 ص 151)

6 مبعج البلاغة الخطبة 131، نصح العقول ص 239 المعيار والفرقة ص 277 كلامها بحود من «العلماء»

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The Imām's Motives in Accepting the Rulership

12. Imām 'Alī (a.s.): Behold! By Him who split the grain (to grow) and created living beings, if people had not come to me and the argument had not been furnished through the presence of supporters, and if there had been no pledge taken from the learned to the effect that they should not acquiesce in the gluttony of the oppressor or the hunger of the oppressed, I would have cast its rope [of caliphate] on its own shoulders, and would have given the drink to the last one with the same cup as to the first one [have treated the last one the same treatment as the first one i.e. abandon it. And you would have seen that this world of yours for me is no better than the sneezing of a goat
13. Imām 'Alī (a.s.) —explaining the reasons for his acceptance of the ruling: "O differing souls and divided hearts whose bodies are present but whose intellects are absent. I am leading you towards the truth, but you run away from it like sheep running away from the roaring of a lion. How hard it is for me to establish with you the foundations of justice or to correct the curves created in truthfulness.

O God! You know that what we did was neither to seek power nor to acquire anything from the vanities of the world. We rather wanted to restore the foundations of Your religion and to bring reform in Your land so that the oppressed among Your servants may be safe and Your forsaken commands might be established.¹

1 *Nahj al-Balāghah*, Sermon 3, *‘Ilal al-Shurū‘*, h. 12, p. 151, *Ma‘āni al-Akhbar*, vol. 1, p. 362, *al-Irshād*, vol. 1, p. 289.

2 *Nahj al-Balāghah*, Sermon 131, *Tuhaf al-Uqūd*, p. 239, *al-Mi‘yār wa al-Mawdū‘*, p. 277.

14. عنه - في لحكم الموتي إلي - اللهم إني أعلم أني لم أجد لإمرة، ولا علو الملك والرياسة، وإنما أودت القيام بخدودك، والأداة لترجك، ووضعت الأمور في مواضعها، وتوزيع الحقوق على أهلها، والمضي على مهاد نيلك، وإرشاد الفضال إلى أنوار هدايتك¹

15. عنه - لم تكن بينكم إناي فلتة، وليس أمري وأمركم واجداً، إني أريدكم لله، وأنتم تريدوني لأنفسكم²

أيها الناس أعيوني على أنفسكم، وإني لله لأبصر المظلوم من ظليه، ولأقود العالم بجرامه حتى أوردته سهل الحق وإن كان كارهاً³

16. عنه - هذا الناس على هذا الرجل - وأنا معتزل - فتكفوا، ثم وكفوا وأنا كربة، وكفوا خشية على النبي لم أجهم⁴

17. عنه - في كتابه إلى أهل الكوفة - والله أعلم أني لم أجد بداً من الدخول في هذا الأمر، ولو علمت أن أخذاً أولي به مني ما قدمت عليه⁵

18. عنه - والله ما تقدمت عليها [الخلافة] إلا خوفاً من أن يترؤ على الأمر قبس⁶ من بني أمية، فتلعب بكتاب الله عز وجل⁷

راجع موسوعة الإمام علي بن أبي طالب ج 2 ص 401 (إقامة العدل).

¹ شرح معجم البلاغة لابن أبي عمير ج 20 ص 299 ح 464، الدررجات القريبة ص 38

² معجم البلاغة المجلد 13، الإرشاد ج 2 ص 243 من التمهيد وميد إلى الأنسك.

³ تاريخ الطبري ج 9 ص 491، فتح الباري ج 13 ص 57 كلاماً عن كتب الجرمي

⁴ الجمل ص 239

⁵ النيس الذكر من لغير (السنن العرب ج 6 ص 13)

⁶ انساب الأشراف ج 2 ص 353 من حيث بن أبي ثابت

14. Imām 'Alī (a.s.): "O God! You know that I had not been seeking authority or the loftiness of dominion and leadership. Rather, I want to uphold Your commands, implement Your law, put things in their right order, restore rights to its people, move according to the path of Your Prophet and guide the misled towards the lights of Your guidance."¹
15. Imām 'Alī (a.s.): "Your allegiance to me was not by accident, nor is my position and your position the same. I seek you for God's sake, but you seek me for your own benefits. O People! Assist me over your selves [despite your desires], and by God I will take revenge for the oppressed from the oppressor, and I will drag the oppressor from his nose until I bring him to the source of truth, even if he is reluctant."²
16. Imām 'Alī (a.s.): "People revolted against this man ['Uthmān], and while I was secluded, they killed him. They then chose me to rule despite my reluctance, and had it not been for the fear for religion, I would have not accepted them."³
17. Imām 'Alī (a.s.) –in a letter to the Kufans: "God knows that I did not have any choice but to enter this affair, and if I knew that there was someone more deserving than myself I would not enter it."⁴
18. Imām 'Alī (a.s.): "By God, I did not undertake it [the caliphate] for other than the fear that a billy goat from the Umayyads would seize it and play with the Book of God Almighty."⁵

1. *Sharh Nahj al-Balaghah*, vol. 26, p. 299, b. 414, *al-Darajāt al-Raṣī'a*, p. 38.

2. *Nahj al-Balaghah*, Sermon 136, *al-Irshād*, vol. 1, p. 243.

3. *Tarikh al-Jabari*, vol. 4, p. 491, *Fath al-Bari*, vol. 13, p. 57.

4. *al-Jamal*, p. 259.

5. *Awsab al-Ashraf*, vol. 2, p. 333, narrating from Ḥabīb ibn Abī Thābit.

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أَنْزَلَ مِنْ بَالِغٍ

19. الكامل في التاريخ لما قُتِلَ عَنْهَا، اجتمع أصحاب رسول الله ﷺ من المهاجرين والأنصار ومبهم طلحة والرؤي، فأتوا علياً، فقالوا له: إِنَّهُ لَا بُدَّ لِلنَّاسِ مِنْ إِمَامٍ! قَالَ لَا حَاجَةَ لِي (ي) أَمْرِكُمْ؛ فَخَرَجُوا وَصَبَتْ بِهِ فَعَالُوا مَا تَحْتَارُ فَبَرَكْتَ وَتَزَدَدُوا إِلَيْهِ بِرَاراً، وَقَالُوا لَهُ فِي آخِرِ ذَلِكَ: إِنَّ لَا نَعْلَمُ أَحَدًا أَحَقَّ بِكَ مِنْكَ، لَا أَقْدَمَ سَابِقَةً، وَلَا أَقْرَبَ قَرَابَةً مِنْ رَسُولِ اللَّهِ ﷺ. فَقَالَ لَا تَفْعَلُوا، فَيَبَى أَكُونُ وَزِيْرًا خَيْرًا مِنْ أَنْ أَكُونَ أَمِيرًا. فَعَالُوا: وَاللَّهِ مَا نَحْنُ بِفَاعِلِينَ حَتَّى تُبَايَعَكَ. قَالَ فَبِي الْمَسْجِدِ، فَإِنْ بِيْعَتِي لَا تَكُونُ خِيْبَةً، وَلَا تَكُونُ إِلَّا فِي الْمَسْجِدِ - وَكَانَ فِي بَيْتِهِ، وَقِيلَ فِي حَائِطِ بَيْتِي عَمْرُو بْنُ مَذْلُومٍ -

فَخَرَجَ إِلَى الْمَسْجِدِ وَعَلَيْهِ إِدَارٌ وَطَائِقٌ وَجِهَانَةٌ خَرٌ، وَثَعْلَاءٌ فِي يَدَيْهِ، مُتَوَكِّنًا عَلَى قَوْسٍ، فَبَايَعَهُ النَّاسُ. وَكَانَ أَوَّلَ مَنْ بَايَعَهُ مِنَ النَّاسِ طَلْحَةُ بْنُ عَتِيْبَةَ اللَّهِ. فَظَنَرَ إِلَيْهِ خَبِيبُ بْنُ ذَرِيْبٍ فَقَالَ: إِنَّ اللَّهَ! أَوَّلَ مَنْ بَدَأَ بِالْبَايَعَةِ يَدُ سَلَاءٍ، لَا يَتِمُّ هَذَا الْأَمْرُ إِلَّا بِبَايَعَةِ الرَّؤَيْبِ. وَقَالَ كَمَا عَلَيَّ إِنْ أَحْسَنَّا أَنْ تُبَايَعُوا، وَإِنْ أَحْسَنَّا بِبَايَعَتِكُمَا! فَقَالَا هَلْ تُبَايَعُكَ؟

20. الحاصل عن زيد بن أسلم: جَاءَ طَلْحَةُ وَالرُّؤَيْبُ إِلَى عَلِيٍّ وَهُوَ مُتَوَكِّدٌ بِحِطَانِ الْمَدِينَةِ، فَذَحَلَ عَلَيْهِ وَقَالَا لَهُ: أَسْطُ يَدُكَ تُبَايَعُكَ، فَإِنَّ النَّاسَ لَا يَرْضَوْنَ إِلَّا بِكَ.

١ ما بين العنوين إحصاءه بفضلهما السابق

٢ الكامل في التاريخ، ج 2، ص 302، تاريخ الطبري، ج 4، ص 25. من أن للبحر معرو، نهاية الأرب ج 30، ص 170
بمعاد الأنوار ج 32، ص 7 ج 2 وراجع البداية والنهاية ج 7، ص 227

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The First Person to Swear Allegiance

19. *al-Kamil fi al-Tarikh* "When 'Uthmān was killed, the companions of the Messenger of God (s.a.w.) from among the *Muhajirīn* and *Anṣār* including Talha and Zubair got together and went to 'Alī (a.s.) and said to him: "People must have a leader." 'Alī (a.s.) said: "I have no need to rule over you, so whoever you choose I will accept." They said: "We will not choose anybody other than you."

They would frequently go to him and in the last of their visits they said to him: "We know nobody more deserving of it [ruling] than you, someone who is more pioneering [in Islam] and closest in kinship to the Messenger of God (s.a.w.)."

The Imam then said: "Do not ask for this! I am better to you as a counselor than as a commander."

They said: "By God, we shall do nothing until we swear allegiance to you."

The Imam said: "So, let it be done in the mosque, as my allegiance will not be in secret, and would not be accomplished except in the mosque."

At this time, the Imam was at his home, and it is also said that he was in the garden of Bani 'Amr ibn Ma'dhāl.

He then set out towards the mosque, wearing a robe over a long shirt, a fur turban on his head, holding his shoes in his hand and leaning on a bow. It was then that people swore allegiance to him.

The first person who swore allegiance was Talha ibn 'Ubaydullah. Ḥabīb ibn Dhū'ayb looked at him and said: "We belong to God! The first to swear allegiance is a feeble hand. This affair will not be settled!" Then Zubair swore allegiance.

'Alī (a.s.) said to the two: "If you wish you may swear allegiance to me, or if you wish, I will swear allegiance to you?"

They said: "We will swear allegiance to you!"

20. *al-Jamal*—quoting from Zaid ibn Aslam: "Talha and Zubair came to 'Alī (a.s.) who had then retreated to the outskirts of Madīna. They approached him and said: "Hold out your hand so that we

1 *al-Kamil fi al-Tarikh*, vol. 2, p. 302, *Tarikh al-Tabari*, vol. 4, p. 425, *Nihāya al-Arab*, vol. 20, p. 10.

فَقَالَ لَهَا لَا حَاجَةَ لِي فِي ذَلِكَ، لَأَنْ أَكُونَ لَكُمْ وَرِيراً خَيْرٌ مِنْ أَنْ أَكُونَ لَكُمْ
أَمِيراً، فَلْيَسُطْ مِنْ شَاءَ مِنْكُمْ يَدُهُ مُبَاطِعُهُ
فَقَالَا: إِنَّ النَّاسَ لَا يُؤْثِرُونَ غَيْرَكَ، وَلَا يَعْدِلُونَ عَنْكَ إِلَى سِوَاكَ، فَاسُطْ يَدَكَ
تُطِيعُكَ أَوَّلُ النَّاسِ

فَقَالَ: إِنَّ بَيْعَتِي لَا تَكُونُ بِرَأٍ، فَأَمَهَلَا حَتَّى أُخْرِجَ إِلَى الْمَسْجِدِ.
فَقَالَا: بَلْ تُطِيعُكَ هَاهُنَا، ثُمَّ تُطِيعُكَ فِي الْمَسْجِدِ. فَطَابِعَاهُ أَوَّلُ النَّاسِ، ثُمَّ بَاطِعُهُ
النَّاسُ عَلَى الْخَيْرِ، أَوْ هُمْ طَلَعَهُ بْنُ عَبْدِ اللَّهِ، وَكَانَتْ يَدُهُ شَلَالَةً، فَصَبَدَ لِيَمَنَّهُ إِلَى
فَصَبَقَ عَلَى يَدِهِ، وَرَحَلَ مِنْ بَنِي أَسَدٍ يَرْجُرُ الطَّبَرِ قَائِمٌ يَنْظُرُ إِلَيْهِ، فَلَمَّا رَأَى أَوَّلَ
يَدٍ صَفَقَتْ عَلَى يَدِ أَمِيرِ الْمُؤْمِنِينَ: يَدُ طَلَعَةٍ وَهِيَ شَلَالَةٌ، قَالَ: إِنَّا هُوَ وَإِنَّا إِلَيْهِ
وَارْجِعُوا، أَوَّلَ يَدٍ صَفَقَتْ عَلَى يَدِهِ شَلَالَةً، يُوشِكُ أَنْ يَتِمَّ هَذَا الْأَمْرُ، ثُمَّ تَرَلَّ طَلَعَةُ
وَالرَّبِيرُ وَبَاطِعَةُ النَّاسِ بَعْدَ هَذَا.^١

21. الإمامة والسياسة - في ذكر بيعة الإمام علي عليه السلام: - كان أول من صعد المنبر طلحة،
فبَاطِعُهُ يَدِيهِ، وَكَانَتْ أَصَابِعُهُ شَلَالَةً، فَتَكَبَّرَ بِهَا عَلِيٌّ، فَقَالَ: مَا أَحْلَقَهَا أَنْ تُكَبَّرَتْ
ثُمَّ بَاطِعُهُ الرَّبِيرُ، وَسَعْدُ، وَأَصْحَابُ الشَّيْبِ عَلَيْهِمْ السَّلَامُ جَمِيعاً^٢

22. العقد المفريد لما قُتِلَ عُثْمَانُ بْنُ عَفَّانَ، أَقْبَلَ النَّاسُ يُزْعَمُونَ إِلَى عَلِيٍّ بِأَنَّهُ طَالِبٌ،
فَتَرَاكُمُ عَلَيْهِ الْجَمَاعَةُ فِي النِّعَةِ، فَقَالَ: لَيْسَ ذَلِكَ إِلَيْكُمْ، إِنَّمَا ذَلِكَ لِأَهْلِ بَدْرِ،
لِيُطِيعُوا فَقَالَ: أَيْنَ طَلَحَةُ وَالرَّبِيرُ وَسَعْدُ؟ فَأَقْبَلُوا فَطَابِعُوا، ثُمَّ بَاطِعُهُ الْمُهَاجِرُونَ

١ المجلس ص 130

٢ نظيرت من الشيء، وبالنسبة، والاسم من الظفرة - وقد سكن الياء - وهو ما يُشام به من المال الردي، (الناس)
المعرب ج 4 ص 112

٣ ما أحلقه أي ما أشبهه، ويقال: إنه حلقني أي خربني (السنن للترمذي ج 10 ص 81)

٤ الإمامة والسياسة ج 1 ص 66

swear allegiance to you, for the people do not accept anyone other than you." The Imam said to them "I have no need for this. I am better to you as a counselor than as being your commander. So, whoever of you holds out his hand I will swear allegiance to him."

The two of them replied: "People prefer nobody other than you nor will they turn away from you, hold out your hand so that we can be the first of people to pledge allegiance to you."

The Imam said "My allegiance would not be in secret. Give me some time to go forth to the mosque."

They said "Rather, we will swear allegiance to you right here and then we will swear allegiance to you again in the mosque." They were the first of people to swear allegiance to him, and then the rest of the people swore allegiance to him on the pulpit. The first of them was Talha ibn 'Ubaydullah who had a feeble hand. He went up the pulpit and shook hands with 'Alī (a.s.).

A man from Bani Asad who used to spell bad omen was standing there watching them. When he noticed that the first person to swear allegiance to the Commander of the Faithful (a.s.) was Talha whose hand was limping, he said "Indeed we belong to God, and to Him do we indeed return." The first hand swearing allegiance was a limping hand. It is likely that this affair will not be fulfilled."

Talha and Zubair then came down from the pulpit, and after them the rest of the people swore allegiance to him.

21. *al-Imāma wa al-Siyasa* –mentioning the pledge of allegiance to Imam 'Alī (a.s.): "The first one to go up the pulpit was Talha who swore allegiance to him by shaking his hand while his fingers were limping. 'Alī (a.s.) took it as bad omen and said "How befitting would it be for this allegiance to be broken!" Then Zubair, Sa'd and all of the companions of the Prophet (s.a.w.) swore allegiance."¹
22. *al-Iqd al-Farīd*: When 'Uthmān ibn 'Affān was killed, people rushed towards 'Alī ibn Abī Tālib (a.s.) and gathered around him in crowds to swear allegiance. He (a.s.) said: "This is not in your hand. Rather, it is the right of the people of Badr to swear allegiance." Then he asked "Where are Talha, Zubair and Sa'd?" They then came and pledged allegiance, and then the *Muhājirīn*

1. *al-Imāma wa al-Siyasa*, vol. 1, p. 44.

2. *al-Jam'at*, p. 130.

والأبصار، ثُمَّ بَايَعَهُ النَّاسُ وَذَلِكَ يَوْمَ الْجُمُعَةِ ثَلَاثَ عَشْرَةِ حَلَّتْ مِنْ دِي الْحِجَّةِ
سَنَةً خَمْسِي وَثَلَاثِينَ

وَكَانَ أَوَّلَ مَنْ بَايَعَ طَلْحَةَ، فَكَانَتْ إِصْبَعُهُ ثَلَاثًا، فَتَطَيَّرَ بِهَا عَلِيٌّ، وَقَالَ: مَا
أَخْلَقَهُ أَنْ يُبَكِّتَ^١

23. المناقب للخوارزمي عن سعيد بن المسيّب: خَرَجَ عَلِيٌّ عَنِ مَرْكَلَةٍ، وَجَاءَ النَّاسُ
كُلُّهُمْ يُزْعِمُونَ إِلَى عَلِيٍّ، وَأَصْحَابُ رَسُولِ اللَّهِ ﷺ يَقُولُونَ: أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ، حَتَّى
دَخَلُوا عَلَيْهِ دَارَهُ، فَقَالُوا لَهُ: تُبَايِعُكَ، فَمَدَّ يَدَكَ فَلَا بُدَّ مِنْ أَمِيرٍ

فَقَالَ عَلِيٌّ: لَيْسَ ذَلِكَ إِلَيْكُمْ، إِنَّمَا ذَلِكَ لِأَهْلِ بَدْرٍ، فَخَسَّ رَجُلٌ مِنْ أَهْلِ بَدْرٍ نَهْزُ
خَلِيفَةً فَلَمْ يَنْزِلْ مِنْ أَهْلِ بَدْرٍ إِلَّا أَنِّي عَلِيٌّ، فَقَالُوا: مَا نَرَى أَحَدًا أَهَقَّ بِكَ مِنْكَ! مَدَّ
يَدَكَ تُبَايِعُكَ فَقَالَ: أَمِنْ طَلْحَةَ وَالزُّبَيْرِ؟ فَكَانَ أَوَّلَ مَنْ بَايَعَهُ طَلْحَةَ، فَبَايَعَهُ يَبْدُو،
وَكَانَتْ إِصْبَعُ طَلْحَةَ ثَلَاثًا، فَتَطَيَّرَ بِهَا عَلِيٌّ وَقَالَ: مَا أَخْلَقَهُ أَنْ يُبَكِّتَ ثُمَّ بَايَعَهُ
الزُّبَيْرُ، وَسَعَدُ، وَأَصْحَابُ النَّبِيِّ ﷺ خَبِيرًا^٢

^١ المصنف المصنف ج 3 ص 311

^٢ أبي إسحق صبحي (تاريخ العرب) ج 8 ص 369

^٣ المناقب للخوارزمي ص 99 ج 11، أسد الغابة ج 4 ص 107 ج 3789، كشف الغطاء ج 1 ص 78 كلامه

and *Anṣār* swore allegiance, and after them the rest of the people. This took place on Friday, Dhul Ḥijja 13, 35 AH/June 12, 656 CE.

The first person who swore allegiance was Talha. His fingers were limping. 'Alī (a.s.) took it as a bad omen and said, "How befitting is it for it to be broken!"¹

23. *al-Manāqib* –quoting from Sa'īd ibn al-Musayyib: 'Alī (a.s.) left and went back home. People rushed towards him and the companions of the Messenger of God (ṣ.a.w.) were saying: "Alī is the Commander of the Faithful", until they entered his house and said "We swear allegiance to you, so extend your hand because there is no other choice but to have a commander."

At this moment 'Alī (a.s.) said "This is not up to you. It is the right of the people of Badr. Whomever the people of Badr agree upon will be appointed as the caliph." All of the people of Badr came to 'Alī (a.s.) and said "We do not know anyone more rightful for it than you. Hold out your hand to us to swear allegiance to you."

Then 'Alī (a.s.) said: "Where are Talha and Zubair?" The first one who swore allegiance was Talha who did so by shaking his hand, and his [Talha's] fingers were limping then 'Alī (a.s.) took it as a bad omen, saying: "How befitting is it for it [caliphate] to be broken!" After that, Zubair, Sa'd and other companions of the Prophet (ṣ.a.w.) swore their allegiance to him.²

1 *al-Iqd al-Farīd*, vol. 3, p. 311.

2 *al-Manāqib*, vol. 49, p. 11 *Usd al-Ghāba*, vol. 4, p. 127, ḥ 3789, *Kashf al-Ghummā*, vol. 1, p. 78.

Attributing the Expectation of 'Bad Omen' to Imām 'Alī

As previously mentioned, Ṭalḥa was the first to give his pledge of allegiance to 'Alī (a.s.). Ṭalḥa's hand was limping and it was thus taken as a bad omen (*ṭalayyur/ṭaṣ'a'ul*) that the allegiance would not last long. There are different views as to the person who uttered the bad omen. Some have attributed it to a person called Ḥabīb ibn Dhu'ayb, while others say it was a man from Banī Asad who made the comment of bad omen, saying:

أَوَّلُ مَنْ بَدَأَ بِالْبَيْعَةِ يَدٌ مُعْلَمَةٌ لَا يَتِمُّ هَذَا الْأَمْرُ

"The first person who initiated the allegiance was a limping hand. [So] This affair will not be settled."

Some other traditions have attributed this statement of 'evil augury' to Imām 'Alī (a.s.) and reported that at the time of allegiance he (a.s.) had said:

مَا أَجْلَبَتْهُ أَنْ تُبَكَّتْ.

"How befitting it is for it [the allegiance] to be broken!"

However, it appears that such an attribution is not correct and this can be proven by the intellect and traditions.

There is no doubt that on such an occasion with all the multitude of people who came to pledge allegiance, no intellect would allow to expect bad omen [talk about failure]; no wise person would then do so. How would 'Alī (a.s.), an unrivaled person in his wisdom proclaim the breaking of allegiance from one of the most eminent political figures in front of the public and on the first day of allegiance, especially by resorting to augury and considering it as a bad omen?!

On one hand, such utterances would add fuel to the rumors that can lead to the weakening of the foundations of the government, and on the other hand, it would encourage the breaking of allegiance.

Moreover, there are many traditions that discourage the *expectation of bad omen*, and people have been prohibited from it. It is clearly stated that the Ahlul Bayt (a.s.) never see anything as a bad omen, and¹

Therefore, it is extremely unlikely that the Imām might have uttered such inappropriate words or acted in such a way

¹ See *Bihar al-Anwar*, vol. 52, p. 352, *Kanz al-'Ummal*, vol. 10, p. 101

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إِفْئَالَ النَّاسِ عَلَى الْبَيْعَةِ

24. الإمام علي ع - في وصية يحيى - أَفْئَلْتُكُمْ إِلَيَّ إِقَالَ الْعَوْدُ الْمَطَائِلُ عَلَى أَوْلَادِهَا،

تَقُولُونَ الْبَيْعَةُ الْبَيْعَةُ أَقْبَسْتُ كَفَيَّ فَسَطَطْتُموها، وَمَارَعْتُكُمْ يَدَيَّ فَجَادَبْتُموها!!^١

25. عه ع - في وصية الناس عند بيعته - قَالَا رَاعِي إِلَا وَالنَّاسُ كَعُرْفِ الضُّعَى إِلَيَّ،

يَسْأَلُونَ عَلِيَّ مِنْ كُلِّ جَانِبٍ، حَتَّى لَقَدْ وُطِئَ الْحَسَابُ، وَشُقَّ عِطْفَانِي، مُجْتَمِعِينَ حَوِي

كَرْبِضَةِ الْعَمِّ^٢

26. عه ع - في ذكر البيعة - فَتَنَّاكُوا عَلَيَّ تَدَاكُ الْإِبِلِ الْهَبِمْ يَوْمَ بَرْدِهَا، وَقَدْ أَرْسَلَهَا

رَاعِيهَا، وَحُلِبَّتْ مَدْيَهَا، حَتَّى طَلَّتْ أَثْمُ قَانِلٍ، أَوْ بَعْضُهُمْ قَانِئٌ بَعْضِي لَذِي^٣

١ المنفرد الإبل التي وضعت أولادها حديثاً، ويقال أطلقت لهم سفل ويريد لهم جالز بأجمعهم صدرهم وكبارهم (السنة العرب ج 1 ص 402)

٢ نهج البلاغة الخطبة 137، بحار الأنوار ج 32 ص 21 ج 51

٣ أي يبيع بعضهم بعضاً (لسان العرب ج 9 ص 240)

قال ابن أبي الحديد: عُرف الضبع نحره وضرب به القل في الأرواح (شرح نهج البلاغة لأبي أبي الحسند ج 1 ص 200).

٤ نهج البلاغة الخطبة 3، معاني الأحبار ص 361 ج 1، طالع الترتيب ص 151 ج 12، الإرشاد ج 1 ص 289 والثلاثة الأخيرة من ابن عباس، نزل الله ج 1 ص 275 كلاماً معروفاً وليس فيها من المحجوز. ٥ وراجع تذكره الخواص ص 125

٥ كما في نسخة نهج الإسلام، الخطبة 33 وشرح نهج البلاغة لأبي أبي الحسند ج 6 ص 6 وهو الصحيح، وأما ما ورد في نسخة صحيحة الصالح وشرح ابن عثيم، الخطبة 53 من نسخة له وفيها بعض أصحابه يصفون حين طال منهم له من قاتل أهل الشام فهو خير صحيح، وإن كان آخر الخطبة يشعر بذلك والظاهر أن السيد الرضي (قدس سره) جمع بين الخطبتين ولزهد التحقيق قارن بين قول هذه الخطبة والخطبة 53، وأيضاً صدر هذه الخطبة والخطبة 229

ور جمع بحار الأنوار ج 32 ص 553 ج 463

٦ الهبم. الإبل المعاش للصحاح ج 5 ص 2062.

٧ نهج البلاغة الخطبة 54

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People's Welcoming the Allegiance

24. Imām 'Alī (a.s.) –describing the pledge of allegiance to him: "You advanced towards me shouting 'allegiance, allegiance' the way she-camels who have delivered their newly born young ones leaping towards their young. I held back my hand, but you pulled it towards you. I refused to give my hand, but you dragged it."¹
25. Imām 'Alī (a.s.) –describing the people at the time of his allegiance: "At that moment nothing took me by surprise but the people rushing to me like the mane of the hyena, advancing to me from every corner so much that Hasan and Husain were getting crushed and both the ends of my garment were torn. They gathered around me like a herd of sheep."²
26. Imām 'Alī (a.s.) –on mentioning the pledge of allegiance: "They leapt upon me as the camels leap upon each other on their arrival for drinking water, having been let loose and their legs unfastened by the shepherd to the extent that I thought they would either kill me or some will kill others in front of me."³

1. *Nahj al-Balāghah*, Sermon 131, *Bihar al-Anwār*, vol. 32, p. 73, h. 51

2. *Nahj al-Balāghah*, Sermon 3, *Ma'āni al-Akbbār*, vol. 1, p. 361, '*ḥal al-Sharī'ī*', vol. 12, p. 151, *al-Irshād*, vol. 1, p. 289.

3. *Nahj al-Balāghah*, Sermon 54.

27. **هـ** - في ذكر نكب طلحة والزبير بيعة - أتيتوني قتلتم بايعنا، قلت لا أعمل، قتلتم، بل، قلت لا وقبضت يدي قسطنموها، ونارصكم فجعلتموها، وتذاككم عليّ تذاك الإبل الهيم على جياصها يوم ورودها، حتى طست أنكم قاتلي، وأن بعضكم قاتل بعض، كبست يدي، قاتيتوني مختارين، وبايعني في أولكم طلحة والزبير طائمين غير مكرهين^١
28. **هـ** - في وصف بيعة - بسطنم يدي فكفمتها، ومددتموها فقصمتها، ثم تذاككم عليّ تذاك الإبل الهيم على جياصها يوم ورودها، حتى تنقطع العمل، وتسقط الرداء، ووطئ الضعيف، وتبلغ من شروئ الناس بينهم إيتاي أبو اشتج يتا الضعيف، وهذخ إلبها الكبير، ولحامل نحوها النليل، وخسرت إلبها الكماط^٢
29. وقعة صفين من خفاف بن عبد الله نهات الناس هل عليّ بالبيعة نهات القراش، حتى صلب العمل وتسقط الرداء، ووطئ الشبح^٣

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بيعة عامر الناس

30. شرح نهج البلاغة لابن أبي الحديد عن ابن عباس لما دخل عليّ المسجد وجاء الناس ليأيمروا، بعث أن يتكلم بعض أهل الشأن ليعلّي^١ ثم قتل أباه أو أخاه أو دا قرأته في حبة رسول الله ﷺ، فبرهه عليّ في الأمر وبرهه، فكنت أرسد ذلك

^١ الإرشاد ج ١ ص 244، الاحتجاج ج ١ ص 373 ح 68، المحصل ص 267، بحواله العقد الفريد ج 3 ص 123، شرح

نهج البلاغة لابن أبي الحديد ج ١ ص 389 عن زيد بن عسحق والثلاثة الأئمة، بحواله

^٢ نهج البلاغة، الخطبة 229، بحواله الأصول ج 32 ص 51 ح 35

^٣ روضة صفين ص 165، شرح نهج البلاغة لابن أبي الحديد ج 3 ص 111، الإرشاد والفقيه ج ١ ص 105

27. Imām 'Alī (a.s.) –on Talha and Zubair breaking their allegiance: "You came to me and told me to accept your pledge of allegiance and I refused. You said: "Yes [you will]." I said no, and pulled back my hand, but you pulled it towards you. I drew back my hand, but you dragged it. You leapt upon me as the camels leap upon each other on their arrival for drinking water to the extent that I thought you would either kill me or some will kill others. Then I extended out my hand and you swore allegiance to me willingly. The first among you was Talha and Zubair who swore their allegiance to me willingly, but without any compulsion."¹
28. Imām 'Alī (a.s.) –on his pledge of allegiance: "You opened my hand, but I closed it and you stretched it, but I pulled it to myself. Then you crowded over me as thirsty camels crowd on the watering pond when taken there, to the extent that shoes were torn, robes fell off and the weak got trampled. The happiness of people on their allegiance to me was so much that small children felt joyful, the old staggered for it, the sick reached towards it and the young girls ran for it without their veils."²
29. *Waq'at Siffin* –quoting from Khafāf ibn 'Abdullāh: "People gathered around 'Alī (a.s.), like moths, to swear allegiance, to the extent that shoes got lost, robes fell off and the old men got trampled."³

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Allegiance of the General Public

30. *Sharḥ Nahy al-Balāghah* –narrating from Ibn 'Abbās: "When 'Alī (a.s.) entered the mosque and the people came forward to swear allegiance to him, I feared that some of 'Alī's enemies whose father, brother or relatives had been killed by him during the life time of the Prophet (s.a.w.) might say something that would cause 'Alī to turn his face away from ruling and abandon it. I was constantly observing the situation while being apprehensive

1 *al-Insād*, vol. 1, p. 266, *al-Ihtiqā*, vol. 1, p. 375, b. 68, *al-Jamal*, p. 267, *al-Iqd al-Farīd*, vol. 3, p. 123.

2 *Nahy al-Balāghah*, Sermon 229, *Bihār al-Anwār*, vol. 32, p. 54, b. 35.

3 *Waq'at Siffin*, p. 65, *Sharḥ Nahy al-Balāghah*, vol. 3, p. 311, *al-Imāma wa al-Siyāsa*, vol. 1, p. 106.

وَأَتَخَوُّهُ، فَتَمَّ يَتَكَلَّمُ أَحَدٌ حَتَّى يَأْتِيَهُ النَّاسُ كُلُّهُمْ، رَاضِينَ مُسَلِّمِينَ غَيْرَ مُكَرَّهِينَ.^١
 31. الفُتُوحُ قَالَتْ الْأَنْصَارُ [لِلنَّاسِ]: إِنَّكُمْ قَدْ عَرَضْتُمْ فَصَلَ عَلِيٌّ بَنِي أَبِي طَالِبٍ وَسَابِقَتَهُ
 وَقُرَابَتَهُ وَزَمِيلَتَهُ مِنَ النَّبِيِّ ﷺ، مَعَ عِلْمِهِ بِحِلَالِكُمْ وَخَرَابِكُمْ، وَحَاجَتِكُمْ إِلَيْهِ مِنْ
 بَيْنِ الصَّحَابَةِ، وَلَنْ يَأْتِيَكُمْ نَصَحًا، وَلَوْ عَلِمَا مَكَانَ أَحَدٍ هُوَ أَفْضَلُ مِنْهُ وَاجْهَلُ لِهَذَا
 الْأَمْرِ وَأَوَّلُ بِهِ مِنْهُ لَدَعَوْبَاكُمْ إِلَيْهِ فَقَالَ النَّاسُ كُلُّهُمْ بِكَلِمَةٍ وَجِدَةٍ رَضِيًا بِهِ
 طَائِعِينَ غَيْرَ كَارِهِينَ

فَقَالَ لَهُمْ عَلِيٌّ اخْبِرُونِي عَنْ قَوْلِكُمْ هَذَا: ارْضِيَا بِهِ طَائِعِينَ غَيْرَ كَارِهِينَ، أَخَقُّ
 وَاجِبٌ هَذَا مِنَ اللَّهِ عَلَيْكُمْ، أَمْ زَائِي زَائِنُوهُ مِنْ عِيدِ أَفْسِيكُمْ؟
 قَالُوا: بَلْ هُوَ وَاجِبٌ أَوْجَبَهُ اللَّهُ عَزَّ وَجَلَّ لَكَ عَلَيْنَا^٢

32. الْجَمَلُ عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي أُبَيْرٍ: أَلَا أُخْبِئُكَ مَا رَأَتْ عِيَايَ
 وَسَمِعَتْ أَدْنَايَ!! لَمَّا لَقِيَ النَّاسُ حِينَ يَبِي الْمَالِ قَالَ عَلِيٌّ لَطَمَةٌ: أَبْطُ يَدَكَ
 أَبَايَكَ فَقَالَ طَلَمَةٌ أَنْتَ أَخَقُّ بِهَذَا الْأَمْرِ مِنِّي، وَقَدْ اجْتَمَعَ لَكَ مِنْ أَهْوَاءِ النَّاسِ مَا
 لَمْ يَجْتَمِعْ لِي فَقَالَ لَهُ: مَا نَحْبَا غَيْرَكَ! فَقَالَ طَلَمَةٌ: لَا نَحْشُ، فَوَاللَّهِ لَا تُؤْنِسُ مِنْ
 قَبْلِي.

وَقَامَ عِمَارُ بْنُ يَاسِرٍ، وَأَبُو الْهَيْثَمِ بْنُ التَّبَّهَانِ، وَزَمَاعَةُ بْنُ رَافِعٍ بَنِي مَالِكٍ بَنِي
 الْمُجَلَانِ، وَأَبُو أَيُّوبَ خَالِدُ بْنُ زَيْدٍ، فَقَالُوا لِعَلِيٍّ إِنَّ هَذَا الْأَمْرَ قَدْ لَسَفَ وَقَدْ رَأَيْتَ
 مَا صَنَعَ عُثْمَانُ، وَمَا أَنَاءَ مِنْ خِلَافِ الْكِتَابِ وَالسُّنَنِ، فَأَبْطُ يَدَكَ ثِيَابَكَ؛ يُتَصَلِّحَ
 مِنْ أَمْرِ الْأُمَّةِ مَا قَدْ فَسَدَ

^١ شرح نهج البلاغة لأبي عبد الله ج 4 ص 18 وفي هذا القول تناقل لأبي عبد الله بن عباس كان عاملاً من جانب
 عثمان على الخيخ ولدم الملهة وقد روي لعلني راجع تاريخ الطبري ج 4 ص 439 ويمكن أن يكون الراوي
 عبد الله أو قثم ابنا عباس

^٢ الفُتُوح ج 2 ص 435

about it, but nobody said anything until all people swore allegiance to him, willingly, without any compulsion."¹

31. *al-Futuh*: The *Ansār* told the people: "You all know the excellence of 'Alī ibn Abū Ṭālib, his precedence, kinship and his status with the Prophet (s.a.w), his knowledge about what is permissible and prohibited, and your need for him from among the companions. He has never stopped giving advice to you. If we were to know someone better than him and more appropriate for this affair, we would lead you to that person."

The people unanimously said: "We accept him willingly, without any compulsion."

'Alī (a.s.) then told them: "Tell me that when you say 'We swear allegiance to him willingly, without any compulsion', is it a right incumbent upon you by God or is it your own opinion."

They replied: "It is incumbent enjoined upon us by God the Glorious."²

32. *al-Jamal* —quoting from 'Abd al-Hamid ibn 'Abd al-Rahmān from Ibn Abzī: "Shall I tell you what I saw by my own eyes and heard by my own ears? When people gathered near the Public Treasury, 'Alī (a.s.) said to Ṭalha: "Extend your hand so that I can swear allegiance to you." Then Ṭalha said: "You are more deserving for this affair [of ruling] than I am, since the people are gathered more in your favor than in mine."

'Alī (a.s.) said: "We do not fear anyone other than you."

Ṭalha said: "Have no fear, for by God no harm will come to you from me."

After that, 'Ammār ibn Yāsir, Abū al-Haytham ibn al-Tayyahan, Rifa'ah ibn Rafī', and Abū Ayyūb Khalid ibn Zaid stood up and addressed 'Alī (a.s.), saying: "This affair [the government] has become corrupt and you yourself saw 'Uthmān's actions which were contrary to the Book and the Traditions (*sunna*). Extend your hand, that we may pledge allegiance to you and you will correct from the affairs of the nation whatever has been corrupted."

1 *Sharh Nahy al-Balaghah*, vol. 4, p. 10. There is hesitance in the acceptance of this narration, as 'Abdullah ibn 'Abbās was 'Uthmān's agent in Hajar and when he reached Medina, the allegiance to 'Alī had been accomplished. See *Tarikh al-Jahsh*, vol. 4, p. 439. The narrator may have been 'Abdullah or Quthayb—the sons of Abbas.

2 *al-Futuh*, vol. 2, p. 433.

فَسَمِعَ عَلِيٌّ ١٠ وَقَالَ: قَدْ رَأَيْتُمْ مَا صُيْعَ بِهِ، وَعَرَفْتُمْ زَأْيَ الْقَوْمِ، فَلَا حَاجَةَ لِي

بِهِمْ

فَاقْتُلُوا عَلَى الْأَنْصَارِ فَقَالُوا: يَا مُعَاوِيَةَ الْأَنْصَارُ، أَنْتُمْ أَنْصَارُ اللَّهِ وَأَنْصَارُ رَسُولِهِ،
وَبِرَسُولِهِ أَكْرَمَكُمْ اللَّهُ تَعَالَى، وَقَدْ عَلِمْتُمْ فَصَلَ عَلِيٌّ وَسَابَقَتْهُ إِلَى الْإِسْلَامِ، وَقَوَانِيْنُهُ
وَمَكَائِلُهُ الَّتِي كَانَتْ لَهُ مِنَ الشَّيْءِ ١١، وَإِنْ وَلِيَ أُنَاسُكُمْ خَيْرًا. فَقَالَ الْقَوْمُ: نَحْنُ أَرْضَى
النَّاسِ بِهِ، مَا نُرِيدُ بِهِ بَدَلًا

ثُمَّ اجْتَمَعُوا عَلَيْهِ، فَلَمْ يَرَالْوَايَةَ حَتَّى يَأْتِيَهُ ١٢

33. الإمام ع: - مِنْ كِتَابِ لَهُ إِلَى مُعَاوِيَةَ - إِنَّهُ يَأْتِيَنِي الْقَوْمُ الَّذِينَ يَأْتِعُوا أَبَا بَكْرٍ وَعُمَرَ
وَعُثْمَانَ عَلَى مَا يَأْتِعُهُمْ عَلَيْهِ، فَلَمْ يَكُنْ لِلشَّاهِدِ أَنْ يَخْتَارَ، وَلَا لِلْمُعَاوِيَةِ أَنْ يَرُدُّ، وَإِنَّمَا
الشُّرَى يُلْعَاجِرِينَ وَالْأَنْصَارُ فَإِنْ اجْتَمَعُوا عَلَى رَحُلٍ وَسَمَوْهُ إِمَامًا كَانَ ذَلِكَ لَهُ
رِضًا، فَإِنْ خَرَجَ عَنْ أَمْرِهِمْ خَارِجٌ - يَطْعَمُ أَوْ يَدْعُو - رَدُّهُ إِلَى مَا خَرَجَ بِهِ، فَإِنْ أَمْسَ
فَانْتَبَهُ عَلَى أَتَابِهِ فَبَرَّ سَبِيلَ الْمُرْسَلِ وَوَلَّاهُ اللَّهُ مَا تَوَلَّى ١٣

34. ع: - فِي خُرَابٍ بِكِتَابِ مُعَاوِيَةَ -: أَمَا تَعْيُرُكَ بَيْتُكَ وَبَيْنَ طَلْعَةِ وَالرُّبْعِ، وَبَيْنَ أَهْلِ
الشَّامِ وَأَهْلِ الْبَصْرَةِ، فَلَتَعْمُرِي مَا الْأَمْرُ فِيهَا هُنَاكَ إِلَّا شَوَاءً، لِأَنَّهَا بَيْعَةٌ شَامِلَةٌ لَا
يُسْتَنْتَفِ فِيهَا الْخِيَارُ، وَلَا يُسْتَنْتَفِ فِيهَا النَّظَرُ. ١٤

١٠ التحمل من 128 وراجع لكافة من 12 ج 2 والمترج ج 2 من 434 و 435

١١ نهج البلاغة الكتاب 6، وصلة صفين من 129 الإمامة والمجسدة ج 1 من 113، المقصد المفريد ج 3 من 329 وفي
صدرها ألقا بعده، فإن يبعث بالمدينة لزمك وقتك بالشام...، الموضح ج 2 من 506 ووجه من أولها السورى
بمعاجزين ١٢ وبسبب قول الله ما تولى، الأصيل الطرقي. من 157 بحقه وراجع الإرشاد ج 2 من 243

١٣ الكامل للمفرد ج 1 من 1428 وجمعه صفين من 58 بحقه نهج البلاغة الكتاب 7 وفيه دلالة بيعة واحدة لا يثنى
فيها النظر ولا يستأنف فيها الخيار الخارج منها طعن والقرني فيها مدعى ١٤

'Alī (a.s.) turned it down and said "You saw how I was treated and you know the opinion of the group. I have no need for them."

They then went to the *Anṣār* and said, "O Group of *Anṣār*! You are the supporters of God and His Messenger God Almighty has graced you because of His Messenger and you know the excellence of 'Alī (a.s.), his precedence in Islam, his kinship and status that he had with the Prophet (s.a.w.) and if he was to rule he will bring goodness to you."

Then the group [of *Anṣār*] said, "We are the most content people with him and we want nobody other than him."

After that they gathered around him and stayed with him until they all swore allegiance to him."¹

33. Imām 'Alī (a.s.) —in a letter to Mu'āwiyā: "Verily, those who swore allegiance to Abū Bakr, 'Umar and 'Uthmān have sworn allegiance to me on the same basis they swore allegiance to them. Therefore, those who were present had no choice to consider, and he who was absent had no right to reject (what was decided by the council). Indeed the council is confined to the *Muhājirīn* and the *Anṣār*. If they agree on one person and call him the leader (*imām*), it would be deemed to mean Allah's consent. If anyone keeps out by way of objection or innovation, he must be brought back to the position from where he left, and if he refuses they must fight him for following a path other than that of the believers, and God will put him with those he deserves."²
34. Imām 'Alī (a.s.) —in response to Mu'āwiyā's letter "You should not consider yourself different from Talha and Zubair, and the people of Shām from the people of Basra, by my life, all are equal in accepting this affair [of government], because it was an inclusive allegiance in which the elite were not excluded and in it there is no place for any revision in it."³

1. *al-Jamāl*, p. 28. cf. *al-Kaṣf* 4, vol. 12, p. 6, *al-Furūb*, vol. 2, p. 434-435.

2. *Nahy al-Balāghah*, letter 6, *Waḡ at-Siffīn*, p. 29, *al-Imāma wa al-Siyāsa*, vol. 1, p. 113, *al-Iqā' al-Farīd*, vol. 3, p. 329.

3. *al-Kāmil*, vol. 1 p. 428, *Waḡ at-Siffīn*, p. 38. cf. *Nahy al-Balāghah*, Letter 7.

35. الفروع بايغت أهل الكوفة علياً (رضي الله عنه) بأجمعهم - قبايغت أهل الحجاز وأهل البصرة علياً بن أبي طالب (رضي الله عنه) ^١

36. الطبقات الكبرى. لما قُتل عثمان يوم الجمعة لثمانٍ عشرة ليلة مضت من ذي الحجة سنة خمس وثلاثين، وبيع علي بن أبي طالب بالمدينة المنورة من يوم قُتل عثمان، بالجلالة، بأربعة طمعة، والرُبيرة، وسعد بن أبي وقاص، وسعيد بن زيد بن عمرو بن نفيس، وعمار بن ياسر، وأسامة بن زيد، وسهل بن حبيب، وأبو أيوب الأنصاري، ومحمد بن مسلمة، وزيد بن ثابت، وحريصة بن ثابت، وجميع من كان بالمدينة من أصحاب رسول الله ﷺ وغيرهم. ^٢

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خطاب طائفة من أصحابه بعد البيعة

37. تاريخ اليعقوبي - بعد ذكر بيعة الناس علياً ع - وقام قوم من الأنصار فتكلموا، وكان أول من تكلم ثابت بن قيس بن شماس الأنصاري - وكان خطيب الأنصار - فقال: والله، يا أمير المؤمنين، ليس كانوا تقدموك في الولاية مما تقدموك في الدين، وليس كانوا شكوك أمسي فقد لحقتهم البرم، ولقد كانوا وكنت لا نجس موبصتك، ولا يجهل مكائلك، يحتاجون إليك فيما لا يعلمون، وما احتجت إلى أحد مع علمك، ثم قام حريصة بن ثابت الأنصاري - وهو ذو الشهادتين - فقال: يا أمير المؤمنين، ما أحبنا لأمرنا هذا غيرك ولا كان للعك إلا إليك، وليس صدقنا أنفسنا بك، فلأنت أقدم الناس إيماناً، وأعلم الناس بأمره، وأولى المؤمنين برسول الله، لك ما هم، وليس هم ما لك.

١. الفروع ج 2 ص 99

٢. الطبقات الكبرى ج 3 ص 31

35. *al-Futūḥ*: "All the Kūfans swore allegiance to 'Alī (a.s.) then the people of Hījaz and the people of Iraq swore allegiance to 'Alī ibn Abū Tālib (a.s.)."¹
36. *al-Tabaqāt al-Kubrā*: "Uthmān was killed on Friday the eighteenth of Dhul Hīja, 35 (AH) [June 17, 656], and the pledge of allegiance to caliphate was sworn to 'Alī (a.s.) in Medina one day after the assassination of 'Uthmān. Ṭalha, Zubair, Sa'd ibn Abī Waqqās, Sa'id ibn Zaid, 'Ammār ibn Yāsir, Usāma ibn Zaid, Sahl ibn Hanīf, Abū Ayūb al-Anṣārī, Muḥammad ibn Maslūma, Zaid ibn Thābit, Khuzayma ibn Thābit and everyone else that was in Madina from among the companions of the Messenger of God (ṣ.a.w.) swore their allegiance to him."²

1 / 8

Statements of a Group of the Imām's Companions after the Pledge of Allegiance

37. *Tārīkh al-Ya'qūbī* –after mentioning the people's allegiance to 'Alī (a.s.): "A group of the Anṣār stood up and spoke. The first one to speak was Thābit ibn Qays ibn Shammās al-Anṣārī who was the orator of the Anṣār. He said: "By God, O Commander of the Faithful, if they preceded you in the rule (*wilāya*), they did not precede you in religion, and if they went before you yesterday, you have caught up to them today. They and you were not unaware of your status and they were not ignorant of your position. They were in need of you in what they did not know, and you with all your knowledge are in no need of anyone."

Khuzayma ibn Thābit al-Anṣārī who was also known as Dhul Shahadatayn³ then stood up and said "O Commander of the Faithful! We find nobody for this affair other than you, and the affairs of the state will not settle except by you. If we are to be truthful to ourselves, about you, you are the most precedent of people in faith, the most knowledgeable among people about God and the closest among all believers to the Messenger of God. What they possess you possess, but they do not have what you have."

1 *al-Futūḥ*, vol. 2, p. 438

2 *al-Tabaqāt al-Kubrā*, vol. 1, p. 31

3 The Prophet (ṣ.a.w.) gave him this title when he took sides with the Messenger of God in an argument with a Bedouin, with the reasoning that "We believed in you with the bringing of the Divine Message, so how could we not believe in you against a Bedouin?" (*Maṣānef Riyāl al-Hadīth*, vol. 8, p. 52).

وَقَامَ صَعَصَعَةُ بْنُ صُوحَانَ فَقَالَ: وَآلِهِ، يَا أَمِيرَ الْمُؤْمِنِينَ، لَقَدْ رَأَيْتُ الْخِلَافَةَ وَمَا
رَأَيْتُ، وَرَفَعْتُهَا وَمَا رَفَعْتُكَ، وَلَمْ يَلِكْ أَحْوَجُ مِنْكَ إِلَيْهَا
ثُمَّ قَامَ مَالِكُ بْنُ الْحَارِثِ الْأَشْجَرُ فَقَالَ: أَيُّهَا النَّاسُ، هَذَا وَصِيُّ الْأَرْصَادِ، وَوَارِثُ
عِلْمِ الْأَنْبِيَاءِ، الْعَظِيمِ الْكَلَامِ، الْحَسَنِ الْعَمَامِ، الَّذِي شَهِدَ لَهُ كِتَابُ اللَّهِ بِالْإِيمَانِ،
وَرَسُولُهُ بِحَقِّهِ الرُّضْوَانِ، مَنْ كُفِلَتْ فِيهِ الْفَضَائِلُ، وَلَمْ يَشْكُ فِي سَابِقَتِهِ وَعِلْمِهِ
وَلَفْظِهِ الْأَوَّاجِرُ وَلَا الْآوْبِلُّ
ثُمَّ قَامَ عُقْبَةُ بْنُ خَمْرٍو فَقَالَ: مَنْ لَهُ يَوْمَ كَيَوْمِ الْعَقَبَةِ، وَبَيْعَةُ كَثِيرَةِ الرُّضْوَانِ،
وَالْإِمَامِ الْأَهْدَى الَّذِي لَا يُخَافُ تَجَوُّزُهُ، وَالْعَالِمِ الَّذِي لَا يُخَافُ جَهْلُهُ^١

راجع مرسعة الإمام علي بن أبي طالب ج 4 ص 629 (حديثه بن النعمان)

و ص 632 (خبره بن ثابت الأنصاري) و ج 5 ص 67 (أحمد بن حنبل)

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مَنْ تَخَلَّفَ عَنْ بَيْعَتِهِ

كانت ببيعة الإمام ع عامة شاملة، وقد اشترك فيها جميع المهاجرين والأنصار،^٢ وخدم
من كان في المدينة وقد بايع الجميع من اختيار كامل، وحرية تامة. ثم بايعه أهالي
مكة والحجاز والكوفة.^٣

^١ في الطبعة المنقحة: «البيعة وما أئتمناه من طاعة الحب (ج 2 ص 155). والعمامة هنا: الخديعة أو حجب البيعة

(لسان العرب ج ٢٥ ص 106)

^٢ تاريخ الطبري ج 2 ص 179

^٣ تاريخ دمشق ج 42 ص 437

^٤ الفتح ج 2 ص 439

After him, Sa'sā'a ibn Ṣuhān stood up and said: "By God, O Commander of the Faithful! You have adorned the caliphate, and it did not adorn you. You elevated it [the caliphate], and it did not elevate you. Indeed it is in need of you more than you are in need of it."

Then Mālik ibn al-Hārith al-Ashtar stood up and said "O People! This is the successor of the successors, the heir of the knowledge of the Prophets, he who has undergone great tests and possesses immense forbearance. The Book of God testifies to his faith and His Messenger testifies for him to be in the Heaven. All virtues have been perfected in him and no one of the past and the future has doubted his precedence, knowledge and virtue."

'Uqba ibn 'Amr also stood up and said "Who has one day like the day of 'Aqaba and an allegiance like the allegiance of Ridwan (Good Pleasure); who is the most guiding leader with no fear of his tyranny and a learned person with no fear of his ignorance."¹

See, *The Encyclopedia of Amir al-Mu'minin*, 'Ali in the words of the Prophet's companions, Khuzayma ibn Thābit Ansārī, and Hudhayfa ibn Yaman and 'Ali in the words of scholars, Ahmad ibn Hanbal.

1/9

Those Who Did not Pledge Allegiance to the Imām

The allegiance to Imām 'Ali (a.s.) was widespread and inclusive where all the *Muhājirīn* and *Anṣār*² participated in it along with everyone else that was in Madina. Everyone swore allegiance by complete choice and absolute freedom, and then the people of Mecca, Ḥijāz and Kufa pledged their allegiance.³

1. *Tarikh al-Ya'qubi*, vol. 2, p. 179.

2. *Tarikh Dimashq*, vol. 41, p. 437.

3. *al-Fatah*, vol. 2, p. 439.

وقد صرح الإمام عليه السلام بأن بيعته عاقبة شاملة،^١ كما صرحت المصادر التاريخية الكثيرة باحتجاج المهاجرين والأنصار على بيعة الإمام عليه السلام^٢ لكن ذكرت بعض المصادر أخباراً تدل على تخلف أمثال: عبد الله بن عمر، وسعد بن أبي وقاص، ومحمد بن مسلمة، وأسماء بن زيد، وحسان بن ثابت، وكعب بن مالك، وعبد الله بن سلام، ومروان بن الحكم، وسعيد بن العاص، والوليد بن عقبة، عن البيعة.^٣

وفي تخلف هؤلاء عن البيعة نظريتان

الأولى، إن هؤلاء تخلفوا عن بيعة الإمام، بل كانوا محالين لبيعته واقعاً.
الثانية، إنهم لم يخالفوا أصل البيعة، وأن ما ورد في النصوص مشعراً بذلك فهو بمعنى عدم مساييرهم للإمام في حروبه الداخلية.

قال المحاكم النيسابوري - بعد ذكر الأخبار الواردة في بيعة الناس للإمام -: «أما قول من زعم أن عبد الله بن عمر وأبا مسعود الأنصاري وسعد بن أبي وقاص وأبا موسى الأشعري ومحمد بن مسلمة الأنصاري وأسماء بن زيد قعدوا عن بيعته، فإن هذا قول من يجهل حقيقة تلك الأحوال»، ثم ذكر أن هؤلاء بايعوا الإمام لكن لم يسايروه في حروبه الداخلية؛ لأسباب ذهنتهم إلى ذلك، مما أوقع لبعض في اعتقاد أنهم محالين لبيعة الإمام عليه السلام^٤

وقد ارتضى هذا الرأي ابن أبي الحديد، وسببه إلى الاعتزلة في كتابه شرح نهج البلاغة.^٥

١ الكامل للمفيد، ج ١ ص ١٤٢٨، رفع صميم، ص ٥٨، الإرشاد، ج ١ ص ٢٤٣

٢ المعتمد للفرزدج، ج ٣ ص ٣١١، تاريخ الطبري، ج ٩ ص ٤٢٧، الكامل في التاريخ، ج ٢ ص ٣٥٢

٣ الإرشاد، ج ١ ص ٢٤٣، تاريخ مشرق، ج ٢ ص ٩٣٧، شرح نهج البلاغة لابن أبي الحديد، ج ٩ ص ٩

٤ المستدرك على الصحيحين، ج ٣ ص ١٢٩، ج ١٢٢

٥ شرح نهج البلاغة لابن أبي الحديد، ج ٩ ص ٩ و ١٠

The Imām (a.s.) clearly stated that the allegiance to him was public and inclusive¹ Many historical sources have also asserted this gathering of all the *Muhājirīn* and *Anṣār* for pledging allegiance to the Imām.²

However, some sources quote reports which state that some of the companions did not pledge their allegiance to 'Alī (a.s.), such as: 'Abdullah ibn 'Umar, Sa'd ibn Abī Waqqās, Muḥammad ibn Maslama, Usāma ibn Zaid, Ḥassān ibn Thābit, Ka'b ibn Mālīk, 'Abdullah ibn Salām, Marwān ibn al-Ḥakam, Sa'id ibn al-'Ās and Walid ibn 'Uqba.³

There are two views about the refusal of these people to give allegiance to the Imām

The first: They were against the pledge of allegiance to the Imām and hence did not participate in it.

The second: They did not oppose to the allegiance itself. What has been mentioned in the sources regarding their refusal of allegiance to the Imām is taken to mean that they did not participate with the Imām in his civil wars.

Al-Ḥākim al-Nayshabūrī after stating the traditions concerning the proper pledging of allegiance to the Imām says:

أقول من رجم أن عبد الله بن عمرو لم يسجد الأنصاري وسعد بن أبي وقاص ولا
موسى الأنصاري وسعد بن مسعدة الأنصاري وأنس بن زيد فطواها من يده وقد عاينوا
من يجمع حقه تلك الأحرار.

As for the view of those who claim that 'Abdullah ibn 'Umar, Abū Mas'ūd al-Anṣārī, Sa'd ibn Abī Waqqās, Abū Mūsā al-Ash'arī, Muḥammad ibn Maslama al-Anṣārī and Usāma ibn Zaid refused to swear allegiance to the Imām, it is in fact a view of those who have no knowledge of the realities of those conditions.

He goes on to explain that they did swear allegiance to the Imām, but for some reasons they refused to keep his company in war. Their refusal to participate in war led some people to presume that they have opposed pledging the allegiance to him (a.s.).⁴

The Mu'tazilite Ibn Abī al-Ḥadīd adopts this opinion and in his commentary on *Nahj al-Balāghah* has attributed it to the Mu'tazilites.⁵

1. *al-Kāmil*, vol. 1, p. 422, *Waq'at Siffin*, p. 30, *al-Irshād*, vol. 1, p. 243.

2. *al-Isṭiṣṭāṭ al-Farīd*, vol. 3, p. 311, *Tarīkh al-Taharī*, vol. 4, p. 427, *al-Kāmil fī al-Tarīkh*, vol. 2, p. 302.

3. *al-Irshād*, vol. 1, p. 243, *Tarīkh Dimashq*, vol. 42, p. 437, *Sharḥ Nahj al-Balāghah*, vol. 4, p. 9.

4. *al-Mustadrak 'alā al-Sahīḥayn*, vol. 3, p. 124, h. 427.

5. *Sharḥ Nahj al-Balāghah*, vol. 4, p. 9-10.

وإذا تأملت مصوص الباب نجد أن أكثر من عُرف بالتحلف عن البيعة قد بايع الإمام عليه السلام، لكن بيعة بعضهم - نظير عبد الله بن عمر، وسعد بن أبي وقاص - لم تكن بمعنى الوفاء لقيادة الإمام؛ حيث أعلنوا صراحة عدم مراقبتهم للإمام في حروبه كما أن بيعة بعض آخر منهم - نظير: مروان بن الحكم، وسعيد بن العاص، والوليد بن عقبة - كانت بدواعي سياسية^١

ومن هنا يمكن عد هؤلاء في التحفّظ عن البيعة؛ لأنّ بيعتهم لم تكن حقيقةً وكاملة، كما يكن عندهم في المبايعين، لا اشتراكهم من المراسم الرسمية للبيعة. وهذا يمكن الجمع بين النظريتين.

وهنا احتمال ثالث، وهو: أنهم تخفّفوا عن البيعة العامة الشاملة والتي كانت في المسجد، وقد اختلفوا أعداداً لتمرير ذلك، لكن لما تمت البيعة واستحكمت خلافة الإمام عليه السلام رغبوا في البيعة

ويؤيد ذلك أن مروان بن الحكم والوليد بن عقبة وسعيد بن العاص جاؤوا إلى الإمام - بعد انتهاء البيعة العامة - فبايعوه بعد نقاش كما يشهد له اعتراف عبد الله بن عمر وأسماء بن زيد وسعد بن أبي وقاص ببيعة الإمام عليه السلام، كما ورد في بعض النصوص

38. الإمام عليه السلام - من كلامه حين تخلف عن بيعته عبد الله بن عمر، وسعد بن أبي وقاص، وعثم بن مسلمة، وحسان بن ثابت، وأسماء بن زيد - «إني الناس إنكم بايعتموني على ما بويغ عليّ من كان قبلي، وإني الجائر إلى الناس قبل أن يبايعوا، فإذا بايعوا فلا

^١ أوله مروان أن يبيع الإمام بعد الانكسار في حرب الجمل، لكن الإمام رد ذلك، وقال في رده: «لزم يبايعني بعد قتل

هنا» لا حاجة لي في بيعته، إني كنت يوديته (فيج البلاغة الخطبة 73، التكملة والمحرمات ج ١ ص ١٩٧ ح 39)

If we contemplate on the sources in this chapter, we will find that the majority of those who are known for their refusal to swear allegiance to the Imām did in fact swear allegiance. However, the allegiance of some of them, like 'Abdullah ibn 'Umar and Sa'd ibn Abi Waqqās did not mean that they were loyal to the Imām's leadership, as they openly announced that they would not accompany him in his wars. The allegiance of another group, such as Marwān ibn al-Hakam, Sa'id ibn al-'Āṣ and al-Walid ibn 'Uqbah was for political motives.¹ Since the allegiance of this group was not true and complete, therefore, this group in a way can be considered as deviators from the allegiance to the Imām, but they can still be ranked among those who pledged allegiance to the Imām, as they performed the formal rite of pledging allegiance, and hence combining the two views is possible.

A third possibility is that they refused to participate in the public allegiance which took place in the mosque and made excuses for justifying their refusal, however, after the rite of allegiance was over and the caliphate of 'Alī (a.s.) was firmly established, they became inclined to the allegiance.

This claim is confirmed by the presence of Marwān ibn al-Hakam, al-Walid ibn 'Uqbah, and Sa'id ibn al-'Āṣ who visited the Imām at the end of the public allegiance and pledge of allegiance to him after some discussions. The confessions made by 'Abdullah ibn 'Umar, Usāma ibn Zaid and Sa'd ibn Abi Waqqās of their allegiance to 'Alī (a.s.), as is mentioned in some sources, also confirms this claim.

38. Imām 'Alī (a.s.) –from his speech when 'Abdullah ibn 'Umar, Sa'd ibn Abi Waqqās, Muhammad ibn Maslama, Hassān ibn Thābit and Usāma refused to pledge allegiance "O people! You swore allegiance to me on what you did to those before me. Verily, people have options before they swear allegiance; but after

1 After being defeated in the battle of Jamal, Marwān proposed to swear allegiance to Imām 'Alī (a.s.). In rejecting his allegiance, the Imām said, "Did he not swear allegiance after the killing of 'Uthmān? I have no need for his allegiance, because his is the hand of a Jew." *Nahj al-Balaghah*, Sermon 73, *al-Khara'ij wa al-Jara'id*, vol. 1, p. 197, h. 35.

جِازَ لَهُمْ وَإِنْ عَلَى الْإِمَامِ الْإِسْقَاطَةُ، وَعَلَى الرَّجِيَّةِ التَّسْلِيمُ وَهَذِهِ بَيْعَةٌ عَامَّةٌ، مَنْ رَزَعَتْ قَبْهَا رَزَعَتْ عَنْ دِينِ الْإِسْلَامِ، وَاتَّبَعَ عَيْرَ سَبِيلِ أَهْلِهِ، وَلَمْ تَكُنْ بَيْعَتُكُمْ إِنِّي مَلَنَّةٌ، وَلَيْسَ أَمْرِي وَأَمْرُكُمْ وَاجِدًا وَإِنِّي لَأُرِيدُكُمْ فَهَ، وَأَنْتُمْ تُرِيدُونَنِي لِأَنْفُسِكُمْ، وَإِنَّمِ اللَّهُ لِأَنْفُسِنَا لِلْحَقِّمْ، وَلَأَنْفُسِنَا الْمَظْلُومَ.

وَقَدْ نَلَقْنِي عَنْ سَعْدِ وَابْنِ مَسْلَمَةَ وَأُسَامَةَ وَعَبْدِ اللَّهِ وَخُصَايَا مِنْ ثَابِتِ أُمُورٍ كَرَمَتْهَا، وَالْحَقُّ بَيْنِي وَبَيْنَهُمْ.

39. مروج الذهب. كَانَ سَعْدٌ وَأُسَامَةُ بْنُ زَيْدٍ وَعَبْدُ اللَّهِ بْنُ عُمَرَ وَنَحْنُ بَنُو مَسْلَمَةَ بْنِ قَعْدَةَ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ، وَأَبَوَا أَنْ يُبَايَعُوهُ، هُمْ وَغَيْرُهُمْ^١ يَمُنُّ دُكْرُونَ مِنَ الْقَتَادِ، وَذَلِكَ أَلَهُمْ قَالُوا: إِنَّمَا فِتْنَةٌ.

وَمِنْهُمْ مَنْ قَالَ لِعَلِّيٍّ أَهْبَأْ شُيُوعًا يُقَاتِلُ بِهَا مَعَكَ، فَإِذَا خَرَبْنَا بِهَا الْمُؤْمِنِينَ لَمْ نَعْمَلْ بِهِمْ وَبَنَتْ^٢ عَنْ أَجْسَادِهِمْ، وَإِذَا خَرَبْنَا بِهَا الْكَافِرِينَ شَرَرَتْ فِي أَسْدَادِهِمْ فَأَعْرَضَ عَنْهُمْ عَلِيٌّ، وَقَالَ: (وَلَوْ عَلِمَ اللَّهُ بِهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ شَرُّ صُورٍ)^٣.

40. تاريخ الخلفاء. بَاتَعَ النَّاسُ إِلَّا ثَلَاثَةً نَعَرَ مِنْ قُرَيْشٍ: مَرْوَانَ بْنَ الْحَكَمِ، وَسَعِيدَ بْنَ الْعَاصِي، وَالْوَلِيدَ بْنَ عُقْبَةَ. وَكَانَ لِسَانُ الْقَوْمِ - فَقَالَ: يَا هَذَا، إِنَّكَ قَدْ وَثَرْنَا تَجْمَعًا، أَمَا فَتَنَلْتَ أَبِي صَبْرًا يَوْمَ تَدْرِي، وَأَمَّا سَعِيدٌ فَتَنَلْتَ أَبَاهُ يَوْمَ تَدْرِي. وَكَانَ أَبُوهُ مِنْ بَنِي

١ الأبرشاد ج ١ ص 243، المعيار والوزن ص 103، الأخبار الطوال ص 140 وفيه إيل «فتنة» وكلامه معهود وراجع.

٢ سيج البلاغة الحظية 136

٣ في الطبعة المصححة، نسخة وهو تصحيح، والصحيح ما أتبته كتابي طبعة دار الهجرة ج 1 ص 13

٤ في الطبعة المصححة، هم غيرهم، والتصحيح من طبعة دار الهجرة ج 3 ص 15

٥ السبع من الصرية كُلُّ وَثَرٍ تَحْتَ يَمِينِهَا (السلامة ص 301)

٥ الأفعال 23

٦ مروج الذهب ج 3 ص 24

that they have no option. The leader (*imam*) must be steadfast and truthful, and the people must be obedient.

This is a public allegiance, so whoever turns away from it is turning away from the religion of Islam and is following a path other than that of the Muslims. Your allegiance to me was not without thinking [by accident] and your motives are not the same as mine. I want you for God, but you want me for your own interests. By God, I will be benevolent to the adversary and bring justice to the oppressed.

I have been informed about Sa'd, ibn Maslama, Usama, 'Abdullah and Hassan ibn Thabit certain things that I do not approve and the Real [Almighty] will be the judge between them and me."¹

39. *Muraj al-Dhahab*: "Sa'd, Usama ibn Zaid, 'Abdullah ibn 'Umar and Muhammad ibn Maslama were among those who refused to swear allegiance to 'Ali ibn Abi Talib (a.s.) and as their argument said It is a kind of sedition (*fitnah*)."

Another group said to 'Ali (a.s.): "Give us swords in order to use them to fight along with you. If we strike them upon the believers it will not hurt them, but if we strike the unbelievers, they will pierce their bodies!"

'Ali (a.s.) turned away from them and recited: "Had Allah known any good in them, surely He would have made them hear, and were He to make them hear, surely they would turn away, being disregarding."²

40. *Tārīkh al-Ya'qūbī*: "People swore allegiance, except for three men from Quraysh. Marwān ibn al-Hakam, Sa'id ibn al-'Ās and al-Walid ibn 'Aqaba who was their spokesman. He said, "O you! You have cut all of us from our kin. As for me, you killed my father in the battle of Badr. As for Sa'id, you killed his father in the battle of Badr and his father was one of the greatest of

1. *al-Ishād* vol. ., p. 243, *al-Mīyār wa al-Mawāzīn*, p. 105, *al-Akhbār al-Tiwāl*, p. 140. Also cf. *Nahj al-Balāghah*, Sermon 130.

2. Qur 3n, 8:23

3. *Muraj al-Dhahab*, vol. 3, p. 24.

قُرَيْش - وَأَمَّا مَرْوَانُ فَتَشَمَّتْ لِبَاءَهُ وَجِثَ عَلَى عُثْمَانَ حِينَ ضَمَّهُ إِلَيْهِ فَتَابَعَا عَلَى أَنْ
تَضَعَ عَمَّا مَا أَصَابَا، وَتُعَيِّنَ لَنَا عَمَّا فِي أَبْدِينَا، وَتَقْتُلَ قَتْلَةَ صَاحِبِنَا
فَغَضِبَ عَلَيَّ وَقَالَ أَمَّا مَا ذَكَرْتَ مِنْ وَتَرِي إِيَّاكُمْ، فَالْحَقُّ وَتَرَكْتُمْ. وَأَمَّا وَضَعِي
عَنكُمْ مَا أَصَبْتُمْ، فَلَيْسَ لِي أَنْ أَضَعَ حَقَّ اللَّهِ تَعَالَى. وَأَمَّا إِصْحَابِي عَمَّا فِي أَبْدِيكُمْ، فَمَا
كَانَ لِلَّهِ وَاللَّصْلِيمِينَ فَالْعَدْلُ يَنْصَحُكُمْ وَأَمَّا قَتْلُ قَتْلَةِ عُثْمَانَ، فَلَكَ لِرَبِّي قَتْلُهُمُ الْيَوْمَ
لِرَبِّي يَتَأْتِيهِمْ عَذَابٌ، وَلَكِنْ لَكُمْ أَنْ أَحْبِلَكُمْ عَلَى كِتَابِ اللَّهِ وَشَوْئِي بِهِ، لَنْ صَاقَ عَلَيْهِ
الْحَقُّ فَالْبَاطِلُ عَلَيْهِ أَصْبَى، وَإِنْ بَسْتُمْ فَالْحَقُّ يَمْلَأُ جَنَّتَكُمْ
فَقَالَ مَرْوَانُ بَلْ تُبَايِعْتُمْ، وَتُقِيمُ مَعَكُمْ، قَرَى وَتَرَى.

41. تاريخ الطبري عن عبد الله بن الحسن لما قُتِلَ عُثْمَانُ بِأَيِّمِ الْأَنْصَارِ حَلَبًا إِلَّا نُفَرًا
بَسِيرًا مِنْهُمْ خُتَابُ بْنُ ثَابِتٍ، وَكَعْبُ بْنُ مَالِكٍ، وَمَسْلَعَةُ بْنُ عَمْرٍو، وَأَبُو سَعِيدٍ
الْخُدْرِيُّ، وَغَمْدُ بْنُ مَسْلَعَةَ، وَالنُّعْمَانُ بْنُ بَشِيرٍ، وَزَيْدُ بْنُ ثَابِتٍ، وَرَافِعُ بْنُ خَدِيجٍ،
وَقُصَالَةُ بْنُ عُثَيْبٍ، وَكَعْبُ بْنُ حُجْرَةَ، كَانُوا عُثْمَانِيَّةً.

فَقَالَ رَجُلٌ لِعَبْدِ اللَّهِ بْنِ حَسَنٍ: كَيْفَ أَمْرُ هَؤُلَاءِ بَيْعَةِ حَلَبٍ؟ وَكَانُوا عُثْمَانِيَّةً ۚ
قَالَ أَمَّا خُتَابٌ فَكَانَ شَاعِرًا لَا يُبَالِي مَا يَصْعُقُ. وَأَمَّا زَيْدُ بْنُ ثَابِتٍ فَوَلَاةُ عُثْمَانَ
الَّذِي بَانَ وَبَيَّتَ لِحَالٍ، فَلَمَّا حُصِرَ عُثْمَانُ قَالَ يَا مَعْشَرَ الْأَنْصَارِ كُونُوا أَنْصَارًا لِلَّهِ.
مَرَّتَيْنِ فَقَالَ أَبُو أَيُّوبَ مَا نَصْرُهُ إِلَّا أَنَّهُ أَكْثَرُ لَكَ مِنَ الْعَصْدَانِ. فَأَمَّا كَعْبُ بْنُ
مَالِكٍ فَاسْتَمَلَّ عَلَى صَدَقَةِ مُرَيْتِهِ، وَتَرَكَ مَا أَخَذَ مِنْهُمْ لَهُ ۚ

42. وثقة صفين عن حمز بن سعد: دخل عبد الله بن عمر وسعد بن أبي وقاص والمغيرة
بن شعبة مع أناس معهم، وكانوا قد تخلفوا عن علي، فدخلوا عليه، فسألوه أن

١ تاريخ الطبري ج 2 ص 174، التفسير ج 2 ص 442 و 443 - سورة -

٢ تاريخ الطبري ج ٩ ص 429، الكامل في التاريخ ج 2 ص 303 وقد «المعدان» بدل «العصدان»

Quraysh, and as for Marwan, you insulted his father and mocked 'Uthman when he brought his father close to him. We have therefore taken an oath between ourselves that [we swear allegiance to you on the condition that] you forgive the punishment of what we have done, leave us with what is in our possession and kill the murderers of our friend ('Uthman)."

'Alī (a.s.) got angry and said "As for what you said that I have cut you from your kin, it was the Truth that has cut you. As for me forgiving what you have done (of wrong doings), I have no right to forgive the right of God Almighty, as for me disregarding what is in your possession, justice will apply to you in that which belongs to God and the Muslims."

"As for killing the murderers of 'Uthmān, if I must kill them today, I must fight against them tomorrow. However it is to your benefit that I force you to accept the Book of Allah and tradition of his Prophet. He who feels confined by the truth, then falsehood will be more confining, and if you wish you may join along with your predecessors."

Marwan then said "Rather, we swear allegiance to you and will stay with you until you see and we see (what will happen)."

41. *Tarikh al Tabari* -narrating from 'Abdullah ibn al-Hasan "When 'Uthman was killed, the *Ansar* swore allegiance to 'Alī (a.s.), except for a few people such as Hassan ibn Thabit, Ka'b ibn Malik, Mus'ab ibn Mukhallad, Abu Sa'id al-Khudri, Muhammad ibn Maslama, al-Nu'man ibn Bashir, Zaid ibn Thabit, Rafi' ibn Khadij, Fadala ibn 'Ubayd and Ka'b ibn 'Ujra. They were the followers of 'Uthman."

Then a man said to 'Abdullah ibn Hasan "How could they refuse to swear allegiance to 'Alī (a.s.) and (when we know that) they were followers of 'Uthmān?"

He replied "As for Hassan, he is a poet who does not care what he does, as for Zaid ibn Thabit, 'Uthman had appointed him as the head of the state council and Public Treasury and when 'Uthman was besieged, he said "O group of *Ansar* assist God Almighty", repeating it twice. Abu Ayyub answered "You will only assist him because he has put countless palm trees at your disposal". As for Ka'b ibn Malik, 'Uthman had used him to collect the alms tax of Musayna and granted him what he had collected from them."²

42. *Waq al Siffin* -narrating from 'Amr ibn Sa'd "Abdullah ibn 'Umar, Sa'd ibn Abu Waqqas and al-Mughayra ibn Shu'ba with a group of people went to visit 'Alī (a.s.) and they had not participated in swearing the allegiance to him. They asked him to

1. *Tarikh al Ya'qubi*, vol. 2, p. 78, *al-Farabi* vol. 2, p. 443-447

2. *Tarikh al Tabari*, vol. 4, p. 428, *al-Kamil fi al-Tarikh*, vol. 2, p. 783

يُعْطِيَهُمْ عَطَاءَهُمْ - وَقَدْ كَانُوا يَتَخَلَّفُوا عَنْ عَلِيٍّ حِينَ يَخْرُجُ إِلَى صِغْيَيْنَ وَالْحَتَمَلِ -

فَقَالَ لَهُمْ عَلِيٌّ مَا حَلَفْتُكُمْ عَنِّي؟

قَالُوا قُتِلَ عُثْمَانُ، وَلَا تَدْرِي أَحَلَّ دَعَاؤُكُمْ أَمْ لَا، وَقَدْ كَانَ أَحَدُنَا نُسِمَ اسْتَبْشَمُوهُ
فَتَابَ، ثُمَّ دَعَانِي فِي قَتْلِهِ حِينَ قُتِلَ، فَلَسْنَا نَدْرِي أَصَبْتُمْ أَمْ أَحْطَأْتُمْ أَمْ مَعَ أَنَا عَارِفُونَ
بِفَصْلِكَ - يَا أَمِيرَ الْمُؤْمِنِينَ - وَسَابَقَتُكَ وَهَجَزَتُكَ

فَقَالَ عَلِيٌّ أَلَسْتُمْ تَعْلَمُونَ أَنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ أَمَرَكُمْ أَنْ تَأْتُرُوا بِالْمَعْرُوفِ وَتَنْهَوْا
عَنِ الْمُنْكَرِ، فَقَالَ: (إِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا
عَلَى الْأُخْرَى فَعَابِلُوا الْبَيْنَى نَبِيٌّ خَتَّى تَقِيَهُ إِلَى أَمْرِ اللَّهِ)؟^١

قَالَ سَعْدٌ يَا عَلِيُّ، أَعْطِنِي سُبْحَةً يَعْرِفُ الْكَافِرُ مِنَ الْمُؤْمِنِ؛ أَخَافُ أَنْ أَقْتُلَ مُؤْمِماً
فَأَدْخُلَ النَّارَ.

فَقَالَ لَهُمْ عَلِيٌّ أَلَسْتُمْ تَعْلَمُونَ أَنَّ عُثْمَانَ كَانَ إِمَاماً، يَاهْتَمُّوهُ عَلَى السَّمْعِ وَالطَّاعَةِ،
فَعَلَامَ خَذَلْتُمُوهُ إِنْ كَانَ مُحْسِناً؟ وَكَيْفَ لَمْ تُقَابِلُوهُ إِذْ كَانَ مُسِيئاً؟ فَإِنْ كَانَ عُثْمَانُ
أَصَابَ بِمَا صَنَعَ فَقَدْ ظَلَمْتُمْ؛ إِنْ لَمْ تَنْصُرُوا إِمَامَكُمْ، وَإِنْ كَانَ مُسِيئاً فَقَدْ ظَلَمْتُمْ؛ إِنْ لَمْ
تُعَبِّرُوا عَنْ أَمْرِ بِالْمَعْرُوفِ وَنَهْيِ عَنِ الْمُنْكَرِ، وَقَدْ ظَلَمْتُمْ إِنْ لَمْ تَقُومُوا بَيْنَ صَدْرِي
بِمَا أَمَرَكُمْ اللَّهُ بِهِ، فَإِنَّهُ قَالَ: (قَابِلُوا الْبَيْنَى نَبِيٌّ خَتَّى تَقِيَهُ إِلَى أَمْرِ اللَّهِ)

فَرَدُّهُمْ وَلَمْ يُعْطِهِمْ سُبْحَةً^٢

43. المستدرك على الصحيحين - بعد ذكر أخبار الرائدة في بيعة الناس أمير المؤمنين ع -

أما قول من زعم أن عبد الله بن عمر وأبا مسعود الأنصاري وسعد بن أبي وقاص

^١ الطبرستان ٩

^٢ روضة صفين، ص ٤٤١

give them their share of the spoils, even though they did not take part in the battles of Siffin and Jamal.

'Alī (a.s.) said to them: "What made you keep away from me?"

They said: "'Uthmān was killed and we do not know whether his blood was shed rightfully or not. He had committed some things and you made him repent and he did so. Then at the time of his killing, you contributed to it, so we do not know whether you acted rightfully or went wrong, even though we know of your excellence, O Commander of the Faithful, and your precedence [in Islam] and your migration (*hijra*)."

'Alī (a.s.) then said: "Do you not know that God Almighty has commanded you to enjoin the good and forbid the wrong. He said: *"If two groups of the faithful fight one another, make peace between them. But if one party of them aggresses against the other, fight the one which aggresses until it returns to Allah's ordinance."*¹

Sa'd said: "O 'Alī! Give me a sword that distinguishes the unbeliever from the believer. I fear that I may kill a believer and be taken to Hellfire."

'Alī (a.s.) told them: "Do you not know that 'Uthmān was a leader to whom you swore allegiance to out of obedience? If he was righteous, why did you let him down? And if he was a wrongdoer, why did you not fight against him? If he was righteous, you did wrong since you did not help your leader, and if he was a wrongdoer, still you did wrong, as you did not help the person who asked others to practice good acts and refrained them from committing bad, and you did wrong, for you did not act between us and our enemy according to what you were commanded by God, as He said *"fight the one [party] which aggresses until it returns to Allah's ordinances."*² He then turned the group away and gave them nothing.

43. *al-Mustadrak 'alā al-Sahihain* —after mentioning some reports regarding the people's allegiance to the Commander of the Faithful, (a.s.): "As for the view that claims that 'Abdullah ibn 'Umar, Abū Mas'ūd al-Ansārī, Sa'd ibn Abī Waqqās, Abū Mūsā

1. Qur'ān, 49:9.

2. *Waq'at Siffin*, p. 551.

وأما موسى الأشعري ومحمد بن مسلمة الأنصاري وأسامة بن زيد فعدوا عن بيعته،
فإن هذا قول من يجحد حقيقة تلك الأحوال

[ثم قال - بعد أن ذكر أسات اعتزالهم] فبهذه الأسباب وما جانشها كان
اعتزال مني اعتزال من القتال مع علي (رضي الله عنه)، وقتال من قاتله.

44. اجعل من أبي مختلف إن أمير المؤمنين لا هم بالمسير إلى البصرة، بلعة عن سعيد بن
أبي وقاص وأبي مسلمة وأسامة بن زيد وأبي عمر تناقل عنه، فبعث إليهم، فلما
خفروا قال لهم قد بلغني عنكم هات كبريتها، وأنا لا أكرهكم على المسير معي،
السهم على بيعتي؟

قالوا بلى

قال، فما الذي يقيدكم عن شخصتي؟

فقال له سعد إنني أكثره الخروج لي هذا الحرب، لئلا أصيب مؤمناً، فإن أعطيتني
شيئاً يعرف المؤمنين من الكاظم، فأنلت متحكاً

وقال له أسامة أنت أمر الخلق علي، ولكنني عاهدت الله أن لا أقاتل أهل لا إله
إلا الله

وقال عهد الله بن عمر لست أعرف في هذا الحرب شيئاً، أسألت إلا نحو لي على
ما لا أعرف.

فقال لهم أمير المؤمنين ليس كل معتنق معانداً، السهم على بيعتي؟ قالوا بلى
قال، انضربوا فسبحي الله تعالى عنكم.

١ المشترك على الصحيح، ج ٣ ص ١٢٩ ح ٩٥٩٤ و ص ١٢٧ ح ٩٥٩٥

٢ الجمل ص ٩٥

al-Ash'ari, Muhammad ibn Maslama al-Anṣārī and Usama ibn Zaid withdrew from the allegiance, this view is of he who denies the realities of those events ...” [Then after explaining the reasons for their withdrawal, said]: “It was for these and other similar reasons that some refused to fight along with ‘Alī (a.s.) against his enemies.”¹

44. *al-Jamal*—narrating from Abū Mikhnaf: “The Commander of the Faithful was informed at the time of his departure toward Baṣra that Sa’d ibn Abī Waqqās, Ibn Maslama, Usāma ibn Zaid, and Ibn ‘Umar have stopped moving on. He sent for them, and when they returned to him, he said to them: “I have heard unpleasant news about you that I do not like. I do not force you to go to Baṣra, but are you not holding your allegiance to me?”

They replied: “Yes.”

He said: “So why do you refuse to accompany me?”

Sa’d said: “I do not like going to this war, lest a believer may be killed. If you give me a sword that distinguishes a believer from an unbeliever, I will fight alongside you!”

Usāma said: “You are the noblest of Allah’s creation to me, but I have pledged to Allah not to fight against the faithful. ..”

And ‘Abdullah ibn ‘Umar said: “I know nothing about this war and I request from you not to force me to do something I have no knowledge about.”

Then the Commander of the Faithful said to them: “Not every deceived person is reproached. Are you still holding your allegiance to me?”

They said: “Yes.”

He said: “Go back, God Almighty shall make me needless of you.”²

1 *al-Mustadrak ‘alā al-Sahīḥayn*, vol. 3, p. 124, ḥ. 4996, *Ibid.*, p. 127, ḥ. 4605.

2 *al-Jamal*, p. 95.

45. تاريخ الطبري عن أبي الليث - في ذكر بعض ما جرى عند بيعة الإمام - . خرج عليّ إلى المسجد، فصدّ إليه وعليه إردو وطاق وعباءة حرّ وتعلّاه في يده، متوكّناً على قوس، فباته الناس.

وجازوا بسعيد فقال عليّ، بايع قال لا أبايع حتى يبايع الناس، والله ما عليّ مني بأس قال خلّوا سيّله.

وجازوا بسبي حمزة، فقال بايع قال لا أبايع حتى يبايع الناس قال إني يتحمل قال لا أرى حملاً قال الأشتر خلّ عني أصبر حنفاً قال عليّ، دعوه؛ أنا حملة، إنك - ما علمت - لست بالخلف صغيراً وكبيراً.

46. شرح نهج البلاغة لابن أبي الحديد ذكر أبو مخنف في كتاب الختل أن الأنصار والمهاجرين اجتمعوا في مسجد رسول الله ﷺ لينظروا من يؤلّونه أمرهم، حتى حصّ المسجد بأهلِهِ، فانفق رأي حمّار وأبي القيسم من التّيهان ورفاعة بن رافع ومالك بن حجلان وأبي أيوب خالد بن زيد على إبعاد أمير المؤمنين في الخلافة وكان أشدّهم تهاكماً عليه حمّار، فقال لهم أيّها الأنصار، قد سار بينكم عثمان بالأسس بما رأيتموه، وأنتم على شرف من الوقوع لي مثله إن لم تنظروا لأنفسكم، وإنّ عليّاً أولى الناس بهذا الأمر؛ لقضيه وسابقته!

فقالوا: رخصا به حيث.

وقالوا بأجمعهم لبيّته الناس من الأنصار والمهاجرين أيّها الناس، إن كنّا نألوكم

١ الخليل الكفيل (النهاية ج 1 ص 442).

٢ تاريخ الطبري ج 4 ص 428.

٣ في المصدر: يريد، والصحيح ما أثبتناه كما في كتب الرجال.

45. *Tārīkh al-Jabart* –narrating from Abū Malih reporting some of the events that took place at the time of allegiance to the Imām: "‘Alī (a.s.) went to the mosque and went up the pulpit, wearing a long robe and garment, a turban made of fur and holding his sandals in his hand. The people swore allegiance to him while he was leaning on a bow.

Sa’d was brought in and ‘Alī (a.s.) said to him "Swear allegiance."

He said: "I will not swear allegiance until the people swear their allegiance. By God, I will bring you no harm."

‘Alī (a.s.) said: "Let him go."

Ibn ‘Umar was brought in and the Imām said: "Swear allegiance!"

Ibn ‘Umar replied: "I will not swear allegiance until the people swear their allegiance.

He said, "Bring a guarantor."

He replied "I do not see a guarantor around here."

[Malik] al-Ashtar said "Let me cut off his head."

‘Alī (a.s.) said: "Let him go. I will be his guarantor myself."

And then said to Abdullah: "As much as I know, you have been indeed an ill-mannered person when you were young and now that you are old."¹

46. *Sharh Nahy al-Balaghah*: "Abū Mikhnaf says in his book *‘al-Jamal* that the *Muhajirin* and the *Ansar* gathered in the mosque of the Messenger of God (s.a.w.) to decide whom to choose as a leader and the mosque was full of people

‘Ammar, Abū Haytham, Rafā‘a ibn Rafī’, Malīk ibn ‘Ajlān, and Abū Ayyub Khalīd ibn Zaid agreed to persuade the Commander of the Faithful to accept the caliphate, and ‘Ammār was more insistent than the others, addressing the people and saying, "O group of Anṣār! You saw how ‘Uthman treated you yesterday, and now you are about to see it repeated if you do not assist yourselves. In truth, ‘Alī (a.s.) is the most deserving person for leadership on account of his excellence and precedence."

The people said "Therefore, we now consent to him "

All of them then said to the rest of the *Muhajirin* and *Anṣār*: "O people! We spare no efforts in doing good to you and

1. *Tārīkh al-Jabart*, vol. 4, p. 421.

خبراً وأنفساً إن شاء الله، وإن علياً من قد علمتم، وما تعرف مكان أخذ أحمل هذا الأمر به، ولا أولى به

فقال الناس بأجمعهم قد رصينا، وهو عندنا ما ذكرتم وأفضل وقاموا كلهم، فأتوا علياً، فاستخرجوه من داره، وسألوه بسط يديه، فقبضها، فتدأقوا عليه تذاك الإبل الميم على وريدها، حتى كاد بعضهم يقتل بعضاً، فلما رأى منهم ما رأى سألهم أن تكون بيعته في المسجد ظاهرة للناس، وقال إن كرهني رخل واحد من الناس لم أدخل في هذا الأمر.

فنهض الناس معه حتى دخل المسجد، فكان أول من بايعه طلحة فقال قيسه بن ذؤيب الأسدي، تخوفت أن لا يتم له امره؛ لأن أول يد بايعته سلاء ثم بايعته الرثير، وبايعه المسلمون بالمدينة، إلا محمد بن مسلمة، وعبد الله بن عمر، وأسامة بن زيد وسعد بن أبي وقاص، ونعمت بن مالك، وحسان بن ثابت، وعبد الله بن سلام فأمرو بإحضار عبد الله بن عمر، فقال له، بايع قال: لا أبايع حتى يبايع جميع الناس فقال له، فأعطني خملاً أن لا تبرح قال: ولا أعطيك خملاً، فقال الأشتر، يا أمير المؤمنين، إن هذا قد أيسر شوطك وسيفك، فدعني أضرب عنقه ا فقال لست أريد ذلك معك على كره، خلوا سبيله فلما انصرف قال أمير المؤمنين لقد كان صغيراً وهو سيئ الخلق، وهو في كبره أسوأ خلقاً.

ثم أتى سعد بن أبي وقاص، فقال له بايع فقال يا أبا الحسن خلني، فإذا لم يبق غيري بايعتك، فوالله لا بايعك من قبلي أمر تكرهه أبداً فقال صدق، خلوا سبيله ثم تبع إلى محمد بن مسلمة، فلما أتاه قال له بايع، قال إن رسول الله ﷺ أمرني إذا اختلف الناس وصاروا هكذا - وشبك بين أصابعه - أن أخرج بسيفي فأضرب به عرض أحد إذا تقطع أثبت صرلي، فكنت فيه لا أبرحه حتى تأتيني بد حاجته، أو مئة فاضية فقال له، فانطلق إذا، فكأن كما أمرت به

ourselves, God Willing. Indeed, 'Ali is the one whom you know, and we do not know anyone more capable and competent than him to take charge of this affair."

Then all the people said "We consent. He is to us as you have described and even better."

They all stood up, went to Ali (a.s.) and called him out of his house and asked him to hold out his hand for the pledge of allegiance. Ali (a.s.) held his hand back. Then the people crowded around him like thirsty camels flocking around a watering pond, to the extent that some were about to kill others. When he saw this, he asked the allegiance to be pledged in front of the people in the mosque and said, "Even if a single person does not consent, I will not get involved in this affair."

People accompanied him into the mosque. The first person who swore allegiance was Talha. Qabisa ibn Dhuyayb al-Asadi said "I fear that his affairs may not be settled, since the first hand that pledged allegiance to him was limping."

After Talha, Zubair swore allegiance and so did all the Muslims of Madina except Muhammad ibn Maslama, Abdullah ibn Umar, Usama ibn Zaid, Sa'd ibn Abi Waqqas, Kab ibn Malik, Hassan ibn Thabit and 'Abdullah ibn Salam.

Ali (a.s.) commanded 'Abdullah ibn 'Umar to be brought to him. He told him to swear allegiance. He said "I will not swear allegiance until all the people swear their allegiance." He (a.s.) then said, "Bring a guarantor (to secure) that you will not disobey." He said "I will not bring a guarantor."

[Malik] Ashjar said "O Commander of the Faithful! He sees himself secure of your whip and sword. Let me cut off his head."

Ali (a.s.) said "I do not want his allegiance by force. Let him go."

When 'Abdullah ibn 'Umar went away the Commander of the Faithful said "When he was a child he was ill-mannered and now in his old age he is more ill-mannered."

Then Sa'd ibn Abi Waqqas was brought in and the Imam said "Swear allegiance."

He said "O Abu al-Hasan, Let me be free! When there shall be no one left but me, then I will swear allegiance. By God, I will bring no harm to you."

Ali (a.s.) said, "He is telling the truth. Let him go."

Then he sent for Muhammad ibn Maslama. When they brought him in, the Imam said "Swear allegiance."

He replied "Indeed, the Messenger of God (s.a.w.) commanded me that whenever people disagree and become like this -interlocking his fingers- I must go forth with my sword and strike it across mount Uhud, then if it breaks into pieces, I must go back home and not leave until the hand of a wrong-doer comes to me or I will be taken by death."

'Ali (a.s.) said to him, "Then go and do as you have been ordered."

ثُمَّ تَعَثَّ إِلَى أَسَافَةَ بْنِ زَيْدٍ فَلَمَّا جَاءَهُ قَالَ لَهُ: بَايِعْ فَقَالَ: إِنِّي مَوْلَاكَ، وَلَا جِلَافَ بَيْنِي وَعَيْلِكَ، وَمَسَاتِيكَ يَبْعَثِي إِذَا سَكَنَ النَّاسُ فَأَمَرَهُ بِالْإِصْرَاقِي، وَلَمْ يَبْعَثْ إِلَى أَحَدٍ غَيْرِهِ.

وَقِيلَ لَهُ: أَلَا تَبْعَثُ إِلَى خَتَايَ بْنِ ثَابِتٍ، وَكَعْبِ بْنِ مَالِكٍ، وَقَعِيدِ اللَّهِ بْنِ سَلَامٍ؟ فَقَالَ: لَا حَاجَةَ لَنَا بِهِمْ لَا حَاجَةَ لَهُ مِنَّا.

فَأَمَّا أَصْحَابُ مَدَائِنِهِمْ يَذْكُرُونَ فِي كُتُبِهِمْ أَنَّ هَؤُلَاءِ الرَّهَطِ إِنَّمَا اعْتَدَلُوا بِمَا اعْتَدَلُوا بِهِ لَمَّا نَدَبْتُهُمْ إِلَى النُّحُوصِ مَعَهُ لِحَرْبِ أَصْحَابِ الْجَمَلِ، وَأَنَّهُمْ لَمْ يَقْبَلُوا عَنِ الْبَيْعَةِ، وَإِنَّمَا تَخَلَّفُوا عَنِ الْحَرْبِ.

وَرَوَى شَيْخُنَا أَبُو الْحُسَيْنِ فِي كِتَابِ الْعُرُوفِ أَنَّهُمْ لَمَّا اعْتَدَلُوا إِلَيْهِ بِهَذِهِ الْأَعْدَادِ، قَالَ لَهُمْ: مَا كُلُّكُمْ تَقْتَدُونَ يُعَاتِبُ، أَعِدْتُكُمْ شَكًّا فِي بَيْعَتِي؟ قَالُوا: لَا قَالَ: فَبَايِعْتُمْ فَقَدْ قَاتَلْتُمْ، وَأَعْمَأْتُمْ مِنْ خُصُوصِ الْحَرْبِ^١

10 / 1

هَوَينَةُ عِدَّةٍ لَا يَمُوتُ خَلْفُهَا عَنْ بَيْعَتِهِ

1-10 / 1

عبد الله بن عمر بن الخطاب

ولد في السنة الثانية بعد البعثة^٢ وأسلم منذ نعومة أظفاره مع أبيه في مكة^٣، وهاجر

^١ شرح موجز للبلاغة لابن أبي الحديد ج ٩ ص 3.

^٢ استنتاج من الطبقات الكبرى ج ٩ ص ١٩7، نهج الكمال ج 15 ص 340 الرقم 3441، تاريخ بغداد ج 1 ص 172 ح 13، الاستيعاب ج 3 ص 21 الرقم 1430.

^٣ الطبقات الكبرى ج ٩ ص ١٩2، نهج الكمال ج 15 ص 333 الرقم 3441، تاريخ بغداد ج 1 ص 171 ح 13، تاريخ دمشق ج 3 ص 89، الاستيعاب ج 3 ص 81 الرقم 1430، أسد الغابة ج 3 ص 337 الرقم 3082 ورواه أيضاً فقد قيل بأن إسلامه كان قبل إسلام أبيه، المستدرک علی الصحیح ج 3 ص 647 ح 6377 وفيه وأسلم عبد الله بن عمر قبل أبيه^٤، وفيه تأنيلاً، لأن إسلام عمر في السنة السادسة من البعثة وفي هذه السنة كان لعبد الله بن عمر أربع أو خمس سنين.

Then he sent for Usama ibn Zaid. When he arrived, the Imām said "Swear allegiance."

He said: "I am your supporter, and there will be no opposition from me to you. Once the people calm down, I will swear allegiance to you."

He commanded him to go back and sent for no one else.

They asked the Imām: "Will you not send for Ḥassān ibn Thābit, Ka'b ibn Malīk, and 'Abdullah ibn Salām?"

He said: "We are in no need of those who do not need us."

[Ibn Abī al-Hadīd says:] Our followers (the Mu'tazilites) mention in their books that this group gave excuses when they were called to fight in the battle of the Camel (*al-Jama'ah*), and refused to participate in the war they did not refuse to swear allegiance.

Our master Abū al-Husain narrates in his book '*al-Ghurar*' that when this group expressed their excuses, 'Alī (a.s.) told them: "Not everyone who is deceived will be reproached. Do you have doubt in your allegiance to me?"

They said "No."

He said: "If you have sworn allegiance, then [it is as if] you are present in war." And he exempted them from being present in the war.¹

1/10

A Biography of Those Who Refused to Swear Allegiance

1/10-1

'Abdullah ibn 'Umar ibn al-Khaṭṭāb

'Abdullah was born two years after the *Bri'ah* [beginning of Prophethood] of the Prophet (s.a.w).² He embraced Islam together

1. *Sharḥ Nahy al-Bulāghah*, vol. 4, p. 2.

2. *al-Tabaqāt al-Kubrā*, vol. 4, p. 143; *Tahdhīb al-Kawā'id*, vol. 15, p. 340, h. 3441; *Tārīkh Baghdād*, vol. 1, p. 172, h. 13.

إلى المدينة المنورة قبل أبيه^١ أو معه^٢.

ولصغر سنه^٣ لم يشترك في حربي بدر^٤ وأحد، نعم التحق بعسكر المسلمين في حرب الخندق وما بعده من الحروب^٥ كما روى أحاديث كثيرة في كتب أهل السنة^٦ وقد استشير عمر - أواخر أيام حياته - في جعله أحد أعضاء الشورى، لكنه خاف ذلك وقال ليس له أهلية الخلافة، بل ليس له القدرة على إطلاق روجته^٧ يذ أنه ذكر في بعض الروايات أنه صلب أحد أعضاء الشورى بأمر أبيه عن أن لا يكون له من الأمر شيء^٨.

ولما تسلم عثمان الخلافة ابتعد عن الساحة السياسية، فلم يشترك في التيارات السياسية الحكيمة آنذاك، كما اعتزل الساحة السياسية والاجتماعية أيام خلافة الإمام علي^٩، بل جعل العزلة قوام سياسته الاجتماعية، فلم يشترك مع الإمام^{١٠} في شيء من حروبه أيام الخلافة

- ١ الاستيعاب ج ١ ص ٤١ الرقم ١٦٦٥، أسد الغمّة ج ٣ ص ٣١٢ الرقم ٣٥١٢
- ٢ الطبقات الكبرى ج ٩ ص ١٤٢، تهذيب الكمال ج ١٥ ص ٣٣٣ الرقم ٣٤٤١، تاريخ بغداد ج ١ ص ١٧١ ج ١٣، تاريخ دمشق ج ٣١ ص ٥٣، سير أعلام النبلاء ج ٣ ص ٢٥٩ الرقم ٤٤
- ٣ الطبقات الكبرى ج ٩ ص ١٤٢، تهذيب الكمال ج ١٥ ص ٣٣٣ الرقم ٣٤٤١، تاريخ بغداد ج ١ ص ١٧٢ ج ١٣، تاريخ الإسلام للذهبي ج ٣ ص ٤٣٤ الرقم ١٩٩، تاريخ دمشق ج ٣١ ص ٤٣
- ٤ المستدرك على الصحيح ج ١ ص ٤٤٤ ج ٦٣٦٢، الطبقات الكبرى ج ٩ ص ١٤٣، الاستيعاب ج ١ ص ٤١ الرقم ١٦٦٥، أسد الغمّة ج ٣ ص ٣١٢ الرقم ٣٥١٢، سير أعلام النبلاء ج ٣ ص ٢٥٩ الرقم ٤٤
- ٥ تهذيب الكمال ج ١٥ ص ٣٣٣ الرقم ٣٤٤١، المستدرك على الصحيح ج ٣ ص ٤٤٤ ج ٦٣٦٢، الطبقات الكبرى ج ٩ ص ١٤٣، تاريخ بغداد ج ١ ص ١٧٢ ج ١٣، تاريخ الإسلام للذهبي ج ٣ ص ٤٣٤ الرقم ١٩٩، تاريخ دمشق ج ٣١ ص ٢٩، الاستيعاب ج ٣ ص ٤١ الرقم ١٦٦٥، أسد الغمّة ج ٣ ص ٣١٢ الرقم ٣٥١٢
- ٦ سير أعلام النبلاء ج ٣ ص ٢٥٩ الرقم ٤٤، تاريخ الإسلام للذهبي ج ٣ ص ٤٣٤ الرقم ١٩٩، تهذيب الكمال ج ١٥ ص ٣٣٣ الرقم ٣٤٤١، تاريخ دمشق ج ٣١ ص ٧٩ و ٨٥، البداية والنهاية ج ٩ ص ٣
- ٧ تاريخ الخلفاء ج ٢ ص ١٤٥، تاريخ الطبري ج ٩ ص ٢٢٨، الكامل في التاريخ ج ٢ ص ٢١٩
- ٨ تاريخ الطبري ج ٩ ص ٢٢٩، الكامل في التاريخ ج ٢ ص ٢٢٨، تاريخ دمشق ج ٣١ ص ١٦٩، الإمامة والسياسة ج ١ ص ١٥٨

with his father in Mecca in his childhood¹, and migrated to Madina prior to his father² or along with him³. He did not participate in the battles of Badr and Uhud⁴ due to his young age,⁵ but from the battle of Khandaq onward he accompanied the troops of Islam.⁶ Many reports mentioned in Sunni books of traditions have been narrated from him.⁷

When 'Umar was on his deathbed, he was consulted to allocate his son as one of the members of the electoral council, but 'Umar objected to the proposal, saying: "He does not deserve caliphate. He is not even able to divorce his own wife."⁸

It is mentioned in some narrations that 'Abdullah became a member of the council by the order of 'Umar on the condition that he would not have the right to be elected [as a caliph].⁹

During the reign of 'Uthmān, he kept away from political issues and did not partake in the ruling political trends. In the caliphate of Imām 'Alī (a.s.), he also isolated himself and did not participate in any of them rather he chose this isolation as the cornerstone of his social policy.

In the battles during the government of 'Alī (a.s.), 'Abdullah ibn 'Umar also secluded himself from politics and kept withdrawn, not participating in any of the Imam's battles during his caliphate.

1. *al-Tabaqat al-Kubra*, vol. 4, p. 142, *Tahdhib al-Kamal*, vol. 15, p. 333, h. 3441, *Tarikh Baghdad*, vol. 1, p. 171, h. 13.

2. *al-Ist'ab*, vol. 3, p. 81, h. 1630, *Uld al-Ghabe*, vol. 3, p. 137, h. 3082.

3. *al-Tabaqat al-Kubra*, vol. 4, p. 142, *Tahdhib al-Kamal*, vol. 15, p. 333, h. 3441, *Tarikh Baghdad*, vol. 1, p. 171, h. 13.

4. *al-Tabaqat al-Kubra*, vol. 4, p. 143, *Tahdhib al-Kamal*, vol. 15, p. 333, h. 3441, *Tarikh Baghdad*, vol. 1, p. 171, h. 13.

5. *al-Mustadrak ala al-Sahihayn*, vol. 3, p. 644, h. 6362, *al-Tabaqat al-Kubra*, vol. 4, p. 143.

6. *Tahdhib al-Kamal*, vol. 15, p. 333, h. 3441, *al-Mustadrak ala al-Sahihayn*, vol. 3, p. 644, h. 6362.

7. *Siyar A'lam al-Nubala*, vol. 1, p. 204, h. 45, *Tarikh al-Islam*, vol. 5, p. 455, h. 109.

8. *Tarikh al-Ya'qubi*, vol. 2, p. 100, *Tarikh al-Jabari*, vol. 4, p. 228, *al-Kamil Fi Tarikh*, vol. 2, p. 219.

9. *Tarikh al-Jabari*, vol. 4, p. 229, *al-Kamil Fi al-Tarikh*, vol. 2, p. 220, *Tarikh Dimashq*, vol. 31, p. 179.

ومن الواضح أن هذه السيرة كانت قائمة على أسس وأهمية لا على أساس متين، وهذا لم يتحدها منهجاً إلا هذه البرهة من حياته؛ فلم يعتزل الساحة أيام الخلفاء الثلاث، كما لم يعتمد هذه الساسة ومن الحكام الذين تقلدوا زمام الأمور بعد أمير المؤمنين^١؛ حيث تابع معاوية^٢ ويريد^٣ مع تحالف عدد كبير من الصحابة والوجوه البارزة من الأمة^٤ ومنهم الحسين بن علي^٥ - من يعتد^٦ وكذا تابع عبد الملك^٧، بل حدث محمد بن الحنفية على البيعة له لما أصبح منها وشرط لها بيعة جميع الناس^٨ والمعجب أنه ذهب ليلاً إلى الحجاج بن يوسف لبيد^٩ له يد البيعة لعبد الملك؛ لئلا يقضى لبنة بلا إمام، لأنه روى عن رسول الله^{١٠} «مات ولا إمام له مات ميتة جاهلية»، فحتمه الحجاج - ذلك الحاكم المتكبر الظالم - ومد له رجله من تحت العرائش ليصق عليها يد البيعة؛ لعل له بأن منشأ هذه البيعة هو الخوف والصعب والعجز^{١١}.

مع أنه لم يصحب الإمام في شيء من حروبه أيام خلافته^{١٢} نعم لم يكن من المعادين له أبصاً، بل كان من حملة الدين وصعهم الإمامين^{١٣} «خذلوا الحق»، ولم ينصروا^{١٤} الباطل^{١٥}.

نعم أشارت بعض النصوص التاريخية إلى أنه تأسف نهاية عمره اسقاً حقيقاً من تساهله وعدم مصرفته للإمامين، وكان يقول^{١٦} «ما آسى على شيء إلا أنني لم أقاتل مع

١. الاستيعاب: ج ٣ ص ١٧٢ الرقم ٢٤٨

٢. الطبقات الكبرى: ج ٤ ص ١٨٢، مروج الذهب: ج ٢ ص ٣٤١

٣. صحيح البخاري: ج ٤ ص ٢٦٣٤ ج ٦٧٧٧ وج ٦٧٧٩، المرقا: ج ٣ ص ٩٨٣ ج ٣، التيسر الكبرى: ج ١ ص ٢٣٤

ج ١٤٥٥٩، الطبقات الكبرى: ج ٤ ص ١٨٣، مروج الذهب: ج ٢ ص ٣٤١

٤. الطبقات الكبرى: ج ٥ ص ٢١١، سيرة أعلام النبلاء: ج ٤ ص ١٢٨ الرقم ٣٥

٥. تاريخ هج البلاغة لابن أبي الحديد: ج ٢ ص ٢٤٢، القصص المختارة: ص ٢٤٣، الزيدج: ص ٢٣

٦. الاستيعاب: ج ٣ ص ٨٣ الرقم ١٤٣٥، أسد الغابة: ج ٣ ص ٣٣٩ الرقم ٣٥٨٢

٧. هج البلاغة المحكمة: ج ١، الاستيعاب: ج ٢ ص ١٧٣ الرقم ٩٤٨

It is evident that such a kind of an attitude throughout the life of 'Abdullah ibn Umar was based on weak foundations, and this is why he did not act so during the time of the previous caliphs nor did he do so in the time of rulers after Ali (a.s.). He swore allegiance to Mu'awiyah¹ and Yazid² (whom a great number of eminent figures among the nation and the companions, including Husain ibn 'Ali (a.s.) refused to pledge allegiance to). He also swore allegiance to 'Abd al-Malik.³ Moreover, when Muhammad ibn Hanifa refused to swear allegiance to 'Abd al-Malik, saying that he would swear allegiance only on the condition that all people do the same,⁴ 'Abdullah ibn Umar pledged allegiance to 'Abd al-Malik and encouraged Muhammad to follow in doing so.

It is indeed strange that it was during the night that Abdullah went to Hajjaj ibn Yusuf to give his hand for allegiance to 'Abd al-Malik lest he might not remain without allegiance even for a single night, as he had heard that the Messenger of God (s.a.w.) has been quoted as saying: "He who dies while having no leader (imam) dies the death of the period of ignorance." He was humiliated by Hajjaj [the arrogant tyrannical ruler] who stretched out his foot from his bed for 'Abdullah to swear his allegiance to, because he knew that the reason for this allegiance was based on fear, weakness and incompetence.⁵

Even though he did not partake with the Imam in any of his battles during his caliphate,⁶ he was not one of the Imam's enemies either. He was described by Imam Ali (a.s.) as one of those who

خلفوا الحق ولم يصرروا الباطل

*"They abandoned the truth and did not support the falsehood."*⁷

Some historical documents indicate that towards the end of his life, 'Abdullah deeply regretted his negligence and failing to help 'Ali (a.s.), saying:

ما نسي على شيء إلا أني لم أفعل مع علي فقه واجب

I do not regret anything except that I did not fight along with Ali (a.s.) against the 'rebel group'.⁸

1. *al-Isti'ab*, vol. 3, p. 472, h. 2464.

2. *al-Tabaqat al-Kubra*, vol. 4, p. 482, *Muraj al-Dhahab*, vol. 2, p. 361.

3. *Sahih al-Bukhari*, vol. 4, p. 2634, h. 6777 & 6779, *al-Musanna*, vol. 2, p. 982, h. 3.

4. *al-Tabaqat al-Kubra*, vol. 3, p. 261, *Sirar A'alam al-Nabala*, vol. 2, p. 36.

5. *Sharh Nahj al-Balaghah*, vol. 13, p. 242, *al-Fuqal al-Mustadira*, p. 245, *al-I'laq*, p. 73.

6. *al-Isti'ab*, vol. 3, p. 43, h. 1430, *Udd al-Ghabs*, vol. 3, p. 179, h. 3062.

7. *Nahj al-Balaghah*, Aphorism 18, *al-Isti'ab*, vol. 2, p. 172, h. 948.

8. *al-Mustadrak ala al-Sahihayn*, vol. 3, p. 643, h. 6340, *al-Tabaqat al-Kubra*, vol. 4, p. 143.

علي العنة الباغية^١

بسم في بعض المصادر أن المراد بـ «العمة الباغية» في كلامه هو الخوارج،^٢ أو «الحجاج»،^٣ أو ابن الزبير^٤ وإذا لاحظنا قوله «مع علي» في النص الذي أشرنا إليه لا يبقى مجال لاحتفال آخر

وكان يقول كل من يدعو إلى الصلاة أقتل به، من أي فرقة كان، ولا أتبع من يدعو إلى القتال^٥

وكان يعتقد أن الحكومة وطاعة الحاكم قائمان على أساس «قانون القهر»، فكان يقول «لحق أمر غلب وتسلط على رقاب الناس وقهرهم»^٦

ولما كان الإمام علي ع يؤكد حرية الناس واختيارهم في البيعة ويقول:

«لا أجبر أحداً على طاعتي» تخلف عن بيعته، ولم يتخلف عن البيعة ليريد من معاوية

وقد عرف انتعاسة أهل المدينة - حين اشتهر فسق يزيد ومجوره وعدم توريثه

عن فضل أبي محرم، وبعد قتله أبا عبد الله الحسين ع - بأنها عذر للبيعة، ولذا مع

أهله عن الاشتراك فيها^٧

١ المستدرک علی الصحیحین، ج ٣ ص ٥٩٣ ح ٤٣٤٥، الاستیعاب ج ٣ ص ٥٢ الرقم ١٥٣٥، سير أعلام النبلاء، ج ٣ ص ٢٢٢ الرقم ٩٥، تنساب الأثراف، ج ٢ ص ٤٥٤، الطبقات الكبرى ج ٤ ص ٢٥٦، أسد الغابة، ج ١ ص ٣٣٩ الرقم ٥٥٨٢ وليس فيها مع علي

٢ فتح الباري ج ١٢ ص ٢٥٦

٣ الطبقات الكبرى، ج ٩ ص ١٥٥ و ص ١٥٦، تاريخ دمشق، ج ٣١ ص ١٥٦، سير أعلام النبلاء، ج ٣ ص ٢٢٢ الرقم ٩٥، تاريخ الإسلام للذهبي، ج ٥ ص ٤٦٥ الرقم ١٥٩

٤ النسب الكبرى، ج ٥ ص ٢٥٨ ح ١٦٦٥٦، تاريخ دمشق، ج ٣١ ص ١٥٦، سير أعلام النبلاء، ج ٣ ص ٢٢٢ الرقم ٩٥، تاريخ الإسلام للذهبي، ج ٥ ص ٤٦٥ الرقم ١٥٩

٥ الطبقات الكبرى، ج ٩ ص ١٥٥، حلية الأولياء، ج ١ ص ٣٥٩، تاريخ دمشق، ج ٣١ ص ١٥٦، سير أعلام النبلاء، ج ٣ ص ٢٢٢ الرقم ٩٥، تاريخ الإسلام للذهبي، ج ٥ ص ٤٦٥ الرقم ١٥٩

٦ الطبقات الكبرى ج ٩ ص ١٤٩، الاستیعاب ج ٣ ص ٥٢٢ الرقم ٢٤٦٩

٧ مسند ابن حنبل ج ٢ ص ٤١٦ ح ٥٢١٣ و ص ٣٥٤ ح ٥٥٨٨، الطبقات الكبرى ج ٩ ص ١٥٦

Of course, some sources have interpreted 'the rebel group' in his words as the Kharijis,¹ or Hajjaj² or Ibn Zubair.³ If we consider the expression 'with 'Ali' in the statement, then there would be no room for other possibilities (Mu'awiya is meant).

He used to say: "Whoever calls me to prayer, I will follow him whosoever he may be, but I do not follow the one who calls me to war."⁴

Similarly, he believed that the government and obedience to the ruler are based on the foundation of 'the law of dominance'. He used to say "The right is for him who overcomes and has power over the people and dominates them."⁵

That was why when 'Ali (a.s.) stressed on the people's freedom and their choice in the pledge of allegiance, saying, "I do not compel anyone to obey me", 'Abdullah refused to obey him, but he did not refuse to pledge allegiance to Yazid ibn Mu'awiya.

When the corruption, debauchery and crimes of Yazid who did not refrain from committing any forbidden act were disclosed – following the murder of Imam Husain – (a.s.), he called the uprising of the people of Madina as a betrayal to the allegiance and therefore prevented his family from participating in it.⁶

1. *Fatḥ al-Bārī*, vol. 12, p. 280.

2. *al-Ṭabaqāt al-Kubrā*, vol. 4, p. 185 & 187, *Tārīkh Dimashq*, vol. 31, p. 197, *Siyar A'ālām al-Nubalā*, vol. 3, p. 222, h. 45.

3. *al-Sunan al-Kubrā*, vol. 2, p. 298, h. 14706, *Tārīkh Dimashq*, vol. 31, p. 193, *Siyar A'ālām al-Nubalā*, vol. 3, p. 229, h. 45.

4. *al-Ṭabaqāt al-Kubrā*, vol. 4, p. 169, *Tārīkh Dimashq*, vol. 31, p. 191, *Siyar A'ālām al-Nubalā*, vol. 3, p. 222, h. 43.

5. *al-Ṭabaqāt al-Kubrā*, vol. 4, p. 149, *al-Ist'āb*, vol. 3, p. 472, h. 2464.

6. *Musnad Ibn Hanbal*, vol. 2, p. 412, h. 5713, *Ibid.* p. 304, h. 5088, *al-Ṭabaqāt al-Kubrā*, vol. 4, p. 183.

وأخيراً، فمع أن عد الله كثير الرواية، بل هو في عداد كبار محدثي أهل السنة لكنه قليل المعرفة، ضيق الرؤية، متحجر، لا يملك تحليلاً متيناً للتيارات السياسية والاجتماعية القائمة آنذاك وقد أعانه ضعف شخصيته وطلبه للحياة على ارتكاب ذلك المرفق القبيح.

توفي سنة (74 هـ) عن عمر يناهز (84) سنة.¹

47. تاريخ الطبري. بَعَثَ [عَلِيٌّ] إِلَى عَبْدِ اللَّهِ بْنِ عُمَرَ كُتَيْبًا السَّحْبِيَّ، فَجَاءَهُ بِهِ، فَقَالَ: إِنَّهُمْ مَعِي فَقَالَ: أَنَا مَعَ أَهْلِ الْمَدِينَةِ؛ إِنِّي أَنَا رَجُلٌ مِنْهُمْ، وَقَدْ دَخَلُوا فِي هَذَا الْأَمْرِ فَلَدَلْتُ مِنْهُمْ لَا أَدَارِقُهُمْ، فَإِنْ يَخْرُجُوا أخرج، وَإِنْ يَقْعُدُوا أَقْعُد. قَالَ: فَأَعْطِي رَجُلًا بِأَنْ لَا تَخْرُجَ قَالَ: وَلَا أَعْطِيكَ رَجُلًا قَالَ: لَوْلَا مَا أَحْرَفَ مِنْ سِوَةِ خُلُقِكَ صَغِيرًا وَكَبِيرًا لَأَنْكَرْتَنِي، ذَمُّوا فَأَنَابَ بِهِمْ.²

48. تاريخ الطبري عن محمد وطلحة. خَرَجَ الرَّبِيعُ وَطَلْحَةُ حَتَّى لَقِيَا ابْنَ عُمَرَ، وَذَعَّوْهُ إِلَى الْقَوْمِ، فَقَالَ: إِنِّي أُمِرْتُ مِنْ أَهْلِ الْمَدِينَةِ، فَإِنْ يَجْتَمِعُوا عَلَى الشُّهُوسِ أَنَبَسْ، وَإِنْ يَجْتَمِعُوا عَلَى الْقُعُودِ أَقْعُدْ فَزَكَاةٌ وَرَحْمَةٌ.³

49. الطبقات الكبرى عن أبي حصين. إِنْ شَعَلْتَهُ قَالَ: وَمَنْ أَخَذَ بِهَذَا الْأَمْرِ مِنَّا؟ فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: فَأَزِدْتُ أَنْ أَقُولَ: أَخَذَ مِنْكَ مَنْ شَرَّتَكَ وَأَبَاكَ عَلَيْهِ⁴ ثُمَّ ذَكَرْتُ مَا فِي الْجَنَانِ، فَخَشِيتُ أَنْ يَكُونَ فِي ذَلِكَ قَسَادًا.⁵

¹ الاستدراك على الصحيحين. ج 3 ص 642 ح 6353 وح 6356، الطبقات الكبرى. ج 4 ص 182، تاريخ طبري ج 1 ص 173 ح 13. وفي أقران أخرى: منها: كتاب سنة 73 وكان عمره 82 سنة، الشرح الكبير ج 5 ص 3 الرقم 4، تاريخ دمشق. ج 31 ص 23 الرقم 87، تاريخ بغداد ج 1 ص 173 ح 13، تاريخ الإسلام للمعصي ج 5 ص 467.

² تاريخ الطبري. ج 4 ص 448، الكامل في التاريخ ج 2 ص 312، معجم.

³ تاريخ الطبري ج 4 ص 460، وراجع الكامل في التاريخ ج 2 ص 314.

⁴ الطبقات الكبرى. ج 4 ص 182. وأيضاً في نفس الصفحة عن عمر بن الخطاب: «مَنْ دَخَلَ فِي هَذَا الْأَمْرِ مِنْكُمْ فَهُوَ فِي الْجَنَانِ» وأيضاً في تاريخ دمشق ج 31 ص 182 وفي كتاب أعلام النبلاء ج 3 ص 225 الرقم 45. وليس فيه «مَنْ ذَكَرْتُ مَا فِي الْجَنَانِ».

Finally, even though 'Abdullah narrated many traditions and is regarded as one of the great narrators of the Sunni School, but he was weak in knowledge, short sighted and dogmatic, not able to give a strong analysis of the political and social currents existing during that time. This weak personality and desire for a worldly life helped him to take such a vile position. 'Abdullah died in 74 AH/ 703 CE at the age of eighty four¹

47. *Tārīkh al-Ṭabarī* "‘Alī (a.s.) sent Kumayl al-Nakha’i for ‘Abdullah ibn ‘Umar. He brought him. ‘Alī (a.s.) said to him: "Rise with me." ‘Abdullah ibn ‘Umar said: "I am with the people of Madīna. I am but only one man from among them. When they enter into this affair I will also enter with them and I will not separate from them, so if they leave [for war] I will leave and if they stay, I will stay."

‘Alī (a.s.) said: "Then give me someone to guarantee that you will not rise [against me]." He said: "I will not give you anyone."

‘Alī (a.s.) said: "If I did not know of your bad manners when you were young and at your old age, I would not have accepted. Let him go, I myself will vouch for him."²

48. *Tārīkh al-Ṭabarī* –narrating from Muḥammad and Ṭalḥa: "Zubair and Ṭalḥa went out and met ‘Abdullah ibn ‘Umar and discouraged him [in accompanying ‘Alī (a.s.)]. ‘Abdullah said: "I am one of the people of Madīna. If they agree to rise, I will rise and if they stay I will stay." So, they [Zubair and Ṭalḥa] left him and returned."³

49. *al-Ṭabaqāt al-Kubrā* –narrating from Abū Ḥaṣīn: "Mu‘āwīya said "Who is more deserving than we are for this affair [of ruling]?" ‘Abdullah ibn ‘Umar said: "I wanted to say "The more deserving than you is the person who fought against you and your father over it", but I remembered what I had in mind, so I feared that this might create a problem."⁴

1. *al-Mustadrak ‘alā al-Ṣaḥīḥayn*, vol. 3, p. 642, pp. 6355 & 6356, *al-Ṭabaqāt al-Kubrā*, vol. 4, p. 187.

2. *Tārīkh al-Ṭabarī*, vol. 4, p. 446, *al-Kāmil fī al-Tārīkh*, vol. 2, p. 312.

3. *Tārīkh al-Ṭabarī*, vol. 4, p. 440, *al-Kāmil fī al-Tārīkh*, vol. 2, p. 314.

4. *al-Ṭabaqāt al-Kubrā*, vol. 4, p. 182, *Tārīkh Dimashq*, vol. 31, p. 183, *Sīyar A‘lām al-Nabulā*, vol. 3, p. 225, p. 45.

50. الاستيعاب قبل لبائع ما مال أبي عُمَرَ بائع معاوية، ولم يُبايع علياً؟ فقال كان ابن عُمَرَ [لا] يُعطي يد، في فرقة، ولا يسمعها من جماعة، ولم يُبايع معاوية حتى اجتمعوا عليه *

51. مسند ابن حنبل من نافع إن ابن عُمَرَ سمع تيد - حين اتى أهل المدينة مع ابن الزبير، وحلوا يريد بن معاوية - فقال إنا قد باعنا هذا الرجل ببيع الله ورسوله، وإن سمعت رسول الله يقول العاير يُضربُ له يواة يوم القيامة، فيقال هذه عذرة فلان، وإن من أعظم العذر - إلا أن يكون الإشراك بالله تعالى - أن يُبايع الرجل رجلاً عن بيع الله ورسوله ثم ينكث بيعته، فلا يخلص أحد منكم يريه، ولا يسرق أحد منكم في هذا الأمر، فيكون حليماً ميانبي وبيكم! *

52. فتح الباري كان عبد الله بن عُمَرَ في تلك المدة (مدة حكمه عبد الله بن الزبير) استع أن يُبايع لابي الزبير أو ليعيد الملك، كما كان استع أن يُبايع يعني أو معاوية، ثم بايع لمعاوية لما اصطالح مع الحسن بن علي واجتمع عليه الناس، وبايع لابي يزيد بعد موت معاوية؛ لاجتماع الناس عليه، ثم استع من المبيعة لأحد حال الاختلاف إلى أن قُتل ابن الزبير واستظم الملك كله ليعيد الملك، فباع له حبيد *

53. صحيح البخاري عن عبد الله بن دينار لما بايع الناس عبد الملك، كتب إليه عبد الله بن عُمَرَ إلى عبد الله عبد الملك أمير المؤمنين، إني أفر بالسمع والطاعة ليعيد الله

١ ما بين الموعود إضافة ينتهي اليان.

٢ الاستيعاب ج 3 ص 472 الرقم 2464

٣ الانتراء والشرطي تسرع الإنسان إلى الشر (لسان العرب ج 13 ص 328).

٤ في النسخة المصنفة فينصب بدل أنه وهو تصحيحه والتصحيح من نسخة دثر صادر ج 2 ص 96

٥ مسند ابن حنبل ج 2 ص 412 ح 5713 و ص 389 ح 5086، الطبقات الكبرى ج 4 ص 183 كلاهما معرو

٦ فتح الباري ج 13 ص 199

50. *al-Isf'ah*: "Nafi' was asked: "Why did 'Abdullah ibn 'Umar swear allegiance to Mu'awiya but not to 'Ali (a.s.)?"

Nafi' replied "Ibn 'Umar would not stretch a hand at a time of disunity, nor would he restrain it when there was unanimity. He did not swear allegiance to Mu'awiya until all others agreed to pledge allegiance to him."¹

51. *Musnad Ibn Hanbal*—narrating from Nafi' "When the people of Madina rose up with Ibn Zubair and dethroned Yazid ibn Mu'awiya, Ibn 'Umar called his children and said "We swore allegiance to this man on the basis of allegiance to God and His Messenger, and verily I heard the Messenger of God (s.a.w.) say:

"For the treacherous there will rise a banner on the Day of Resurrection and it will be said 'this is the treachery of so-and-so', and the greatest treachery, other than sharing a partner with God [polytheism] is that one pledges allegiance to another on the basis of allegiance to God and His Messenger and then abandon it. Therefore, let no one among you dethrone Yazid and exceed the limits of this affair [of ruling], or else a sword will be between me and you!"²

52. *Fath al-Bari*: "During that period [the period of the government of 'Abdullah ibn Zubair], 'Abdullah ibn 'Umar refused to swear allegiance to Ibn Zubair or to 'Abd al-Malik, as he also refused to swear allegiance to 'Ali (a.s.) or Mu'awiya. But later on, he swore allegiance to Mu'awiya when he made peace with Hasan ibn 'Ali (a.s.) and when people agreed on him. After the death of Mu'awiya, he ['Abdullah ibn 'Umar] also swore allegiance to his son Yazid as the people had agreed upon him. After that, during the time of disagreements, he did not swear allegiance to anyone until Ibn Zubair was killed and the government was entirely handed over to 'Abd al-Malik, and ['Abdullah] then swore allegiance to him."³

53. *Sahih al-Bukhari*—narrating from 'Abdullah ibn Dinar "When people swore allegiance to 'Abd al-Malik, 'Abdullah ibn 'Umar wrote a letter to him:

1. *al-Isf'ah*, vol. 3, p. 472, h. 2464

2. *Musnad Ibn Hanbal*, vol. 2, p. 412, h. 5713 & p. 304, h. 3082, *al-Tabaqat al-Kubra*, vol. 4, p. 183

3. *Fath al-Bari*, vol. 13, p. 195.

عَبْدُ الْمَلِكِ أَمِيرَ الْمُؤْمِنِينَ، عَلَى سُنَّةِ اللَّهِ وَسُنَّةِ رَسُولِهِ فِيمَا اسْتَطَعْتُ، وَإِنْ بَقِيَ قَدْ أَقْرَأَ بِدِرْكَ.^١

54. شرح نهج السلافة لابن أبي الحديد: إِنَّهُ [ابن حنبل] امتنع عن تَبَعَةِ عَلِيٍّ عَلَيْهِ السَّلَامُ، وَطَرَقَ عَلَى الْحَتَّاجِ بَابَهُ لِيُشَارِعَ لِعَبْدِ الْمَلِكِ؛ كَيْ لَا يَبْتَغِي بِتِلْكَ الْبَيْتَةِ بِإِمَامِهِ رُغْمًا، لِأَنَّهُ رَوَى فِي الْمُبْتَدَأِ أَنَّهُ قَالَ: مَنْ مَاتَ وَلَا إِمَامَ لَهُ مَاتَ مِيتَةً جَاهِلِيَّةً، وَخَتَمَ بَلَعٍ مِنْ احْتِجَاجِهِ لِحَتَّاجٍ لَهُ وَاسْتِرْدَالِيهِ حَالَهُ أَنْ أُخْرِجَ رَجُلُهُ مِنَ الْإِرَاقِ، فَقَالَ: إِصْبَحْ بِيَدِكَ عَلَيْهَا.^٢

55. الطبقات الكبرى من نافع: قِيلَ لِأَبِي عُمَرَ - رَضِيَ ابْنُ الرَّبِيعِ وَالْحَوَارِجُ وَالْحُشْبِيُّ - أَنْ تُصَلِّيَ مَعَ هُذُلَاءِ وَمَعَ هُذُلَاءِ وَيَعْصُهُمْ يَقْتُلُ بَعْضُهُمْ ١٩ قَالَ: فَقَالَ مَنْ قَالَ: أَخِي عَلَى الصَّلَاةِ أَخِيَّتُهُ، وَمَنْ قَالَ: أَخِي عَلَى الْفَلَاحِ أَخِيَّتُهُ، وَمَنْ قَالَ: أَخِي عَلَى قَتْلِ أَخِيكَ الْمُسْلِمِ وَأَخِي مَايَهُ، قُلْتُ لَا.^٣

56. الطبقات الكبرى من سيف المارين: كَانَ ابْنُ عُمَرَ يَقُولُ: لَا أَتَأْتِلُ فِي الْيَتَةِ، وَأُصَلِّي وَرَأَةً مَنْ غَلَبَتْ.^٤

57. المستدرك على الصحيحين من عبد الله بن عمر: مَا أَسَى عَلَى شَيْءٍ، إِلَّا أَنِّي لَمْ أَتَأْتِلْ مَعَ خَلِيٍّ (رَضِيَ اللَّهُ عَنْهُ) الْوَيْلَةُ لِلْبَايِعَةِ.^٥

١. صحيح البخاري، ج ٥ ص 231 ح 6777 و 6778 و 2654 ح 6444، الموطأ ج 2 ص 803 ح 3، الطبقات الكبرى، ج 4 ص 123، السير الكبرى ج 8 ص 254 ح 16363 و 16364 كلها بحمد راجع الفقه الفريد ج 3 ص 341

٢. شرح نهج السلافة لابن أبي الحديد، ج 1 ص 13 ح 1242 الفصول المختارة ص 245 وجه القول له الحجاج، بالأمس شاعر عن بيته علي بن أبي طالب مع رديك هذا الحديث ثم نقيس الآن لأبناك لعبد الملك، أما بقي مستفرك منك، ولكن هله وجلي فهاهما.

٣. الطبقات الكبرى، ج 4 ص 169، حلب الأولياء ج 1 ص 309، تاريخ دمشق ج 31 ص 191، سير أعلام النبلاء ج 3 ص 221 الرقم 45، تاريخ الإسلام للذهبي، ج 3 ص 465 ح 199 والثلاث الأخيرة بحمد.

٤. الطبقات الكبرى ج 4 ص 149

٥. المستدرك على الصحيحين، ج 3 ص 643 ح 6360، أنساب الأشراف ج 3 ص 404، الاستبصار ج 3 ص 83 ح 1630، أسد الغابة ج 4 ص 109 ح 3788، حلق الشرح ص 222 بحمد.

"To the servant of God 'Abd al-Malik, the commander of the faithful, I truly confess my obedience and heedfulness to the servant of God 'Abd al-Malik, the commander of the faithful, according to the teachings of God and the traditions of His Messenger as much as I am capable, and my children have also confessed to that."

54. *Sharh Nahj al-Balaghah*: "He ['Abdullah ibn 'Umar] refused to swear allegiance to 'Ali (a.s.), but knocked the door of Hajarj's house at night to swear allegiance to 'Abd al-Malik in order that he would not sleep that night without having a leader, as he heard that it had been narrated that the Prophet (s.a.w.) had said: "He who dies not having a leader dies the death of the age of ignorance", and the humiliation of Hajarj to him was so extreme that he stretched his foot out of his bed and said: "Lay your hand on this [for allegiance]."²
55. *al-Tabaqat al-Kubra* –narrating from Nafi: "During the time of Ibn Zubair, the Khawarij and the Khashabiya,³ Ibn Umar was told "You perform your prayers with these people and those people and they are killing each other?" Ibn 'Umar answered: "Whoever says 'make haste to the prayer (*bayya ala' al-salah*) and whoever says 'make haste to righteousness (*bayya ala' al-fal ah*), I will answer to him, and whoever says 'make haste to the killing of your Muslim brother and seizing of his wealth', I will say 'no'.⁴
56. *al-Tabaqat al-Kubra* –narrating from Sayf al-Ma'azini: "Ibn 'Umar used to say "I will not fight during the time of sedition (*fitnah*), but I will pray behind whoever is victorious."⁵
57. *al-Mustadrak ala al-Sahihain* –narrating from 'Abdullah ibn 'Umar: "I do not regret anything except that I did not fight along with 'Ali (a.s.) against the rebel group."⁶

1. *Sahih al-Bukhari*, vol. 6, p. 2634, h. 6779 & 6777 & p. 2654, h. 6844, *al-Muwatta*, vol. 2, p. 983, h. 3.

2. In *al-Fajal al-Mukhtara*, this tradition is mentioned as follows: Hajarj told him, "Yesterday you refused to swear allegiance to 'Ali (a.s.) although you yourself narrated this tradition [of being left without a leader (Imam)], and now you have come to me to accept your allegiance to 'Abd al-Malik? My hand is busy. Here is my foot, so swear your allegiance to it!" (*Sharh Nahj al-Balaghah*, vol. 13, p. 242. Also cf. *al-Fajal al-Mukhtara*, p. 245.

3. A branch of Jahmiya who believed in predestination.

4. *al-Tabaqat al-Kubra*, vol. 2, p. 169, *Hidayat al-Awlayd*, vol. 1, p. 309, *Tarikh Dimashq*, vol. 31, p. 191.

5. *al-Tabaqat al-Kubra*, vol. 2, p. 149.

6. *al-Mustadrak ala al-Sahihayn*, vol. 1, p. 643, h. 6360, *Ansab al-Ashraf*, vol. 2, p. 404.

58. الطبقات الكبرى عن حبيب بن أبي ثابت: بَلَغَنِي عَنْ أَبِي عُمَرَ فِي مَرْصُومِ الَّذِي مَاتَ فِيهِ قَالَ مَا أَجْدُبُ آسَى عَنْ شَيْءٍ مِنْ أَمْرِ الدُّنْيَا، إِلَّا أَنِّي لَمْ أَقَابِلِ الْيَمَّةَ الْمَدْعِيَّةَ.¹
راجع: موسوعة الإمام علي بن أبي طالب ج 4 ص 650 (عبد الله بن عمر)

2-10 / 1

سَمْعُ بْنُ أَبِي وَقَّاصٍ

أسلم في التاسعة عشرة من عمره¹، وشهد حروب النبي ﷺ،² عذبه أهل السنة في العشرة المبكرة³، قوَّى قيادة جيش القادسية في خلافة عمر⁴ من هنا دأب صيته في التشريع الإسلامي. ثم ولي الكوفة⁵ وبعد ذلك مر له عمر لأن أهلها شكوه إليه⁶

¹ الطبقات الكبرى ج 4 ص 192، أسد الغابة ج 3 ص 139 ح 1082 بحره

² المستدرک علی الصحیحین، ج 3 ص 363 ح 6193، تهذيب الكمال ج 18 ص 111 الرقم 2229، تاريخ بغداد ج 1 ص 144 ح 149، المعارف لأبن خزيمة ص 742، الاستيعاب ج 2 ص 171 الرقم 988

³ المستدرک علی الصحیحین، ج 3 ص 369 ح 6111، الطبقات الكبرى، ج 3 ص 192، تاريخ بغداد ج 1 ص 144 ح 149، تهذيب الكمال ج 10 ص 310 الرقم 2229، تهذيب التهذيب ج 3 ص 22 الرقم 2552، تاريخ دمشق ج 20 ص 280، الاستيعاب ج 2 ص 171 الرقم 988، مسابغ مرش ص 263

⁴ تاريخ بغداد ج 1 ص 144 ح 149، تهذيب الكمال ج 18 ص 310 الرقم 2229، تاريخ دمشق ج 20 ص 280، المعارف لأبن خزيمة ص 241، سير أعلام النبلاء ج 1 ص 93 الرقم 98، الاستيعاب ج 2 ص 171 الرقم 988، مسابغ مرش ص 263

⁵ الطبقات الكبرى، ج 6 ص 12، تاريخ بغداد ج 1 ص 144 ح 149، المعارف لأبن خزيمة ص 241، سير أعلام النبلاء ج 1 ص 113 الرقم 98، الاستيعاب ج 2 ص 172 الرقم 988، تهذيب التهذيب ج 2 ص 280 الرقم 2654، مسابغ مرش ص 263

⁶ الاستيعاب ج 2 ص 172 الرقم 988، التشريع للصفين، ج 1 ص 134، الطبقات الكبرى، ج 6 ص 12، تاريخ بغداد ج 1 ص 144 ح 149، المعارف لأبن خزيمة ص 241، تهذيب التهذيب ج 2 ص 280 الرقم 2654

⁷ المعارف لأبن خزيمة ص 242، سير أعلام النبلاء ج 1 ص 172 الرقم 98، تهذيب التهذيب ج 2 ص 280 الرقم 2654، الاستيعاب ج 2 ص 172 الرقم 988

58. *al-Ṭabaqat al-Kubrā* -narrating from Ḥabīb ibn Abī Thābir "I heard that Ibn 'Umar said [in his illness that led to his death] on his deathbed, "I do not regret over anything in the world except that I did not fight against the rebel group."¹

See: *The Encyclopedia of Amir al-Mu'minin*, 'Abdullah ibn 'Umar

1/10-2

Sa'd ibn Abī Waqqās

He embraced Islam at the age of nineteen² and he was present in the battles of the Prophet (s.a.w.)³ The Sunnis consider him as one of 'the ten promised to enter paradise'⁴ He was chosen as the commander of the Qādisiyya army during the caliphate of 'Umar,⁵ and it was here that he became famous in the history of Islam. He then became the governor of Kūfa,⁶ and when the people of Kūfa complained about him, 'Umar discharged him.⁷

1. *al-Ṭabaqat al-Kubrā*, vol. 4, p. 157, *Uṣul al-Ghāba*, vol. 3, p. 339 ḥ. 3082.

2. *al-Mustadrak ala al-Ṣaḥīḥayn*, vol. 3, p. 567, ḥ. 6101, *Tahdhīb al-Kamāl*, vol. 10, p. 31, ḥ. 2229.

3. *al-Mustadrak ala al-Ṣaḥīḥayn*, vol. 3, p. 569, ḥ. 6111, *al-Ṭabaqat al-Kubrā*, vol. 3, p. 142.

4. *Tārīkh Baghdad*, vol. 1, p. 144, ḥ. 4, *Tahdhīb al-Kamāl*, vol. 10, p. 310, ḥ. 2229. *Tārīkh Dimashq*, vol. 20, p. 280.

5. *al-Ṭabaqat al-Kubrā*, vol. 6, p. 12, *Tārīkh Baghdad*, vol. 1, p. 144, ḥ. 4, *al-Ma'arif* by Ibn Qutayba, p. 241.

6. *al-Ju' al-ḥ*, vol. 2, p. 172, ḥ. 968, *al-Tārīkh al-Ṣaghīr*, vol. 1, p. 134, *al-Ṭabaqat al-Kubrā*, vol. 6, p. 12.

7. *al-Ma'arif* by Ibn Qutayba, p. 242, *Siyar A'ālām al-Nabhalā*, vol. 1, p. 17, ḥ. 5, *Tahdhīb al-Tahdhīb*, vol. 2, p. 238, ḥ. 3654.

وكان سعد أحد أعضاء الشورى السداسية^١ ثم اعتزل لصالح عبد الرحمن ابن عوف^٢ وولي الكوفة مرة أخرى في عهد عثمان^٣ وظلّ والياً عليها برهة، ثم عزله عثمان وعين الوليد بن عتبة مكانه^٤.

لم يبايع الإمام أمير المؤمنين بالخلافة أول الأمر^٥ واعتزل جانباً، ولم يشهد حروبه، ولم يبصره^٦.

وحين ملك معاوية أنى سعد على الإمام عليّ وأماه، وعدّ شيئاً من مآقيه وفصلته^٧، فكبر ذلك على معاوية، وشتمه، وقال له: إذا كنت تقرّ بهذا كله، فليتم لم نصره^٨؟ فاعترف سعد بتقصيره في حق الإمام عليّ، وببئته ومرافقته به^٩.

مات سعد سنة (55 هـ)^{١٠} وابنه عمر بن سعد هو الذي قاد الجيش الأمويّ لحرب الحسين في كربلاء^{١١}.

١ تاريخ بغداد ج ١ ص ١٤٩ ح ٩، حاشية الأولياء ج ١ ص ٩٤، المعارف لابن قتيبة ص 241، سير أعلام النبلاء ج ١ ص 81 الرقم 5، الاستيعاب ج 2 ص 171 الرقم 968، معجم الصحابة ج 2 ص 288 الرقم 2630، سب تاريخ ص 263.

٢ صحيح البخاري ج 1 ص 1334 ح 3497.

٣ التاريخ الصغير ج ١ ص 134، الطبقات الكبرى ج 6 ص 112، المعارف لابن قتيبة ص 242، سير أعلام النبلاء ج ١ ص 115 الرقم 3، الاستيعاب ج 2 ص 172 الرقم 968.

٤ التاريخ الصغير ج ١ ص 134، الطبقات الكبرى ج 6 ص 112، المعارف لابن قتيبة ص 242، الاستيعاب ج 2 ص 172 الرقم 968.

٥ نسب الأشراف ج 3 ص 18، تاريخ الطبري ج 9 ص 931، الكامل في التاريخ ج 2 ص 301، تاريخ دمشق ج 42 ص 433، شرح نهج البلاغة لابن أبي الحديد ج 9 ص 9.

٦ سير أعلام النبلاء ج ١ ص 122 الرقم 5.

٧ المستدرک علی الصحیحین ج 3 ص 117 ح 4575، مروج الذهب ج 3 ص 23.

٨ مروج الذهب ج 3 ص 24.

٩ المستدرک علی الصحیحین ج 3 ص 126 ح 4601، الطبقات الكبرى ج 2 ص 401 ح 878.

١٠ التاريخ الصغير ج ١ ص 126، الطبقات الكبرى ج 3 ص 199، المعجم الكبير ج 1 ص 139 ح 301، تاريخ بغداد ج ١ ص 146 ح 4، المعارف لابن قتيبة ص 242، سير أعلام النبلاء ج ١ ص 123 الرقم 5.

١١ المعارف لابن قتيبة ص 242.

Sa'd was a member of the six member council (to elect the Caliph)¹ who then left it in favor of 'Abd al-Rahman ibn 'Awf.² In the caliphate of 'Uthmān, he once again took office as the governor of Kūfa for a while.³ After some time, 'Uthmān dismissed him and designated Walid ibn 'Uqaba in his place.⁴

After the caliphate of Imām 'Alī (a.s.), Sa'd in the beginning did not swear allegiance to the Imām⁵ and he secluded himself from the battles led by 'Alī (a.s.) and did not support him.⁶

He admired Imām 'Alī (a.s.) and enumerated his excellence during the reign of Mu'āwiyā and in his presence.⁷ It was too heavy for Mu'āwiyā, so he insulted him and said to him: "If you admit to all this, why didn't you help him?"⁸ [Later on] He admitted to his own failure in observing the rights of Imām 'Alī (a.s.), swearing allegiance to him, and accompanying him.⁹

Sa'd died in 55 AH/ 674 CE.¹⁰ His son, 'Umar ibn Sa'd was the commander of the 'Umayyad army that fought against Husain (a.s.) in Karbalā.¹¹

1. *Tārīkh Baghdād*, vol. 1, p. 144, h. 4, *Ḥilya al-Awliyā*, vol. 1, p. 94, *al-Ma'arif* by Ibn Qutayba, p. 241.

2. *Ṣaḥīḥ al-Bukhārī*, vol. 3, p. 1356, h. 2497.

3. *al-Tārīkh al-Ṣaghīr*, vol. 1, p. 134, *al-Tabaqāt al-Kubrā*, vol. 6, p. 12, *al-Ma'arif* by Ibn Qutayba, p. 242.

4. *al-Tārīkh al-Ṣaghīr*, vol. 1, p. 134, *al-Tabaqāt al-Kubrā*, vol. 6, p. 12, *al-Ma'arif* by Ibn Qutayba, p. 242.

5. *Ansāb al-Ashraf*, vol. 3, p. 9, *Tārīkh al-Jahāz*, vol. 4, p. 431, *al-Kamil fī al-Tārīkh*, vol. 2, p. 303.

6. *Siyar A'ālām al-Nubalā*, vol. 1, p. 123, h. 5.

7. *al-Mustadrak 'alā al-Ṣaḥīḥayn*, vol. 3, p. 117, h. 4575, *Martyr al-Dhabab*, vol. 3, p. 21.

8. *Martyr al-Dhabab*, vol. 3, p. 24.

9. *al-Mustadrak 'alā al-Ṣaḥīḥayn*, vol. 3, p. 126, h. 4601, *Munāqib 'Alī Amīr al-Mu'minin*, vol. 2, p. 401, h. 379.

10. *al-Tārīkh al-Ṣaghīr*, vol. 1, p. 126, *al-Tabaqāt al-Kubrā*, vol. 1, p. 149, *al-Mu jam al-Kabr*, vol. 1, p. 139, h. 302.

11. *al-Ma'arif*, by Ibn Qutayba, p. 243.

59. المستدرك على الصحيحين عن خزيمة بن عبد الرحمن: سمعت سعد بن مالك وقال له رجل إن علياً يقع قبك، إنك تعلمت عنه؟ فقال سعد: والله إنه لأرأى رأيتك، وأخطأ رأيي، إن علي بن أبي طالب أعطيني ثلاثاً، لأن أكون أعطيت أحداً من أحب إلي من الدنيا وما فيها.^١

60. مروج الذهب عن ابن عائشة وغيره - بعد أن مدح سعد علياً وذكر له جصلاً، ونهى أن تكون واجدة من هذو الجصالي له - قال [معاوية] له: أقعد حتى نسمع جوات ما قلت، ما كنت عدي قط الأم منك الآن، فهلا نصرتك، ولم تعدت عن بيعتيه^٢ فإن لو سمعت من النبي ﷺ مثل الذي سمعت فيه لكنت حادياً لعلي ما جئت فقال سعد: والله إنني لأحق بموضعك منك. فقال معاوية: يا بني عليك دين بنو عذرة، وكان سعد - فيما يقال - ليرجل من بني عذرة.^٣

راجع: موسوعة الإمام علي بن أبي طالب ج 4 ص 633 (سعد بن أبي وقاص)

3-10 / 1

مُحَمَّدُ بْنُ قَسْلَمَةَ

من أصحاب رسول الله ﷺ، وقد شهد حروبه كلها،^١ إلا تبوك^٢ وبعد النبي ﷺ كان مع عمر لما دخلوا بيت فاطمة ع. وهو الذي كسر سيف الربيع^٣ ويقال: إنه اشترك في قتل سعد بن عباد^٤

١. المستدرك على الصحيحين ج 3 ص 136 ح 4601، اللسان للكوني ج 2 ص 401 ح 278 من جبه بن جويين نحوه.

٢. مروج الذهب ج 3 ص 24

٣. الطبقات الكبرى ج 2 ص 443، سير أعلام النبلاء ج 2 ص 789 الرقم 77، أسد الغابة ج 5 ص 107 الرقم 4763، الإحسان ج 6 ص 28 الرقم 7822، الاستيعاب ج 3 ص 433 الرقم 2372

٤. أسد الغابة ج 5 ص 107 الرقم 4768، الطبقات الكبرى ج 3 ص 443، الإحسان ج 6 ص 28 الرقم 7822

٥. شرح صحيح البخاري لابن أبي عمير ج 6 ص 44، السنن الكبرى ج 9 ص 263 ح 16587، التاميم للرجال ج 8 ص 788

٦. الاحتجاج ج 1 ص 180 ح 36

59. *al-Mustadrak 'ala al-Sahihayn* –narrating from Khaythama ibn 'Abd al-Rahman: "I heard someone say to Sa'd ibn Malik: "Truly, 'Ali (a.s.) will reprimand you. Why did you shun allegiance to him?" Sa'd replied: "By God, that was what I concluded and [I admit that] I made a mistake. Truly, 'Ali (a.s.) possesses three features that if one of them belonged to me, it was more favorable to me than the whole world and what it contains."¹
60. *Muraj al-Dhahab* –narrating from Ibn 'A'isha and others: "After Sa'd praised 'Ali (a.s.), mentioned some of his virtues and wished that he had one of them, Mu'awiya told him: 'Be seated in order to listen to the reply to what you have said. You have never been more reproachable to me than you are now. Why didn't you help him then? Why did you refuse to swear allegiance to him? For indeed if I had heard from the Prophet (s.a.w.) what you have heard about 'Ali (a.s.), I would have been a servant to him as long as I lived."

Sa'd said: "By God, I deserve this position [serving 'Ali (a.s.)] more than you." Then Mu'awiya went on to say: "The people of the Bani 'Udhra tribe would not accept this from you (Sa'd is said to belong to the Bani 'Udhra tribe)."²

See *The Encyclopedia of Amir al-Mu'minin*, -Sa'd ibn Abi Waqqas.

1/10-3

Muhammad ibn Maslama

He was one the companions of the Messenger of God (p.a.w.) who was present in all his battles³ except in the Battle of Tabuk.⁴ After [the death of] the Prophet (s.a.w.), he accompanied 'Umar when they entered the house of Fatima (a.s.) and he is the one who is said to have broken Zubair's sword⁵ and was an accomplice in the killing of Sa'd ibn 'Ubadah.⁶

1. *al-Mustadrak ala al-Sahihayn*, vol. 3, p. 126, h. 4001, *Mawqif Amir al-Mu'minin*, vol. 2, p. 401, h. 372.

2. *Muraj al-Dhahab*, vol. 3, p. 24.

3. *al-Tabaqat al-Kubra*, vol. 3, p. 443, *Siyar A'alam al-Nubala*, vol. 2, p. 309, h. 77, *Ud al-Ghaba*, vol. 5, p. 107, h. 4764.

4. *Ud al-Ghaba*, vol. 5, p. 107, h. 4764, *al-Tabaqat al-Kubra*, vol. 3, p. 443, *al-Istaba*, vol. 6, p. 28, h. 7822.

5. *Sharh Nahj al-Balighah*, vol. 6, p. 48, *al-Sunan al-Kubra*, vol. 8, p. 263, h. 16557, *Qimas al-Riyal*, vol. 8, p. 338.

6. *al-Ihtijaz*, vol. 1, p. 180, h. 36.

وكان صاحب العمال أيام عمر كان عمر إذا شكى إليه عامل أرسل محمداً
يكشف الحال.^١

وبعد قتل عثمان أبى عن بيعة الإمام علي عليه السلام وسمي «فتنة» وعزل، واتخذ سبباً
من خشب^٢

قتل بيد رجل من أهل الأردن، لفعوده عن الإمام علي عليه السلام ومعاوية^٣

4-10 / 1

أسامة بن زيد

مولى رسول الله صلى الله عليه وآله أم أيمن حاصنة رسول الله صلى الله عليه وآله^٤ استعمله النبي صلى الله عليه وآله في
تحرير أيام حياته وهو ابن ثمانين سنة^٥ وفي جيشه أبو بكر وعمر وأبو عبيدة
وكان مكرماً معزراً في زمن الخلفاء، عرض عمر بن الخطاب له حصة آلاف، في
الوقت الذي عرض لآية عبد الله بن عمر النخعي^٦
لكنه لم يبيع لإمام علي عليه السلام، واعتذر عن ذلك بمعاذير^٧ وقد ورد في بعض
النصوص أن الإمام علي عليه السلام قبل عرضه^٨.

وقد ورد عن الإمام الباقر عليه السلام أنه قال: قَدْ رَجِعَ، فَلَا تَقُولُوا إِلَّا خَيْراً^٩

١. أسد الغابة ج ٩ ص ١٥٦ الرقم ٩٧٥٤، الإصابة ج ٦ ص ٢٩ الرقم ٢٨٢٢

٢. الطبقات الكبرى ج ٣ ص ٩٥٣، سير أعلام النبلاء ج ٢ ص ٣٦٩ الرقم ٧٧، أسد الغابة ج ٥ ص ١٥٧
الرقم ٩٧٥٨، الإصابة ج ٦ ص ٢٩ الرقم ٢٨٢٢، الاستيعاب ج ٣ ص ٤٣٤ الرقم ٢٣٧٢

٣. سير أعلام النبلاء ج ٢ ص ٣٧٣ الرقم ٧٧، الإصابة ج ٦ ص ٢٩ الرقم ٢٨٢٢

٤. رجال الطوسي ص ٢١ الرقم ١، سير أعلام النبلاء ج ٢ ص ٤٨٧ الرقم ١٥٤، أسد الغابة ج ١ ص ١٩٣ الرقم ٤٤

٥. سير أعلام النبلاء ج ٢ ص ٤٩٨ الرقم ١٥٤، أسد الغابة ج ٣ ص ١٩٣ الرقم ٤٤

٦. سير أعلام النبلاء ج ٢ ص ٣٥٥ الرقم ١٥٤، أسد الغابة ج ١ ص ١٩٣ الرقم ٤٤، الطبقات الكبرى ج ٢ ص ١٩٥

٧. أسد الغابة ج ١ ص ١٩٥ و ١٩٦ الرقم ٤٤

٨. أسد الغابة ج ١ ص ١٩٦ الرقم ٤٤

٩. رجال الكشي ج ١ ص ١٩٧ الرقم ٤٢

١٠. رجال الكشي ج ٣ ص ١٩٣ ح ٤١

He was in charge of inspecting state administrators during the government of 'Umar and whenever a complaint was brought against one of the administrators, 'Umar would dispatch him to investigate.¹

After the assassination of 'Uthmān, [Muḥammad] refused to swear allegiance to 'Alī (a.s.) and called it a 'sedition'. Therefore he secluded himself and took up a wooden sword [remained indifferent].²

He was killed by a man from Jordan due to his disobedience to 'Alī (a.s.) and Mu'āwiyā.³

1/10-4

Usāma ibn Zaid

Usāma⁴ was a *mawla* of the Prophet (s.a.w.),⁵ and his mother, Umm Ayman, was one of the Prophet's nursemaids.⁶

In the last days of his life, the Holy Prophet (s.a.w.) appointed him as the commander of the army⁷ while he was only eighteen years of age and there were people like Abū Bakr, 'Umar and Abū 'Ubayda in his army.

He was highly respected and honored during the time of the caliphs. 'Umar ibn al-Khaṭṭāb allocated a salary of five thousand dinārs for him, while his own son would receive only two thousand dinārs.⁸

He refused to swear allegiance to 'Alī (a.s.) and gave excuses,⁹ and in some historical sources it is mentioned that Imām 'Alī (a.s.) accepted his excuses.¹⁰

It is mentioned that Imām al-Bāqir (a.s.) has said: "He had repented, so do not speak but well about him."¹¹

1. *Usd al-Ghāba*, 5/107/4768, *al-Iṣāba*, 6/29/7822

2. *al-Tabaqāt al-Kubrā*, vol. 3, p. 445, *Siyar A'alam al-Nabala*, vol. 2, p. 369, h. 77. *Usd al-Ghāba*, vol. 3, p. 107, h. 4768.

3. *Siyar A'alam al-Nabala*, vol. 2, p. 373, h. 77, *al-Iṣāba*, vol. 6, p. 29, h. 7822

4. He was the son of Zaid, who was freed by the Prophet (s.a.w.)

5. *Rijāl al-Jarī*, p. 21, h. 1, *Siyar A'alam al-Nabala*, vol. 2, p. 497, h. 104. *Usd al-Ghāba*, vol. 1, p. 95, h. 84

6. *Siyar A'alam al-Nabala*, vol. 2, p. 498, h. 104, *Usd al-Ghāba*, vol. 1, p. 193, h. 84

7. *Siyar A'alam al-Nabala*, vol. 2, p. 500, h. 104, *Usd al-Ghāba*, vol. 1, p. 195-196, h. 84, *al-Tabaqāt al-Kubrā*, vol. 2, p. 190.

8. *Usd al-Ghāba*, vol. 1, p. 195 & 196, h. 84.

9. *Usd al-Ghāba*, vol. 1, p. 196, h. 84.

10. *Rijāl al-Kaṭhī*, vol. 1, p. 197, h. 82.

11. *Ibid*, p. 195, h. 81

مات أئمة، وكفنه الإمام الحسين في بُرد أحمر حرير.^١

5-10 / 1

حُصَيْن بن ثابت

صاحب الرسول الأعظم ﷺ، وشاعره^٢ الذي قال له: «لا تَرَأَى يا حُصَيْنُ مُؤَيِّدًا
بِرُوحِ الْفُؤَادِ ما نَعَزَّتْنا بِلسَانِكَ»^٣، ومن شعراء الأنصار الذين هجوا مشركي
قريش وهو الذي نظم حديث العدير^٤

وكان من أجس الناس، فلم يشهد حرباً من حروب النبي ﷺ^٥

وكان عتباناً، منحرفاً عن الإمام علي^٦

لم يشهد بيعة الإمام ﷺ ولا حرباً من حروبه، ولم يقل شعراً في مدحه بعد خلافته

عاش سنين في الجاهلية، وسنين في الإسلام.^٧

61. المتدرك هل الصحيحين عن عروة عن صفية بنت عبد المطلب. أنا أول امرأة

قتلت رجلاً، كنت في فارع^٨ حصي حُصَيْن بن ثابت وكان حُصَيْنُ مَعَا في السَّاءِ

١ التكايف ج 3 ص 169 ج 9 مذهب الأحكام ج 1 ص 298 ج 866، رجال الكليني ج 1 ص 193 ج 10

ومن مدحه جاء في أسد الغابة (ج 1 ص 198 الرقم 84) من أن أئمة ماتت في سنة 34 أو 35 أو 39 ليس بصحيح

لأن الإمام الحسين ﷺ استشهد في سنة 50 بعد الهجرة

٢ سير أعلام النبلاء ج 2 ص 312 الرقم 186

٣ 1 والإرشاد ج 1 ص 177، مختصر الأئمة ج 42، إلهام النوري ج 1 ص 262 و 263

٤ سير أعلام النبلاء ج 2 ص 313 - 321 الرقم 186، أسد الغابة ج 2 ص 6 - 9 الرقم 1153

٥ مروج الذهب ج 2 ص 336، تنساب الأثرافي ج 3 ص 126، الساعات ج 1 ص 221

٦ سير أعلام النبلاء ج 2 ص 312 الرقم 186، أسد الغابة ج 2 ص 9 الرقم 1153

٨ فارع، هو حصن بالمدية لمحمم بن حُصَيْن ج 4 ص 228

When Usâma died, Imâm Hasan (a.s.) shrouded him in red cloth from Yemen.¹

1/10-5

Ḥassân ibn Thâbit

Ḥassân was a companion of the great Messenger (s.a.w.) and his poet² about whom the Prophet (s.a.w.) said "O Ḥassân! You will continue to be assisted by the Holy Spirit as long as you give assistance to us by your tongue." He was a poet from among the *Anṣâr* who used to satirize the polytheists of Quraysh. He was also the one who versified the event of Ghadîr al-Khumm in a poem.³

Ḥassân was a very coward, so he did not attend any of the battles of the Prophet (s.a.w.).⁴ He was a follower of 'Uthmân and deviated away from Imâm 'Alî (a.s.).⁵ He did not participate in the pledge of allegiance to 'Alî (a.s.) nor did he participate in any of the Imâm's battles, and he did not write any poems in honor of Imâm 'Alî (a.s.) after his caliphate.

Ḥassân lived for sixty years in the pre-Islamic era (*al-Jahiliyya*) and sixty years after the advent of Islam.⁶

61. *Al-Mustadrak 'alâ al-Shaṭṭhayn* –narrating from 'Urwa on the authority of Safiyya, daughter of 'Abd al-Muttalib. "I was the first woman to kiss a man. I was in the shelter of Ḥassân ibn Thâbit

1. *al-Kaṣf*, vol. 2, p. 149, h. 9, *Taḥḍīb al-Aḥkâm*, vol. 1, p. 296, h. 368, *Kayf al-Kaṣf*, vol. 1, p. 193, h. 80.

2. *Siyar A'lâm al-Nabala*, vol. 2, p. 512, h. 106.

3. *al-Iṣṣād*, vol. 1, p. 171, *Khaṣṣat al-A'mma*, p. 42, *I'lâm al-Warâ*, vol. 1, p. 262 & 263.

4. *Siyar A'lâm al-Nabala*, vol. 2, p. 513-521, h. 106, *Uṣṣ al-Ghâba*, vol. 2, p. 8-9, h. 1153.

5. *Muraj al-Dhahab*, vol. 2, p. 356, *Anṣab al-Ashraf*, vol. 1, p. 164, *al-Ghârat*, vol. 1, p. 221.

6. *Siyar A'lâm al-Nabala*, vol. 2, p. 512, h. 106, *Uṣṣ al-Ghâba*, vol. 2, p. 9, h. 1153.

وَالصَّيِّدِ حِينَ خَدَقَ النَّبِيُّ ﷺ، قَالَتْ صَبِيَّةٌ قَمَرٌ بِنَا وَجَلَّ مِنْ يَهُودَ، فَجَعَلَ يَطِيفُ بِالْجِصَنِ، فَقُلْتُ لِحَسَانٍ: إِنَّ هَذَا الْيَهُودِيَّ بِالْجِصَنِ كَمَا تَرَى وَلَا آيَةَ أَنْ يَدُلَّ عَلَى عَوْرَاتِنَا، وَقَدْ سُئِفَ عَنَّا رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ فَقُمِ إِلَيْهِ نَأْفِتُهُ فَقَالَ يَعْزُرُ اللَّهُ لَكَ يَا بَيْتَ عَبْدِ الْمُطَّلِبِ، وَاللَّهِ لَقَدْ عَرَفْتَ مَا أَنَا بِصَاحِبِ هَذَا! قَالَتْ صَبِيَّةٌ: فَلَمَّا قَالَ ذَلِكَ وَلَمْ أَرِ عِذَّةً شَيْئاً إِحْتَجَرْتُ، وَأَخَذْتُ عَمُوداً مِنْ الْجِصَنِ، ثُمَّ تَوَلَّيْتُ مِنَ الْجِصَنِ إِلَيْهِ فَضَرَبْتُهُ بِالْعَمُودِ حَتَّى قَتَلْتُهُ، ثُمَّ رَجَعْتُ إِلَى الْجِصَنِ، فَقُلْتُ يَا حَسَّانُ انْزِلْ فَاسْأَلْنِي، فَإِنَّهُ لَمْ يَمْنَعْني أَنْ أَسْأَلَنَّهُ إِلَّا أَنَّهُ رَجُلٌ فَقَالَ مَا لِي بِسَلْبِهِ مِنْ حَاجَةٍ^١

١ الشَّارِكُ عَلَى الصَّحِيحِينَ ج ٤ ص 56 ح 6867، الْمَعْرِفَةُ الْكُبْرَى ج 6 ص 502 ح 12771، الْمَعْجَمُ الْكَبِيرُ ج 24 ص 322 ح 809، الْمَعْجَمُ الْأَوْسَطُ ج 4 ص 116 ح 3754، السِّيرَةُ النَّبَوِيَّةُ لِابْنِ هِشَامٍ ج 3 ص 239، كِتَابُ الْمَنَاقِبِ ج 13 ص 832 ح 37600 نقلًا عن ابنِ عَسَاكِرٍ وَكَلَّهَا يَهُودٌ.

and he stayed with the children and women while the Prophet (ṣ.a.w.) was digging the ditch."

Ṣafiya said: "A Jewish man passed nearby and wandered around our fort. I said to Ḥassān: "This Jewish man is approaching the shelter as you see and our women are not safe while the Prophet (ṣ.a.w.) and his companions are unaware of us. Go and kill him."

Ḥassān said: "May God bless you, daughter of 'Abd al-Muttalib! By God, you know I am not a man for this."

Ṣafiya said: "When Ḥassān said so and I found that he was not going to do anything, I prepared myself then picked up a pole from the shelter and went down to that person and beat him with the pole until I killed him. I then returned to the shelter and said: "O Ḥassān! Get out and take his clothes off I would have done it myself had I not been a woman."

Ḥassān said: "I have no need to ransack him."¹

¹ *al-Mustadrak 'alā al-Ṣaḥīḥayn*, vol. 4, p. 36, ḥ. 6367, *al-Sunan al-Kubrā*, vol. 6, p. 502, ḥ. 12772.

الفصل الثاني

الإصلاحات العلوية

1 / 2

صَوْرَةُ الْعَدْلِ إِصْدَاقًا

62. شرح نهج البلاغة لابن أبي الحديد عن أبي جعفر الإسكافي عجلت عليه السلام [المتبري
اليوم الثاني من يوم البيعة وهو يوم السبت لإحدى عشرة ليلة بقيت من ذي الحجة،
فحشد الله وأنس عليه، وذكر محمدًا فصلًا عليه، ثم ذكر بعنة الله على أهل الإسلام،
ثم ذكر الدنيا فرممتهم فيها، وذكر الأجرة فرغبهم بلها، ثم قال:

أما بعد، فإنه لما قبض رسول الله ﷺ استحلقت الناس أبا بكر، ثم استخلفت
أبو بكر عمرًا فعول بطريقه، ثم جعلها شورى بين يتيه، فألغى الأمر بينهم إلى
عثمان، فعجل ما أنكروهم وعزفهم، ثم حصر وقيل، ثم جثموا طائفتين فطلبتم إلى،
وإنما أنا رجل بكم، لي ما لكم وعلي ما عليكم، وقد فتح الله الباب بينكم وبين أهل
الفضل، وأقبلت اليمن كقطع الليل المطمئن، ولا يحول هذا الأمر إلا أهل الضير
والنصر والعدم بمواقع الأمور، وإن حابلكم على منهج نبيكم ﷺ ومتمد قبكم ما
أمرت به، إني استقمم لي وياقه المستعان. إلا إن موضوعي من رسول الله ﷺ تمد
وفاتي كموضوعي منه أيام حياتي، فامضوا لما تؤمرون به وقفوا عند ما تنهون عنه، ولا
تعمدوا في أمر حتى يبيته لكم، فإن لنا عن كل أمر تكروه عذرًا

Chapter Two

The Reforms of Imām 'Alī (a.s.)

2/1

The Voice of Justice and Its Reverberation

62. *Sharh Nahy al-Baldghab*—narrating from Abū Ja'far al-Iskafī: "On the second day of his allegiance, which was Monday 19th of Dhil Hajj, he [Imām 'Alī (a.s.)] ascended the pulpit, praised and glorified God Almighty and mentioned Muhammad (s.a.w.) and sent blessings to him. He then enumerated the bounties of God Almighty over the Muslims and mentioned this world and called people to be ascetic [adopt a life of asceticism], and he mentioned the Hereafter and encouraged people towards it. He then said:

'Verily when the Messenger of God (s.a.w.) passed away, people elected Abū Bakr as their caliph, and then Abū Bakr appointed 'Umar as the caliph [after himself], he followed the way of Abū Bakr. Then he consigned the caliphate to the six person council which led to the election of 'Uthmān. He committed things that you disapproved of and you knew so. Then he was besieged and murdered. After that you came to me willingly and asked me to accept your leadership. I am one of you whose benefit and loss are the same as yours, and God has opened up the door between you and the people of the *Qibla* [the Muslims]. Evils have assailed like the pieces of a dark night, and the weight of the government cannot be borne except by a man of forbearance, insight and aware of the affairs of this matter. If you stay straight by my side, I will carry you on the path of your Prophet (s.a.w.) and will implement among you what I am assigned to provided you remain steadfast, and God is the Helper.

Let it be known that my position in relation to the Messenger of God (s.a.w.) after his death is the same as my position during his lifetime. So be committed to what you are commanded to and stop what you are forbidden to do. Do not make haste in anything until I clarify it for you, for we have reasons to present for whatever you do not like.

ألا وإن الله عالمٌ من فوق سمائه وخبره آتٍ كُنْتُ كَارِهاً يُلَوِّلِيهِ عَنِ أَثَرِ مُحَمَّدٍ
حَتَّى اجْتَمَعَ زَائِبُكُمْ عَلَى ذَلِكَ؛ لِأَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَيُّهَا الْوَالِي وَلِيَّ
الْأَمْرِ مِنْ بَعْدِي أَقْبَمَ عَلَى خَدِّ الصُّرَاطِ، وَشَرَّتِ الْمَلَائِكَةُ صَحِيفَتَهُ؛ فَإِنْ كَانَ عَادِلًا
أَنْجَاهُ اللَّهُ بِخَدِّهِ، وَإِنْ كَانَ جَائِرًا انْتَقَضَ بِهِ الصُّرَاطُ حَتَّى تَتَرَايِلَ مُعَاصِلُهُ، ثُمَّ يَهْرِي
إِلَى النَّارِ، فَيَكُونُ أَوَّلَ مَا يَنْفِيهَا بِهِ أُنْفَهُ وَخَرُّ وَجْهِهِ» وَلَكِنِّي لَأُجْتَمِعُ زَائِبُكُمْ لَمْ يَتَّعِصِي
تَرْكُكُمْ

ثُمَّ انْقَسَمَتْ بَيْنَهُمَا وَبَيْنَهُمَا فَقَالَ:

أَلَا لَا يَقُولُنَّ رِجَالٌ مِنْكُمْ هَذَا قَدْ خَسِرْتُمْهُمُ الدُّنْيَا فَاتَّخَذُوا الْعِزَّازَ، وَفَجَرُوا الْأَهْزَاءَ،
وَزَكُّوا الْخَبِيرَ الْعَارِضَةَ، وَاتَّخَذُوا الزَّوَالِيَّاتِ الزُّوْقَةَ قَصَارَ ذَلِكَ عَلَيْهِمْ هَارًا وَشَارًا،
إِذَا مَا مَنَعْتَهُمْ مَا كَانُوا يَجُودُونَ فِيهِ وَأَضْرَبْتُمْ إِلَى حُقُوقِهِمْ الَّتِي يَعْلَمُونَ، فَيَتَبَيَّنُونَ
دَلِيلَ وَيَسْتَكْبِرُونَ وَيَقُولُونَ: خَرَمْنَا مِنْ أَيْهَا طَالِبِ حُقُوقِنَا.

أَلَا وَأَيُّمَا رَجُلٍ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ يَرَى أَنَّ
الْفَضْلَ لَهُ عَلَى مَنْ سِوَاهُ لِصُحْبَتِهِ، فَإِنَّ الْفَضْلَ الْبَرُّ هَذَا عِنْدَ اللَّهِ، وَتَوَاتَرُهُ وَاجِرُهُ عَلَى
اللَّهِ، وَأَيُّمَا رَجُلٍ اسْتَجَابَ لِلرَّسُولِ مَصْدَقًا مِلَّتَنَا وَدَخَلَ فِي دِينِنَا وَاسْتَجَبَ قِبَلَنَا،
فَقَدْ اسْتَوْجَبَ حُقُوقَ الْإِسْلَامِ وَخُدُودَهُ، فَلَنْتُمْ حِبَادَ اللَّهِ، وَالْمَالُ مَالُ اللَّهِ يُقَسَّمُ بَيْنَكُمْ
بِاسْتِرْثَاءٍ، لَا فَضْلَ فِيهِ لِأَحَدٍ عَلَى أَحَدٍ، وَلِلْمُتَّقِينَ عِنْدَ اللَّهِ عَدَا أَحْسَنُ الْجَزَاءِ وَافْضَلُ
الثَّوَابِ، لَمْ يَجْعَلِ اللَّهُ الدُّنْيَا لِلْمُتَّقِينَ أَجْرًا وَلَا ثَوَابًا وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ.

وَأِذَا كَانَ هَذَا إِنْ شَاءَ اللَّهُ فَاعْبُدُوا عَلِيًّا فَإِنَّ عِبَادَتَنَا مَالًا نَقِصُهُ مِنْكُمْ، وَلَا يَتَحَلَّفُ
أَحَدٌ مِنْكُمْ عَرَبِيًّا وَلَا عَجُوبِيًّا، كَانَ مِنْ أَهْلِ الْعَطَايَا أَوْ لَمْ يَكُنْ إِلَّا خَصَرٌ إِذَا كَانَ مُسْلِمًا
خُرًّا أَقُولُ قَوْلِي هَذَا وَاسْتَعِزُّوا بِاللَّهِ وَلَكُمْ ثُمَّ تَرَى.

God from above His heavens and Throne knows that I was reluctant to rule over the nation of Muhammad (s.a.w.) until you all agreed unanimously upon it, because I heard the Messenger of God (s.a.w.) say: "Any ruler who rules the government after me will be stopped at the edge of the Path (*ḥudūd*) and the angels will open his book of deeds. If he is a just ruler, God will save him for his justice, and if he was a tyrant the Path will shake him so violently that his joints will break apart and he will fall down to Hellfire. The first thing that will hit the fire will be his nose and then the scorching of his face." But now that you have agreed upon my rule, I cannot leave you."

Then he turned his face to his right and left and said

"Be aware, tomorrow, when your men are enticed by the world, acquire gardens, make rivers gush out, ride on light-footed horses, and take their own fair looking maids, if I prevent them from what they are involved in and make them observe their rights that they know well, no men of yours should disapprove, criticize, take it as shame and disgrace upon himself and say: "The son of Abū Talib has deprived us of our rights"

Anyone of the *Muhajirīn* and the *Anṣār* among the companions of the Messenger of God (s.a.w.) who thinks that he has merit and virtue more than anyone else because of his companionship must know that the real virtue tomorrow is with God and his reward will be by God. Anyone who responds to the call of God and His Messenger, confirms our doctrine, enters our religion and faces towards our *qibla* will enjoy the rights of Islam and its laws.

You are the servants of Allah, and wealth belongs to God, and it will be equally divided among you. Nobody has superiority in it over others, and God will reward the virtuous tomorrow with the best of rewards and greatest of blessings. God has not put the world as rewards for the pious, and what is with God is best for the good doers.

By the will of God, when tomorrow comes, you must come to us so that we can divide among you the wealth that is with us, and no Muslim should fail in showing up, Arab or non-Arab, rich or poor. This was what I had to say. I ask God's forgiveness for myself and you."

He then descended the pulpit.

قال شيخنا أبو جعفر. وكان هذا أول ما أنكروه من كلامه، وأوردتهم الضغن عليه، وكثروا إعطائه وقسمه بالسوية فلما كان من العبد عدا وهذا الناس إقصي المال، فقال لعبيده بن أبي رابع كاتبه أينما بالمهاجرين فناديهم وأعطى كل رجل من خضر ثلاثة دنانير، ثم ثب بالأنصار فاعطى منهم مثل ذلك، ومن يحضر من الناس كلهم الأحرار والأسود فاصنع به مثل ذلك.

فقال سهل بن حبيب يا أمير المؤمنين، هذا غلامي بالأسير وقد اعتقته اليوم، فقال أعطيه كما تعطيك، فأعطى كل واحد يسها ثلاثة دنانير، ولم يفضل أحداً على أحد، وتخلت عن هذا القسم يومئذ طلحة والربير وعبد الله بن عمر وسعيد بن العاصي ومروان بن الحنك ورجال من قريش وغيرها.

قال وسجع عبيد الله بن أبي رابع عند الله بن الربير يقول لأبيه وطلحة ومروان وسعيد ما حيين غلاماً أسير من كلام علي ما يريد، فقال سعيد بن العاصي ولتنت إلى زيد بن ثابت إنك أسير واستمعي يا حارة، فقال عبيد الله بن أبي رابع لسعيد وعبد الله بن الربير. إن الله يقول في كتابه ﴿وَلَكِنْ أَكْثَرُكُمْ يُلْحِقُ كَرِهُونَ﴾.

ثم إن عبيد الله بن أبي رابع أخبر علياً بذلك فقال والله إن بقيت وسلمت ثم لأقبسهم على المعجزة البيضاء والطريق الواضح قائل الله ابن العاصي لقد عرفت من كلامي ونظري إليه أسير أتى أريد وأصحابه بمن هلك فبمن هلك.

قال فبنا الناس في المسجد بعد الصبح إذ طلع الربير وطلحة فجلسا ناحية عن علي، ثم طلع مروان وسعيد وعبد الله بن الربير فجلسوا إليهما، ثم جاء قوم من قريش فانصموا إليهم، فتحدثوا نجاة ساعة، ثم قام الوليد بن عتبة بن أبي مخط

[Ibn Abī al-Hadīd says:] "Our master Abū Ja'far says. "This was the first speech of his (a.s.) that some did not like and they started to hate him and disapproved of distributing the wealth in equal shares.

The next day, 'Alī (a.s.) came and the people gathered to receive their portion. He then said to his secretary 'Ubaydullah ibn Abī Rāfi' "Begin with the *Muhajirīn*. Call them and give three dinārs to each person, then call the *Anṣār* and give them the same amount. After that, call all the present people, Arabs and non-Arabs and give them their portion."

Sahl ibn Hunayf said: "O Commander of the Faithful! This man was my servant yesterday and I freed him just today." 'Alī said "We will give him the same portion as yours." And he gave everyone three dinārs and did not give anyone superiority over another. Talha, Zubair, 'Abdullah ibn 'Umar, Sa'd ibn al-'Āṣ, Marwān ibn Ḥakam and some men from Quraysh and other tribes refused [to accept] such division.

Abū Ja'far said "'Ubaydullah ibn Abī Rāfi' heard 'Abdullah ibn Zubair say to his father, Talha, Marwān and Sa'id "We know what 'Alī meant by his words yesterday." Sa'id ibn al-'Āṣ turned toward Zaid ibn Thābit and quoting the proverb "It is you I am speaking to, but listen O neighbor"¹ Then 'Ubaydullah ibn Abī Rāfi' said to Sa'id and 'Abdullah ibn Zubair "God said in His Book "*But most of you were averse to the truth.*"²

Then 'Ubaydullah ibn Abī Rāfi' reported the event to 'Alī (a.s.). He said "By God, if I remain safe and sound I will take them to the bright path. May God kill Ibn al-'Āṣ! He found out from the words I said yesterday that I meant him and his companions—the ones who are among the perished."

He [Abū Ja'far] said: "While people gathered in the mosque after dawn, Talha and Zubair entered and sat in a corner away from 'Alī (a.s.). Then Marwān, Sa'id and Ibn Zubair arrived and sat next to the two. Later on, a group of Quraysh joined them, and they whispered together for a while

1. i.e., he was indirectly addressing us.

2. Qur'ān, 43:75.

فَجَاءَ إِلَى عَلِيٍّ ع قَالَ يَا أَبَا الْحَسَنِ، إِنَّكَ قَدْ وَثَرْتَنَا جَمِيعًا، أَمَا أَنَا فَقُلْتُ
أَبِ يَوْمٍ تَدْرُ صَبْرًا، وَخَلْتُ أَخِي يَوْمَ الدَّارِ بِالْأَمْسِ، وَأَمَا سَعِيدٌ فَقُلْتُ أَبَاءُ يَوْمٍ تَدْرُ
فِي الْحَرْبِ وَكَانَ ثَوْرٌ قُرْبَشِي، وَأَمَا عُرْوَانٌ فَسَحَّعْتُ أَبَاءُ عَجْدَ عُثْمَانَ إِذْ طَسَعَهُ إِلَيْهِ،
وَتَحَرَّ بِحَوْنِكَ وَنُظْرَاؤِكَ مِنِّي بَنِي عَبْدِ سَنَابٍ، وَتَحَنُّنُ ثِيَابِيكَ الْيَوْمَ عَلَى أَنْ تَصْصَحَ عَنَّا
مَا أَصْبَاءُ مِنِّي لِمَالٍ فِي أَهْلِهِ عُثْمَانُ، وَأَنْ تَقْتُلَ قَتْلَتَهُ، وَأَنَا إِنْ يَحْفَاكَ تَرْكَكَ فَالْتَحَقْتُ
بِالشَّامِ

فَقَالَ أَمَّا مَا ذَكَرْتُمْ مِنِّي وَتَرَى لِيَأْكُمُ فَالْحَقُّ وَتَرْكُمُ، وَأَمَا وَضَعِي حَكْمَ مَا أَصَبْتُمْ
مَلِكِي إِنْ أَصَحَّ حَقُّ اللَّهِ حَكْمُ وَلَا هُنَّ عِيرَتُكُمْ، وَأَنَا قَتَلْتُ عُثْمَانَ فَلَمَّا لَرَسِي
قَتَلْتُهُمُ الْيَوْمَ لَقَيْتُهُمْ أَمْسِي، وَلَكِنْ لَكُمْ عَلَيٌّ إِنْ يَحْفَمُوبُ أَنْ أُوْصِيَكُمْ وَإِنْ يَحْفَمُكُمْ أَنْ
أُسَبِّحُكُمْ

فَقَامَ الزُّبَيْدُ إِلَى أَصْحَابِهِ فَمَخَذَتْهُمْ، وَافْتَرَقُوا عَلَى إظهارِ الْعَدَاوَةِ وَإِسَاءَةِ الْجِلَافِ
فَلَمَّا ظَهَرَ دَلِيلٌ مِنْ أَمِيرِهِمْ، قَالَ عَمَّارٌ بْنُ يَاسِرٍ لِأَصْحَابِهِ فَرَمُوا بِهَا إِلَى هَؤُلَاءِ النَّقِيرِ مِنْ
إِخْوَانِكُمْ فَإِنَّهُ قَدْ تَلَعَا عَنْهُمْ وَرَأَيْنَا بِهِمْ مَا نَكْرَهُ مِنَ الْجِلَافِ وَالْعُصْيَانِ عَلَى إِمَامِهِمْ،
وَقَدْ دَخَلَ أَهْلُ الْجَمْعِ بَيْنَهُمْ وَبَيْنَ الرُّبْرِ وَالْأَصْرِ الْعَاقِبُ - يَمْسِي طَلْحَةُ -

فَقَامَ أَمْرُ الْحَبَشَةِ وَعَمَّارٌ وَأَبُو آيُوبَ وَسَهْلٌ بْنُ حَبِيبٍ وَجَمَاعَةٌ مَعَهُمْ، فَدَخَلُوا عَلَى
عَلِيٍّ ع فَقَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ انْظُرْ فِي أَمْرِكَ وَعَايِبْ قَوْمَكَ هَذَا الْحَقُّ مِنِّي قُرْبَشِي،
فَإِنَّهُمْ قَدْ نَقَصُوا عَهْدَكَ وَأَخْلَفُوا وَعْدَكَ، وَقَدْ ذَهَبُوا بِالسُّرِّ إِلَى رَمِيضِكَ، هَذَا اللَّهُ
إِلْزَمِيكَ، وَهَذَا لِأَهْلِهِمْ كَرَّمُوا الْأَسْوَةَ وَقَتَلُوا الْأَكْرَاءَ، وَلَمَّا أَسْبَيْتَ بَيْنَهُمْ وَبَيْنَ الْأَعَاجِمِ
أَنْتَكِرُوا وَاسْتَشَارُوا عَنُوكَ وَعَظَمُوهُ، وَأَظْهَرُوا الطَّلْتَ بِدَمِ عُثْمَانَ فِرْقَةً لِلْجَمَاعَةِ
وَنَآ لَمَّا لِأَهْلِ الضَّلَالَةِ، قَرَأْتَكَ

After that, Walid ibn 'Aqaba stood up, went close to 'Alī (a.s.) and said: "O Abū al-Hasan! You cut us from our near of kin (ruined us all). As for me, you killed my father in the battle of Badr so painfully and humiliated my brother in the event of *Yawm al-Dar*. As for Sa'id, you killed his father in the battle of Badr while he was a warrior of the tribe of Quraysh. As for Marwān, you humiliated his father in front of 'Uthmān when 'Uthmān called and joined him to himself, even though we are your brothers and peers from among the children of 'Abd Manāf. Today, we swear allegiance to you on the condition that you let us keep the possessions left to us from the time of 'Uthmān and that you kill the murderers of 'Uthmān. In truth, if we fear you, we will abandon you and join the people of Sham."

Then 'Alī (a.s.) said "As for your saying that I have killed your near of kin (ruined you all), the Truth [God] did so to you (you deserved it), as for letting you keep your possessions, it is not permissible for me to dispense to you and others with the rights of God, as for killing the murderers of 'Uthmān, if it were incumbent on me to do it, I would kill them yesterday. However, it is your right upon me that if you fear me I will provide you with security, and if I fear you I should send you away."

Walid stood up and talked to his companions. Then they scattered around with the intention to express their hostility and to spread opposition. Once their hostility became evident, Ammar ibn Yāsir said to his companions: "Make a move to go to these few brothers of yours, as we heard their opposition and accusations toward their leader. Verily, the tyrants have penetrated among them and Zubair and the left-handed rebel, i.e., Talha."

Abū Haytham, 'Ammār, Abū Ayyub, Sahl ibn Hunayf and another group with them stood up and went to 'Alī (a.s.) and said: "O Commander of the Faithful! See into your affair and reprimand this group from Quraysh, since they have broken up their allegiance and promise to you and they have secretly called us to abandon you—may God make you successful on your path. The reason is that they do not like leadership and have no longer the spirit of following. When you treated the Arabs and the non-Arabs equally, they turned their back on you, maintained a liaison with your enemy and revered him, bringing up the vengeance for the murder of 'Uthmān in order to create disunity among Muslims and coalition among the misguided. Now, whatever you say!"

فَخَرَجَ عَنِّي فَغَدَحَلَ الْمَسْجِدَ وَصَعِدَ الْمِنْبَرَ مُرْتَدِّياً بِطَاقٍ مُؤَثِّرَةً بِبُرْدٍ قَطْرِيٍّ،
مُتَقَلِّداً شَيْعاً مُتَوَكِّئاً عَلَى قَوْسٍ، فَقَالَ:

أَنَا نَعْدُ، فَإِنَّا نَحْتَدُّ اللَّهَ رَبَّنَا وَإِلَهَنَا وَوَلِيَّنا وَوَلِيَّ النَّاسِ عَلَيْنَا، الَّذِي أَصَحَّتْ بِعَمَّةِ
عَيْنِنَا ظَاهِرَةٌ وَبَاطِنَةٌ، إِسْمَاناً بِهِ يَغْيَرُ خَوَلُونا وَلَا قُوَّةَ لِيَتْلُونَا أَتَشْكُرُ أَمْ نَكْفُرُ فَمَنْ
شَكَرَ رَازِدُهُ وَمَنْ كَفَرَ عَذِيبُهُ، فَأَفْضَلُ النَّاسِ عِنْدَ اللَّهِ مَنِيَّةٌ وَأَقْرَبُهُمْ مِنَ اللَّهِ وَسِيلَةٌ
أَطَاعُوهُمْ لِأَمْرِهِ، وَأَعْلَاهُمْ بِطَاعَتِهِ، وَأَتَمُّهُمْ لِسُنَّةِ رَسُولِهِ، وَأَحِبَّهُمْ لِكِتَابِهِ، لَيْسَ
لِأَحَدٍ مِنَّا فَصْلٌ إِلَّا بِطَاعَةِ اللَّهِ وَطَاعَةِ الرَّسُولِ. هَذَا كِتَابُ اللَّهِ بَيْنَ أَظْهُرِنَا، وَهَذَا
رَسُولُ اللَّهِ وَسِرُّهُ فِيمَا لَا يَجْهَلُ ذَلِكَ إِلَّا جَاهِلٌ عَالِدٌ عَنِ الْحَقِّ مُسَكِّرٌ، قَالَ اللَّهُ تَعَالَى:
﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ
أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ﴾.^١

ثُمَّ صَاحَ بِأَهْلِ صَوْتِهِ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّيْتُمْ فَإِنَّ اللَّهَ لَا يُحِبُّ
الْكَافِرِينَ.

ثُمَّ قَالَ يَا مَعْشَرَ الْمُهَاجِرِينَ وَالْأَنْصَارِ، ائْتَمُّوا عَلَى اللَّهِ وَرَسُولِهِ بِإِسْلَامِكُمْ بَلِ اللَّهُ
يُحِبُّ الَّذِينَ أَنْ هَدَانَاكُمْ لِلْإِيمَانِ إِن كُنْتُمْ صَادِقِينَ.^٢

ثُمَّ قَالَ أَنَا أَبُو الْحَسَنِ - وَكَانَ يَقُولُهَا إِذَا خَصِبَ - ثُمَّ قَالَ: أَلَا إِنَّ هَدْيِي الدُّنْيَا الَّتِي
أَصْبَحْتُمْ تَمُوتُهَا وَتَرْغُوْنَ فِيهَا، وَأَصَحَّتْ تُعْصِبُكُمْ وَتُرْصِبُكُمْ، لَيْسَتْ بِدَارِكُمْ وَلَا
مَرِيلِكُمْ الَّذِي حُلِقْتُمْ لَهُ، فَلَا تُعْرَتُكُمْ فَقَدْ خَدَرْتُكُمْوهَا، وَاسْتَقِمُوا بِمَنْ اللَّهُ عَلَيْكُمْ
بِالصَّبْرِ لِأَنْفُسِكُمْ عَلَى طَاعَةِ اللَّهِ وَالذَّلِّ لِحُكْمِهِ جَلَّ شَأْنُهُ، فَأَمَّا هَذَا النَّفِيُّ فَلَيْسَ
لِأَحَدٍ عَلَى أَحَدٍ مِثْلَهُ أَتَرَوْهُ، وَقَدْ قَرَعَ اللَّهُ مِنْ قَسَمِيهِ قَهْرَ مَالِ اللَّهِ، وَأَنْتُمْ صَادِقُ اللَّهِ

١ المجلات 13

٢ إشاراً إلى الآية 32 من سورة آل عمران

'Ali (a.s.) came out [of his house] and ascended the pulpit, wearing a colorless shirt, clad in a Qatari coverlet with a sword fastened on his waist and leaning on a bow. He said: "We praise God, our Lord, our God, our Protector, and our Benefactor, the One who granted us His apparent and unseen blessings as His favor to us without our power and ability, in order to test us [to see] whether we are grateful or ungrateful. He who is grateful will receive more [blessings], and the one who is ungrateful will be punished [Thus] The best of people in the sight of Allah in status and the closest of them to Him through their deeds are the most submissive to His commands, the most committed to obeying Him, the most obedient to the words of His Messenger, and the most active in reviving the Qur'an. Nobody is superior in our view except by obedience to God and His Messenger. Here is the Book of God among us, and the covenant and the law [conduct and teachings] of the Messenger of God before us. No one is unaware of this fact but the ignorant defiant and denier of Truth. God Almighty says: "*O mankind! Indeed we created you from a male and a female, and made you nations and tribes that you may identify with one another. Indeed the noblest of you in the sight of Allah is the most Godwary among you.*"¹

He then called out in a loud voice: "*Obey Allah and the Apostle, but if they turn away, indeed Allah does not like the faithless.*"²

He then said: "*O group of Muhajirun and Ansur! Do you count it as a favor to Allah that you have embraced Islam. Say, Do not count it as a favor to me your embracing of Islam. Rather it is Allah who has done you a favor in that He has guided you to faith should you be truthful.*"³

After that he said: "*I am Abu al-Hasan*" (He would utter this statement when in a fury.) Then he said: "*Let it be known that this world that you desire and seek after and is the cause of your anger and happiness is not your home or your station for which you were created. So let it not deceive you! I have warned you against it. Seek the completion of God's favor on you by exercising endurance in His obedience and humility before His commands, glorified be His praise.*"

"In these assets, there is no superiority for any person over the other. These are the assets of God who has commanded to be divided and you are Muslims the servants of God and this is the

1. Qur'an, 49:13.

2. Qur'an, 2:32.

3. Qur'an, 49:17.

المسلمون، وهذا كتاب الله به أقررنا ولكم أسلمنا، وعهدت بين أظهرنا، فمن لم
يرحم به فليتبول كيف شاء، فإن العامل يطاعة الله والحاكم يحكم الله لا وحشة عليه
ثم مرّ علي المنبر فقلّ ركعتين، ثم نعت بعمار بن ياسر وعبد الرحمن بن جحل
الفرجيين بل طلحة والزبير ومها في ناحية المسجد، فأتياهم فدعواهما فقاما حتى جئنا
إليه.

فقال لها تشدنتكما الله هل جئتاه طائعين للبيعة، ودعوتاه إليها وأنا كارهة لها؟
قالا نعم.

فقال غير مجبرين ولا مقسورين، فأسلمتاه لي يبعثكما وأعطيناه عهدكما.
قالا نعم.

قال فما دعائكما بعد إلى ما أرى؟

قالا أعطيك يبعثنا على ألا نفوض الأمور ولا تقطعها درنا، وإن تشيئنا في
كل أمر، ولا تسب يدك علينا، ولنا من الفضل على غيرنا ما قد علمت، فأبت
تقسيم القسم وتقطع الأمر، ونفوض الحكم بغير مشاورتنا ولا علينا
فقال لقد نعمتكم يسيراً، ولرجائكم كثيراً، فاستعفوا الله بغير لئكم أ لا تخبراني،
أ ذلعتكما عن حق وحب لئكم فظلمكم إنا؟

قالا معاذ الله!

قال فهل استأثرت من هذا المال لنفسك؟

قالا معاذ الله!

قال أفرقت حكمكم أو حق لأحد من المسلمين فتحته أو ضمنت هذه؟

قالا معاذ الله!

قال فما الذي كرهتاه من أمري حتى رأيتما جلاقي؟

Book of God to which we have admitted and surrendered. It is the covenant of our Prophet among us. Whoever is not content with it then let him go to wherever he wishes, for there is no fear for him who practices obedience to God and who judges according to God's commands."

He then descended from the pulpit and performed two *rak'as* of prayer. He then sent 'Ammār ibn Yāsir and 'Abd al-Rahmān ibn Hishl al-Qurashī for Talha and Zubair who were sitting in a corner of the mosque. They went to Talha and Zubair and called them to 'Alī (a.s.). They rose, went to 'Alī (a.s.) and sat next to him.

'Alī (a.s.) told them: "I swear you by God, did you not come to me obediently for allegiance and asked me for it, whereas I was reluctant towards it?"

They said: "Yes."

He said: "Wasn't it that you swore your allegiance to me and entrusted your covenant to me without force and compulsion?"

They said "Yes."

He said: "So what has made you to do such things?"

They said: "We swore allegiance to you on the condition that you do not do anything without our view, consult with us in all affairs and do not rule over us arbitrarily. Our superiority over others is evident to you. Then why do you divide properties, make decisions and do all these without consulting and informing us?"

'Alī (a.s.) said: "You protested against minor things but left out many other things. Seek God's forgiveness and He will forgive you. Tell me whether I prevented you from a right that was yours and wronged you thereby?"

They said: "God forbid!"

He said: "Did I choose anything for myself from these assets?"

They said: "God forbid!"

He said: "Has anything happened concerning the rights of any of the Muslims or a precept [of the Faith] that I am unaware of or failed in?"

They said: "God forbid!"

He said: "So what work of mine do you dislike that made you decide to oppose me?"

قَالَ جَلَامُكَ عُتْرَ بْنَ الْحَطَّابِ فِي الْقِسْمِ، إِنَّكَ جَعَلْتَ حَقًّا فِي الْقِسْمِ كَحَقِّ
غَيْرِهِ، وَنَوَيْتَ نَيْبًا وَبَيْنَ مَنْ لَا يُبَايِلُنَا فِيمَا أَمَّا اللَّهُ تَعَالَى غَلَبَ بِأَسْبَابِنَا وَبِرِمَاجِنَا،
وَأَوْجَعْنَا عَلَيْهِ بِحِيلًا وَرَجُلًا، وَظَهَرَتْ عَلَيْهِ ذَعُونَا، وَاحْتَدَاهُ قِرَافُهُ أَيْشٌ لَا يَرَى
الْإِسْلَامَ إِلَّا كَرَهًا.

قَالَ: فَأَمَّا مَا ذَكَّرْتُمَا مِنَ الْإِسْتِشَارَةِ بِكُمَا، فَوَاللَّهِ مَا كَانَتْ لِي فِي الْوِلَايَةِ رِجْعَةٌ،
وَلَكِنِّي كُنْتُ دَعُوْتُكُمْ إِلَيْهَا وَجَعَلْتُكُمْ عَلَيَّهَا، فَجَعَلْتُ أَنْ أُرْذِيَكُمْ فَتَحْتَلِفَ الْأُمَّةُ، فَلَمَّا
أَفْضَتْ إِلَيَّ نَظَرْتُ فِي كِتَابِ اللَّهِ وَرَسُولِهِ فَأَمْسَيْتُ مَا دَلَّاهُ عَلَيْهِ وَاتَّيَنْتُ، وَلَمْ
أَحْتِجْ إِلَى آرَائِكُمَا فِيهِ وَلَا زَايَ عَمْرُكُمَا، وَلَوْ وَقَعَ حُكْمٌ لَيْسَ فِي كِتَابِ اللَّهِ نِبَاتُهُ وَلَا فِي
السُّنَنِ بُرْهَانُهُ، وَاحْتِجِجْ إِلَى الْمَشَاوَرَةِ فِيهِ لَشَاوَرْتُكُمَا فِيهِ.

وَأَمَّا الْقِسْمُ وَالْأَسْوَدُ، فَإِنَّ ذَلِكَ أَمْرٌ لَمْ أَحْكَمْ فِيهِ بِإِدْيَ بَدِي، قَدْ وَخَدْتُ أَنَا وَأَتَمُّهَا
رَسُولُ اللَّهِ بِتَوْجِيهِكُمْ بِذَلِكَ، وَكِتَابُ اللَّهِ بَاطِلٌ بِهِ، وَهُوَ الْكِتَابُ الَّذِي لَا يَأْتِيهِ الْبَاطِلُ
مِنْ نَبِيٍّ بَدِيٍّ وَلَا مِنْ حَلِيفَةٍ تُرِيدُ مِنْ حَكِيمٍ حَمِيدٍ.

وَأَمَّا قَوْلُكُمَا جَعَلْتَ فَيْسًا وَمَا أَمَّا تَتُّهُ مُبِيرُونًا وَبِرِمَاجًا سَوَاءً بَيْنَا وَبَيْنَ غَيْرِنَا،
فَقَدِيمٌ سَقَى إِلَى الْإِسْلَامِ قَوْمٌ وَنَضَرُوهُ بِشُيُوبِهِمْ وَبِرِمَاجِهِمْ فَلَمْ يُفْضَلْهُمْ
رَسُولُ اللَّهِ فِي الْقِسْمِ وَلَا أَتْرَهُمْ بِالسُّبْقِ، وَاللَّهُ سُبْحَانَهُ مَوْجِبُ السَّابِقِ وَالْمُجَاهِدِ
يَوْمَ الْقِيَامَةِ أَعْمَالُهُمْ، وَلَيْسَ لَكُمَا وَاللَّهُ عِنْدِي وَلَا لِعَمْرُكُمَا إِلَّا هَذَا، أَحَدُ اللَّهِ يَقْلُوبُ
وَقُدُورُكُمْ إِلَى الْحَرِّ وَالْحَصَا وَإِنَّا كُنْهُ الصَّبْرِ. ثُمَّ قَالَ رَجِمَ اللَّهُ أَمْرًا رَأَى حَقًّا فَأَعَانَ
عَلَيْهِ، وَرَأَى جَوْرًا فَرَدَّهُ، وَكَانَ عَوًّا لِلْحَقِّ عَلَى مَنْ خَالَفَهُ.

قَالَ شَيْخُنَا أَبُو جَعْفَرٍ وَقَدْ زُوِيَ إِلَيْهَا قَالَا لَهُ وَقْتُ السَّيْفِ تُبَايِعُكَ عَنْ
أَنَّا شُرَكَاءُكَ فِي هَذَا الْأَمْرِ فَقَالَ هُمَا لَا، وَلَكِنِّي شَرِيكَائِي فِي الْقِيَمَةِ، لَا أَسْتَأْذِرُ عَلَيْكُمَا

They said, "You divide the property in a different way from that of Umar ibn al-Khattāb, you allotted the same portion to us as others, treating us and those who are not like us as equal in the spoils that God granted to us under the protection of our swords and our lances, and we laid our hand on them, on foot and on horseback and took them back by force and compulsion from those who did not surrender to Islam except by force."

'Alī (a.s.) said, "As regards what you said about consulting with you, I swear by God that I was not inclined to rule. You called me to it and appointed me therein. I feared that if I would refuse your proposal, disunity would arise among the nation. So when the government came to me, I looked through the Book of God and the traditions of his Messenger and did what they guided me to do. I followed that [guidance] and I did not need your opinions or any others. If something happens that is not stated in the Book of God and whose proof is not present in the traditions and requires consultation, I will of course consult you."

"As for dividing [property] and not acting according to the way of the caliphs, verily, it is not something I have initially passed a ruling about, but you and I saw that the Messenger of God did so and the Book of God to which falsehood has no access from neither front (now) nor back (in future) and is sent by God the Most Wise and the Most Praised also orders such."

"As for my dividing the spoils gained by swords and lances among you and others equally, in the past there were also a group who were precedent over others in Islam who contributed to it by their swords and lances, but the Messenger of God did not give them priority in dividing the spoils and did not grant them any advantages for their precedence in faith. Of course, God Almighty will reward the pioneers and the fighters on the Day of Resurrection. By God, you and others do not have anything beyond this with me. May God guide our hearts and yours toward the Truth and inspire patience and forbearance in all of us!"

Then he said, "May God have mercy on the person who sees the truth and supports it, and when he sees the wrong, rejects it and he who helps the truth against who is on the wrong."

[Ibn Abī al-Hadīd says,] Our master Abu Ja'far said: "It is reported that Tāhā and Zubair have said at the time of allegiance: 'We swear allegiance to you on the condition that we participate in the government with you.' But 'Alī (a.s.) replied to them, 'No, but you will share the spoils with me. I shall not prefer anyone of you over the others or over a slave for a dirham

وَلَا عَنْ عَبْدِ حَبِيبٍ مُجْتَمِعٌ يَدْرُسُهُمْ قِيَامَ دُوحَةٍ، لَا أَنَا وَلَا وَلَدَايَ هَذَا، فَإِنْ أُبَيِّتُهَا إِلَّا لَفَطَ الشَّرَكَةَ، فَأَتَتْهَا عُمَانُ لِي عِنْدَ الْعَجَزِ وَالْعَاقَةِ، لَا عِنْدَ الْقُوَّةِ وَالْإِسْتِقَامَةِ
قَالَ أَبُو جَعْفَرٍ فَاشْتَرَطَا مَا لَا يَجُوزُ فِي عَقْدِ الْأَمَانَةِ^١ وَشَرَطَا هُنَا مَا يَجُثُّ فِي الدَّيْرِ وَالشَّرِيعَةِ

قَالَ وَقَدْ رُوِيَ أَيْضاً أَنَّ الرُّبَيْزَ قَالَ فِي مَلَأَ مِنَ النَّاسِ هَذَا جَرَأُ مَا مِنْ عَلِيٍّ! فَعَمِنَا لَهُ فِي أَمْرِ عُثْمَانَ حَتَّى قُتِلَ، فَلَمَّا بَلَغَ بِنَا مَا أَرَادَ جَعَلَ فَوْقَنَا مِثْلَ قَوْفَةٍ وَقَالَ طَلَحَةُ مَا اللَّوْمُ إِلَّا غَلَبْنَا، كَمَا مَعَهُ أَهْلُ الشُّورَى ثَلَاثَةٌ مَكْرَهَةٌ أَحَدُنَا - يَحْسِي سَعْدًا - وَبِأَهْمَاءٍ فَأَعْلَبِيَاهُ مَا لِي أَيْدِيهَا وَسَعَتَا مَا فِي يَدَيْهِ، فَأَصْبَحْنَا قَدْ أَخْطَأْنَا الْيَوْمَ مَا رَجَوْنَاهُ أَمْسِي، وَلَا نَرْجُو قَدًّا مَا أَخْطَأْنَا الْيَوْمَ.

فَإِنْ قُلْتَ فَإِنْ أَبَا بَكْرٍ قَسَمَ بِالشَّوَابِ كَمَا قَسَمَهُ أَمِيرُ الْمُؤْمِنِينَ^٢، وَلَمْ يُكْرِهُوا ذَلِكَ كَمَا أَنْكَرُوهُ أَهْلَامَ أَمِيرِ الْمُؤْمِنِينَ^٣، فَمَا الْعَرَقُ بَيْنَ الْحَالَتَيْنِ؟

قُلْتُ. إِنَّ أَبَا بَكْرٍ قَسَمَ عُثْمَانِيًّا بِقَسَمِ رَسُولِ اللَّهِ ﷺ، فَلَمَّا وَلِيَ عُمَرُ الْخِلَافَةَ وَقَطَلَ قَوْمًا عَلَى قَوْمٍ الْيَمْرُؤِ ذَلِكَ وَنَسُوا تِلْكَ الْقِسْمَةَ الْأُولَى، وَطَالَتْ أَهْلَامُ عُمَرَ، وَأَشْرَبَتْ قُلُوبُهُمْ حُبَّ الْمَالِ وَكَثْرَةَ الْعَطَاءِ، وَأَمَّا الَّذِينَ اهْتَفَصُوا فَتَقِيمُوا وَمَتَزَمُوا عَلَى الْقَدْحَةِ، وَلَمْ يَحْطُرْ لِأَحَدٍ مِنَ الْعَرِيقِيِّ لَهُ أَنْ هَذِهِ الْحَالُ تَسْتَفْضِ أَوْ تَتَعَبَّرُ بِوَجْهِ مَا، فَلَمَّا وَلِيَ عُثْمَانُ أَجْرَى الْأَمْرِ عَلَى مَا كَانَ عُمَرُ يَجْرِيهِ، فَأَرَادَ وَثُوقَ الْقَوْمِ بِذَلِكَ، وَمَنْ أَلَبَّ أَمْرًا شَقَّ عَلَيْهِ فِرَاقُهُ، وَتَعْيِيرُ الْعَادَةِ بِهِ، فَلَمَّا وَلِيَ أَمِيرُ الْمُؤْمِنِينَ^٤ أَرَادَ أَنْ يَرُدَّ الْأَمْرَ إِلَى مَا كَانَ فِي أَهْلَامِ رَسُولِ اللَّهِ ﷺ وَأَبَا بَكْرٍ، وَقَدْ نُسِيَ ذَلِكَ وَرُفِضَ وَتَحَقَّلَ بَيْنَ الرُّمَائِي

١ الخداع قطع الألف والأدغ والشدة، وهو بالالف، انتهى هذا المثلن قلب عليه (النهاية ج ١ ص ٢٤٤).

٢ كان في الصدر، والصحيح الإمامة.

or anything less than that. Neither I nor these two children of mine will do that. If you insist on participation, you will be my companions at the time of [my] weakness and need, not at the time of strength and resistance."

Abū Ja'far says: "They put conditions that were not legitimate in the 'agreement of trusteeship' (*'aql al-Amāna*)¹, and he set conditions that were necessary in religion and law."

It is reported that Zubair shouted from among the crowd "This is our reward from 'Alī'! In the event of 'Uthmān, we rose up in his favor until he was killed and when he attained his goal with our help, he placed our inferiors above us."

Talha said: "We deserve reproach. We were in a council of three people; one of us, being Sa'd, disagreed, but we two swore allegiance to him. What we had we left at his disposal and he withheld from us what he had in his possession. Today, we see yesterday's hopes gone with the wind and hold out no hope of tomorrow because of today's faults."

[Ibn Abī al-Hadīd goes on to say] "If you say "Abū Bakr also made divisions equally but nobody objected to him as they did in the time of the Commander of the Faithful, then what is the difference between these two eras?" I would answer "Abū Bakr divided the assets equally following the Messenger of God (s.a.w.). When 'Umar became a caliph and preferred one group to another, this turned into a habit and previous manners were forgotten, and 'Umar's government lasted too long. Avarice and extravagance overwhelmed people's hearts and the oppressed began to practice contentedness and they got used to it. There was no assumption for any of the two classes that this situation would change. When 'Uthmān took over the caliphate, he followed the footsteps of 'Umar in running the state. Thus people's trust in this way of ruling increased and it is hard to change what people are accustomed to."

So, when the Commander of the Faithful took up the government, he was determined to bring the way of government back to the way it was during the time of the Messenger of God and Abū Bakr, a way which had remained forgotten and unpracticed

1 The original text (*Sharh Nisab al-Balaghah*) has it as *Amāna* (trust), however, the right word is *imāma* (leadership) which is more pertinent as per its context.

اثنان وعشرون سنة، فشق ذلك عليهم، وأنكروه وأكثره حتى حدث ما حدث
من نقص الشيعة ومعارضة الطاعة، وقد أمر هو بالعد^١.

63. الإمام علي عليه السلام - في أول خطبة خطبها بعد تنصيبه للناس له على الأمر، وذلك بعد قتل
عثمان - أما بعد، فلا يرعيتن مرج إلا على نفسي، فبعل عبي الله أمانة، سابع
بجهنم، وطالب يرجو، ومقصّر في السار، ثلاثة، وأسابي فلنك طار بجصاصيه، وبني
أخذ الله بقتبيته، لا سادس.

هذه من أذهني، وذوي من افتختم اليمين والشمال مقلّة، والوسطى الحادّة،
سبح عليه باقي الكتاب والسنّة وأثار السوء

إن الله تعالى داوى هذه الأمة بتواقيي الشوط والسيف، لا عوادة عند الإمام،
فاستبروا بيوتكم، وأصلحوا فيما بينكم، والتوبة من ورائكم، من أبدى صفحته
يلحق هلك

قد كانت أمور لم تكونوا عسدي فيها معذورين، أما إني لو أشاء أن أقول لقدت،
عفا الله عما سلف، سبق الزخالي، وقام الثالث كالمراي منه نطه، وبه لو فصر
جصاصه وقطع رأسه لكان خيراً له

أنظروا فإن أنكرتم فأنكروا، وإن عرّضتم فادروا، حق وباطل وليكل أهل، وبني
أمر الباطل لقدماً قتل، وليس قل الحق فكلنا ولعل، ولقل ما أدبر شيء فأقبل، وليس

١ شرح نهج البلاغة لأبي أبي الحنفية ج 7 ص 136 بطر الأمل ج 32 ص 16 ج 2 وراجع نهج البلاغة الخطبة 203
والعبار والمرازمه ص 109 والأحالي للطرسي ص 227 ج 1310

٢ الطبع وسط العقد ومن هو ما تحت الإص (النهاية ج 3 ص 27)

٣ في هامش المصدر في منه وضمنه في: «ما في» وحرر الصحيح

٤ أمير الشيعي - مختار وم (لسان العرب ج 4 ص 31)

for twenty two years. Therefore this change was intolerable for people. They disliked it and saw it too heavy for them to bear, to the extent that it was followed by the breaking of allegiance and disobedience, and God has His own decrees and He carries them out."¹

63. Imām 'Alī (a.s.) —in his first sermon after the people's allegiance to him following the assassination of Uthmān. "Now, be aware, nobody should care about anyone else except himself, one before whose eyes is the fire of Hell is distracted from Paradise [by thinking of the Hell]. There are three groups [of people]: the hard-working struggler, the hopeful seeker, and the neglectful, whose place is in the Fire. There are two other groups, the angel who flies by two wings and a prophet whom God supports. There is no sixth."

"Perished is he who claims, and he who plunges into (doubts) will tumble, both the right and the left are misleading and the middle way is the [right] Path, the Path on which are the Qur'an, the *sunna* and the traces of Prophethood."

"God has cured [the pains of] this nation by two medicines: the whip and the sword. The imam is to have no leniency [towards wrong-doings],² to hide in your houses and improve yourselves. Repentance is behind you. The one who rises to battle against the truth will be destroyed."

"There were things that took place wherein you are not excused for in my view and if I wanted to state them, I would. May God forgive what has occurred! Those two men left and the third one rose like a raven whose only concern is its belly. Woe on him! It would be better for him if his wings were clipped and his head cut off."

"Look (and listen carefully)! If you have not believed then deny, but if you recognize, then take action. There is right and wrong and there are followers for each. If wrong dominates, it has always happened so in the past, and if truth goes down, that may one day gain power even though insignificant. It seldom happens that a thing that lags behind comes forward. If you return to

1. *Sharh Nahj al-Balaghah*, vol. 7, p. 36, *Bihar al-Anwar*, vol. 32, p. 16, h. 7. Also cf. *Nahj al-Balaghah*, Sermon 205.

2. Evidently the Imām (a.s.) means special situations, as his other words in confrontation with people and also his practical way of life refer to this point. [The Author]

رَجَعْتُ إِلَيْكُمْ تُؤَسِّسُكُمْ إِنَّكُمْ لَسَفَلَاءُ، وَإِنِّي لَأَخْشَى أَنْ تَكُونُوا فِي قَفَرَةٍ، وَمَا عَلَيَّ إِلَّا
الْإِحْتِهَادُ

أَلَا إِنَّ أَمْرًا عِزَّتِي وَأَعَابِيَّتِ أُرْوَعْتِي، أَحْلَمُ النَّاسَ صِعَارًا، وَأَعْلَمُ النَّاسَ كِبَارًا،
أَلَا وَإِنَّا أَهْلُ بَيْتٍ مِنْ عِلْمِ اللَّهِ عِلْمًا، وَبِحُكْمِ اللَّهِ حَكَمًا، وَبِقَوْلِ صَادِقِ أَخْبَرٍ، فَإِنْ
تَشْعُرُوا أَنَّا زَنَا تَهْتَدُوا بِتَصَابِيرِنَا، وَإِنْ لَمْ تَعْمَلُوا بِحُكْمِ اللَّهِ بِأَيْدِينَا، مَعَ رَابَةِ الْحَقِّ، مِمَّنْ
تَبِعَهَا لِحَقٍّ، وَمِمَّنْ تَأَخَّرَ عَنْهَا عَرَقٌ، أَلَا وَإِنَّا تُدْرِكُ بَرَّةٌ كُلُّ مُؤْمِسٍ، وَإِنَّا نَحْمِلُ رِبْقَةَ
الذَّلِّ مِنْ أَهْلَانِكُمْ، وَإِنَّا فُتِحَ لَا يَكُمُ، وَإِنَّا نَحْنُ لَا يَكُمُ

64. عنه - مِنْ كَلَامِهِ لَمَّا بَوَّعَ فِي الْمَدِينَةِ - دَعْنِي بِمَا أَقُولُ وَهَيْئَةً، وَإِنَّا بِهِ رَعِيمٌ، إِنْ مِمَّنْ
صَرَّحَتْ لَهُ الْعِبَرَةُ عَمَّا بَيْنَ يَدَيْهِ مِنَ الْخَلَالِ، حَجَرَتْهُ الثُّغُورُ عَنْ تَقْطِيعِ الشُّبُهَاتِ، أَلَا
وَإِنْ يَبِينُكُمْ لَمَّا حَدَثَتْ كَهَيْئَتِهَا يَوْمَ بَعَثَ اللَّهُ نَبِيَّهُ ^ص، وَالَّذِي بَعَثَهُ بِالْحَقِّ لِنَسْبُلُ
بَلِيَّةً، وَلِنَقْرِبُلُ عَرِيقَةً، وَلِنَسَاطِلُ سَوَاطِلِ الْفِدَى، حَتَّى يَعُودَ اسْفَلُكُمْ أَعْلَاكُمْ،
وَأَعْلَاكُمْ اسْفَلَكُمْ، وَلِيَسْقُرَ سَابِقُونَ كَانُوا أَقْصَرُوا، وَلِيَقْصُرَ سَبَاقُونَ كَانُوا سَبَقُوا
وَاللَّهُ مَا كَتَمْتُ وَهَيْئَةً، وَلَا كَذَبْتُ كَيْدَةً، وَلَقَدْ بُكِّتَ بِهَذَا الْمَقَامِ وَهَذَا الْيَوْمِ أَلَا
وَإِنْ أَلْطَفَا نَحِيلُ شُسُورٍ حُمِلَ عَلَيْهَا أَهْلُهَا، وَخُلِعَتْ لِحُمُومِهَا، فَتَفَحَّصَتْ بِهِمْ فِي النَّارِ.
أَلَا وَإِنَّ الثُّغُورَ مَطَايَا دَلَّلَ، حُمِلَ عَلَيْهَا أَهْلُهَا، وَأَعْطُوا أَرْمَتِهَا، فَأَوْرَدَتْهُمْ الْجَنَّةَ حَقًّا

١ القرآن المثار (مجمع المصنفين) ج ٢ ص (١٩٥)

٢ الإرشاد ج ١ ص 238، نشر دفتر ج ١ ص 270، البيان والبيان ج 2 ص 50 كلها من أبي حمزة، المعتمد الصمد ج 3
ص 119 والثلاثة الأخيرة من الإمام الصادق عنه وفيها من قوله أَلَا إِنَّ أَمْرًا عِزَّتِي وَهَيْئَةً، عَنِ الْحَبَابِ لَأَبْنِ
عَبْدِ ج 2 ص 236 وفيه إلى ما أخرجه في فائيل، وكلها معجود

٣ ساطع النبي، سوطاً، عاقبه وعطاه وأكثر ذلك. وخفى بعضهم به فلفظ إذا تحيط ما فيها (لسان العرب) ج 7
ص (229).

٤ أي كلمة (النهاية) ج 5 ص (٢٥٩).

Yourselves (your senses), you will become fortunate I fear that you remain in laxity, I have no other duty but to be diligent."

"Let it be known that the pious of my family and the pure ones of them are the most tolerant in childhood and the most knowledgeable in adulthood. Let it be known that we are the household that have acquired our knowledge from the Divine Knowledge, we rule by Divine Command and we are committed to the sayings of a truthful person. If you follow our signs, you will be guided by our insight; otherwise Allah will destroy you with our hands. The banner of Truth is with us. Those who follow it will reach [us] and those who turn their back on it will perish."

"Let it be known that through us the failings of the faithful will be made up for and through us the loop of humiliation will be removed from your necks. It [Guidance] begins by us, rather than by you and it ends by us, rather than by you."¹

64. Imām 'Alī (a.s.) – from what he said when he was sworn allegiance to in Madīna: "I take the responsibility for what I say and I am answerable for it. He who takes lessons from (God's) punishments that afflicted the people in the past is prevented by piety from falling into doubts."

"Be aware that the same test and trouble which existed when the Prophet (s.a.w.) was first sent has returned. By Him who sent the Prophet with truth you will be severely tested, bitterly sieved as a thing that is sieved, and fully mixed as by spooning in a cooking pot until your low persons become high and high ones become low and those who were ahead shall remain behind."

"By God, I have neither concealed a single word nor spoken any lie, and I had been informed of this event and of this time. Beware that sins are like unruly horses on which their riders have been placed and their reins have been let loose so that they would jump with them into Hell. Indeed, piety is like trained horses on which the riders have been placed with the reins in their hands to take them to the Heaven."

1. *al-Irshād*, vol. 1, p. 239, *Nathr al-Durr*, vol. 1, p. 270, *al-Bayān wa al-Tahyīn*, vol. 1, p. 50, *al-'Iqd al-Farīd*, vol. 3, p. 119.

وَيَا طِبْلُ، وَيَكُنْ أَهْلُ، فَلَيْسَ أَمِيرَ السَّاطِلِ لَقَدِيمًا تَعْلُ، وَلَيْسَ قُلُ الْحَقُّ قَلْبُنَا وَلَعْلُ، وَلَقَدْ
أَدْبَرَ شَيْءٌ فَأَقْتُلْ؟

65. عنه - من كلام له بعدما بويج بالخلافة، وقد قال له قوم من الصحابة - لو عاقبت
قوماً بمن أجلب عن عثمان؟ يا إخوانه! إني لستُ أجهل ما تعلمون، ولكن كيف ي
بقوة ولقوم المجلبون^١ على خذ شوكتهم، بملكوتنا ولا نملكهم؟ أو ما هم هؤلاء قد
نازت منهم عيذانكم، ولتقت إليهم أعرابكم، وهم يجلالكم يسومونكم ما شاؤوا
وهل ترون موضعاً يغدره على شيء تريدونه؟^٢ إن هذا الأمر أمرٌ جانيبِي. وإن هؤلاء
القوم مائة إن الناس من هذا الأمر - إذا حرك - على أمورٍ يفرقة ترى ما ترون،
ويفرقة ترى ما لا ترون، ويفرقة لا ترى هذا ولا ذلك، فاصبروا حتى يحدا الناس،
وتقع انقلوث مواقعها، وتؤخذ الحقوق مسخدة، فاهذروا عني، وانظروا ماذا
يأتىكم به أمري، ولا تفتلوا فملة تضعض قوة، وتضطئ مئة، وتورث وهذا وثقة.
وسأملك الأمر ما امتسك وإدام أجد بداً فأجبر الذوا الكي^٣

١. صحيح البلاغة الخطبة ١٥، الكتاب ج ٥ ص ٥٦ ح ٢٦ عن علي بن رباب ويطلب النزاع عن الإمام الصادق عنه به
وفيه من «ألا وإن يبتكنكم» ورواه فيه «وقضت لهم أبواباً وودعوا ويحيا وطيبها وتيل هم» لا دخلها سلام آمين. ألا
وقد سبني إلى هذا الأمر من لم أشركه فيه ومن لم أقبه له ومن ليست له منه حصة إلا أنني بعت، إلا ولا شيء بعد
محمد - أشرف منه على شجارهم هار فانهار به في بحر جهنم بعد «أأوردتهم الجنة»

قال الشريف الرضي إن في هذا الكلام الأدي من مواقع الإحسان ما لا يبلغه مواقع الاستعانة. وإن حظ العجيب
منه أكثر من حظ العجيب به. وفيه - مع الحال التي وصفت - دلائل من الصراحة لا يفرم بلسان ولا يطلع بفتحها
إتسان، ولا يعرف ما أثر إلا من حارب في هذه الصناعة بحق، وحري فيها من حري، (وما يخلط إلا الميسرون)
(المكثوب ٤٣) (صحيح البلاغة دليل الخطبة ١٦)

٢. يقال أجليب عليه: إن تجتمعوا وتلقوا (التهذيب ج ١ ص ٢٥٢)

٣. صحيح البلاغة الخطبة ١٥٨ تاريخ الطبري ج ٤ ص ٤٣٧، معالم النفس ج ١ ص ٤٥٩

"There is right and there is wrong and there are followers for each. If wrong dominates, it has always been so in the past and if truth goes down, that too has often occurred. It seldom happens that a thing that is gone should return."¹

65. Imām 'Alī (a.s.) from what he said after being sworn allegiance to for the caliphate. Some people from among the companions of the Prophet (s.a.w.) said to him: "You should punish the people who assaulted 'Uthman." He (a.s.) answered: "O My brothers! I am not ignorant of what you know but how do I have the power for it while those who assaulted him are in the height of their power? They have power over us and we do not have power over them."

They are those with whom your slaves have risen and the Bedouins have joined. They are now among you and harming you as they like. Do you see that you have any power to gain what you want? This is certainly an act of the pre-Islamic period (*al-jahiliyya*) and these people have it. I roots in that period. When the matter is taken up, people will have different views about it. One group will see as you do, but another will see what you do not see and there will be still another group who will be neither this way nor that way. Be patient till the people calm down and hearts settle in their places so that rights can be easily achieved for the people. Let me be calm, and see what comes to you from me [wait for my order]. Do not do anything that can shatter your power, weaken your strength and create ferbrieness and disgrace. I shall control this affair as far as possible [not resorting to a war], but if I find it necessary the last treatment will of course be branding with a hot iron [through war]."²

1 *Nahj al-Balaghah*, Sermon 16, *al-Kafi*, vol. 4, p. 62, h. 21. It is quoted in *al-Kafi* narrating from Ali ibn Riab and Ya'qub al-Sarraj who have quoted this sermon from Imām al-Ḥadiq on the authority of Alī (a.s.), however this book contains the additional statement as follows: "Doors of paradise were opened up to them and they scented its fragrance. It was said to them: *Enter you here in peace and security!* Let it be known that he has preceded me in his affair whom I have not shared therein, to whom I have not given it (caliphate) and for whom there is no way to gain save through a prophet to be sent forth. However there will be no Prophet after Muhammad (s.a.w.) (He got the position by usurpation) – (for that reason, he was placed on the brink of a collapsing bank, which collapses with him into the fire of hell. Sayyid al-Sharīf al-Radi says: "In this small speech there is more beauty than can be appreciated, and excellence aroused by it is more than the appreciation accorded to it. Despite what we have stated it has so many aspects of eloquence that cannot be expressed nor can anyone reach its depth and no one can understand what I am saying unless one has attained this art and known its details." – but no one grasps them except those who have knowledge." Qur'an, 29:43).

2 *Nahj al-Balaghah*, Sermon 16, *Taṣṣih al-Tahzib*, vol. 4, p. 433, *Ma'adim al-Finan*, vol. 1, p. 499.

2 / 2

عَزَلُ عُمَالِ عُثْمَانَ

66. تاريخ البغوي. عَزَلَ عَلِيٌّ عُمَالَ عُثْمَانَ فِي الْمَدِينَةِ خِلاَئِىَ مُوسَى الْأَشْعَرِيِّ، كَلَّمَهُ فِيهِ الْأَشْعَرِيُّ فَأَقْرَأَ^١

67. الاختصاص. اجتمع الناس عليه جميعاً، فقالوا له: اكتب يا أمير المؤمنين إلى من خالفك بولايته ثم امره، فقال المكر والحديقة والعنبري النار.^٢

68. الأمالي للطوسي عن سحيم لما برح أمير المؤمنين علي بن أبي طالب عليه السلام، بلغه أن معاوية قد توثق من إظهار البيعة له، وقال: إن أقرب على الشام وأهمل التي ولانيها عثمان بايعته، فجاء المبرزة إلى أمير المؤمنين عليه السلام فقال له: يا أمير المؤمنين، إن معاوية من قد عزم، وقد ولأه الشام من قد كان قبلك، فويل أنت كئيب تثير هوى الأمور، ثم امره إن بدا لك.

فقال أمير المؤمنين عليه السلام: أنضم لي حمري يا مبرزة فيما بين توليته إلى خلعيه؟
قال: لا.

قال لا يسألني الله عز وجل عن توليته علي وجليل من المسلمين ليلة سواد أبيد^٣ «لَوْ مَا كُنْتُ مُتَّحِذَ الْمُضِلِّينَ فَضْلاً»^٤ لكن أنت إلى وأدهوه إلى ما في يدي من الحق، فإن أحيات فرجل من المسلمين له ما هم وعليه ما عليهم، وإن أبى حاكمته إلى الله.

فَوَلَّيْتُ الْمَعِيرَةَ وَهُوَ يَقُولُ: فَحَاكِمُهُ إِذْ، وَأَنْتَ يَقُولُ:

١ تاريخ البغوي، ج 2 ص 179

٢ الاختصاص ص 150، مدار الأنوار ج 4 ص 185

٣ الكهف 51

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Dismissing 'Uthmān's Administrators

66. *Tārīkh al-Ya'qūbī*: "'Alī (a.s.) dismissed 'Uthmān's administrators from the cities, except Abū Musā al-Ash'ari whom Mālik al-Ash'ar recommended, so he was kept in office."¹
67. *al-Ikhtiyār*: "People gathered around 'Alī (a.s.) and said to him: "Appoint your opponents as governors and then dismiss them." 'Alī (a.s.) said: "Cheating, deception and treachery are in Fire."²
68. *Al-Amālī* –narrating from Sahīm: "When allegiance was sworn to the Commander of the Faithful 'Alī ibn Abī Tālib (a.s.), he was informed that Mu'āwiya had refused to pledge allegiance and had said: "If he reinstalls me as governor of Shām and gives me back the responsibilities that 'Uthmān had assigned to me, I will swear allegiance to him."

After this, al-Mughayra came to the Commander of the Faithful and said, "O Commander of the Faithful! You know Mu'āwiya very well and that the ruler before you appointed him as the governor of Shām. Appoint him with the same post so that the situation will not lose order, then if you happen to change your mind, dismiss him."

The Commander of the Faithful said: "O Mughayra! Do you guarantee my life in between his appointment and his dismissal?"

He said, "No."

'Alī (a.s.) said: "Would not God Almighty ever ask me how I installed him over two Muslims in the darkness of the night?"
 "Nor do I take those who mislead as assistants."³ However, I will send for him and call him to what is with me from the Truth. If he complies, he is considered as a Muslim who has rights and duties like those of others, and if he refuses, I will complain of him to God."

Mughayra returned while saying: "Then complain of him", and recited:

1. *Tārīkh al-Ya'qūbī*, vol. 2, p. 179.

2. *al-Ikhtiyār*, p. 150, *Bihar al-Anwār*, vol. 40, p. 105.

3. Qur'ān, 14: 51.

نُصِحتُ غلباً في أبي حرب نصيحة
قَرَدٌ قَما يَنِي لَهُ الدَّحْرُ ثَانِيَهُ
وَلَمْ يَقْبَلِ النُّصَحَ الَّذِي جِئْتُ بِهِ
وَكَلَّتْ لَهُ تِلْكَ النُّصِيحَةُ كَايَهُ
وَقَالُوا لَهُ مَا أَحْلَصَ النُّصَحَ كُلَّهُ
فَقُلْتُ لَهُ إِنَّ النُّصِيحَةَ عَالِيَهُ

69. تاريخ الطبري عن ابن عباس دعاني عثمان فاستعملني على الحج، فخرجت إلى مكة فأتيت بالناس الحج، وقرأت عليهم كتاب عثمان إليهم، ثم قدمت المدينة وقد بويع لي، فأتته في داره فوجدت المعبرة بن شعبة متحلياً به، فعبتني حتى خرج من بيدي، فقلت ماذا قال لك هذا؟

فقال قال لي قل مرّيه هذو أرسل إلى عبد الله بن عابر وإلى معاوية وإلى عثمان يهودهم ثمّهم على أهلهم ويأبسون لك الناس، فإنهم يبدلون البلاد ويستكون الناس، فأبى ذلك عليّ يومئذ وقلت: والله لو كان ساعة من نهار لأجتهدت فيها زايي، ولا وليت هؤلاء ولا يثلهم يؤلى.

قال ثم انصرف من بيدي وأنا أعرف فيه أنه يرى أبي محطّ، ثم عاد إلى الآن فقال إنني أشرت عليك أول مرة بالذي أشرت عليك وحالفتي فيه، ثم رأيت بعد ذلك زاياء وأنا أرى أن نصح الذي رأيت فترعهم وتستعين بشئ يؤى به، فقد كفى الله، وهم أمون شوكة بما كان.

قال ابن عباس فقلت ليعليّ أمّا المرّة الأولى فقد مضى، وأمّا المرّة الأخيرة فقد فشلك

١ النسخة القديمة، مناهج ٤٤٠، نسخة. لقوله (الناس العرب) ج ١٥ ص ٢٩٢

٢ الأمازي للطوسي ص ٤٧ ج ١٣١، إشارة للصفي ص ٢٦٣، الثاني لابن شهر آشوب ج ٣ ص ١٩٣ «معه» وبس

في النشر وراجع مروج الذهب ج ٢ ص ٣٨٢ والأستيعاب ج ٤ ص ٩ ج ٢٥١٢ والخروج ج ٢ ص ٤٤٤

٣ وفي النسخة من تاريخ «أبى عليه ذلك وقلت لا أدري في نفسي» ولا أعطي للمدينة في أمري

"I advised Ali about the son of Harb,

He rejected the advice and fate will not give him a second chance

He did not accept my advice that I came to him with,

And that advice was sufficient for him

Others said to him the best and most sincere of advisers,

And I said to him that this advice is priceless.¹

69. *Tarikh al-Tabari*—narrating from Ibn 'Abbas: "Uthmān summoned me and appointed me in charge of Hajj pilgrimage. I left for Mecca and prepared the people's affairs for the Hajj pilgrimage and read 'Uthmān's letter to them. I then returned to Madina and Ali (a.s.) was sworn allegiance to, so I went to his house and I found al-Mughayra ibn Shu'ba who was meeting him privately. I was kept at the door until al-Mughayra came out and I asked him: "What did this person [al-Mughayra] say to you?"

The Imām said: "He has said to me more than once before: "Send letters to 'Abdullah ibn Amir, Mu'awiya and to the agents of 'Uthmān and reinstall them to their previous posts so that they would be able to let people swear allegiance to you. They can convince the people and calm down the towns." I rejected his proposal from that day and said: "By God, if there is only one hour left of my life, I will make attempt to maintain my notions and I will never give authority to these people or let anyone like them to enter the government."²

He ['Alī] (a.s.) then said: "So, he [al-Mughayra] then left me and I knew that he believed that I was wrong, until he came to me again this time and said: "I gave advice to you the previous time and you rejected it, now I have come with another proposition that you do as you wish and dismiss them and seek the help of your trusted figures. Sufficient is God and these people have become weaker than ever before."

Ibn 'Abbas said: "I told 'Alī (a.s.): The first time he [al-Mughayra] gave advice to you, but in the second time he has betrayed you."

1 *as-Amali* by al-Tusi, p. 87 h. 133, *Bihar al-Munajja*, p. 263, *Mandiqih 'Alī ibn Abī Talib*, vol. 3, p. 195

2 It is stated in *al-Kamil fi al-Tarikh* as follows: "I rejected his proposal and said: "I will not compromise in my faith and will not submit to disgrace in my actions."

قَالَ لَهُ عَلِيٌّ وَفِي نَصْحِي؟

قَالَ ابْنُ عَبَّاسٍ لِأَنَّكَ تَعْلَمُ أَنَّ مُعَاوِيَةَ وَأَصْحَابَهُ أَهْلُ دُنْيَا فَمَتَى تُشِيتُهُمْ لَا يُبَالُوا بِمَنْ وَلِيَ هَذَا الْأَمْرَ، وَمَتَى تَعْرِفُهُمْ يَقُولُوا: أَخَذَ هَذَا الْأَمْرَ بِغَيْرِ شُورَى وَهُوَ قَتَلَ صَاحِبَهُ، وَيُؤْثِرُونَ عَلَيْكَ فَيَتَنَقَّضُ عَلَيْكَ أَهْلُ الشَّامِ وَأَهْلُ الْبِغَاةِ، مَعَ أَنِّي لَا أَسْئَلُ طَلْحَةَ وَالزُّبَيْرَ أَنْ يَتَكْرَأَ عَلَيْكَ.

فَقَالَ عَلِيٌّ: إِنَّمَا مَا ذَكَرْتَ مِنْ إِفْرَاقِهِمْ قَوْلَهُ مَا أَشْكُ أَنْ ذَلِكَ خَيْرٌ فِي عَاجِلِ الدُّنْيَا لِإِصْلَاحِهَا، وَإِنَّمَا الَّذِي يَلْزُمُنِي مِنَ الْحَقِّ وَالْمَعْرِفَةِ بِعُمَانِ عُثْمَانَ قَوْلُهُ لَا أُولِي بِهِمْ أَحَدًا أَبَدًا، فَإِنْ أَقْبَلُوا فَذَلِكَ خَيْرٌ لَّهِمْ، وَإِنْ أَدْبَرُوا بِذَلِكَ فَهُمْ الشَّيْءُ.

قَالَ ابْنُ عَبَّاسٍ: فَأُطِيعِي وَادْخُلِي دَارَكَ وَالْحَقُّ بِهَا لَكَ يَسْبُغُ^١ وَأَعْلَقَ بِأَنْتَ عَلَيْهِ، فَإِنَّ الْغَرَبَ عَجُولٌ بِجَوْلَةٍ وَتَضَطَّرُّ وَلَا تَعُودُ غَيْرَكَ، فَإِنَّكَ وَاللَّهِ لَتَنْتَهِي عَنْ هَؤُلَاءِ الْيَوْمَ لِيُخَمِّلَنَّكَ النَّاسُ دَمَ عُثْمَانَ خَدًّا

فَأَبَى عَلِيٌّ، فَقَالَ لِابْنِ عَبَّاسٍ سِرْ إِلَى الشَّامِ فَقَدْ وَلَّيْتُكَهَا

فَقَالَ ابْنُ عَبَّاسٍ مَا هَذَا يَزَاي، مُعَاوِيَةُ رَجُلٌ مِنْ بَنِي أُمَيَّةَ وَهُوَ ابْنُ عَمِّ عُثْمَانَ وَهَامِلُهُ عَلَى الشَّامِ، وَلَسْتُ أَسْأَلُ أَنْ يَهْزِرَ عَنِّي لِعُثْمَانَ أَوْ أَدْنَى مَا هُوَ صَاحِبُ أَنْ يَجْهَسَنِي فَيَتَخَكَّمُ عَلَيَّ

فَقَالَ لَهُ عَلِيٌّ وَفِي؟

قَالَ لِقَرَاتِي مَا يَبِي وَبَيْتِكَ، وَإِنْ كُلُّ مَا حُيِّلَ عَلَيْكَ حُيِّلَ عَلَيَّ، وَلَكِنْ اكْتُبْ إِلَى مُعَاوِيَةَ قَمْعَهُ وَجِدَهُ

فَأَبَى عَلِيٌّ وَقَالَ وَاللَّهِ لَا كَانَ هَذَا أَمَلًا^٢

^١ يسبغ. بليدة بالقرب من المدينة، به عيون وحضر وحسن (تجريد البيان ص 39)

^٢ تاريخ الطبري، ج ٩ ص ٩39 وراجع مروج الذهب ج 2 ص 169 والتكملة في التاريخ، ج 2 ص 306،

والبداهة والسعيادة ج 2 ص 229

'Alī (a.s.) said to Ibn 'Abbās: "How did he give me advice?"

Ibn 'Abbās said: "You know that Mu'āwiyah and his companions are worldly oriented. If you reinstall them, they do not care who is running the government, and if you dismiss them, they will say: "He has taken the government without consultation and has killed our chief." They will stir up people against you and then the people of Shām and the people of Iraq will rise up against you, furthermore I am not sure that Talha and Zubair would (not return to you) and attack you."

'Alī (a.s.) said: "As for your recommendation to reinstall them, by God, I have no doubt that this will be helpful for improvement of the transient worldly life. But based on my commitment to the truth and according to my knowledge of the administrators of 'Uthman, I swear by God that I would never appoint any one of them to the government. If they submit to this [situation], it would be better for them and if they turned their back, I will draw sword against them."

Ibn 'Abbās said: "Accept my words, enter your house, go to your properties in Yanbu'¹ and close the door behind you, because the Arabs will make a move and then disperse and then you will find no one but yourself. By God, if you rise up with them today, they will impose on you the vengeance for the murder of 'Uthmān."

'Alī (a.s.) refused and said to Ibn 'Abbās: "Leave for Shām' I appointed you as the governor of that region."

Ibn 'Abbās said: "This is wrong. Mu'āwiyah is a man from the Umayyad tribe and is 'Uthman's cousin and his administrator in the Shām region. I will not be safe from him beheading me in revenge for the murder of 'Uthman, or at the least, he will imprison me or treat me in whatever way he wishes."

'Alī (a.s.) asked him: "Why?"

Ibn 'Abbās said: "Because of the kinship between you and me. Whatever He intends to impose upon you, will impose on me therefore send a letter to Mu'āwiyah and oblige him and make promises to him."

'Alī (a.s.) refused and said, "By God, this will never happen."²

1 A small town near Madina with springs and orchards

2 *Tarikh al-Tahart*, vol. 4, p. 479. Also cf. *Muraj al-Dhahab*, vol. 2, p. 164, *al-Kamil fi al-Tarikh*, vol. 2, p. 306.

70. شرح نهج البلاغة لابن أبي الحديد عن المدائني - في ذكر مجلس حضر فيه ابن عباس ومعاوية - فقال المعيرة بن شعبة: أما والله لقد أشرت على علي بالنصيحة فآثر رأيه، ومضى على غلوائه، فكأنك العاقبة عليه لا له، وإني لأحسب أن حقه يقتلون يستهجو

فكان ابن عباس كان والله أمير المؤمنين أعلم بوجوه الرأي، ومتعقيد الحرم، وتصريف الأمور، من أن يقبل مشورتك فيما نهي الله عنه، وعنت عليه، قال سبحانه: ﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ﴾^١، ولقد وقعك على ذكر مبني، وآية صلوته؛ قوله تعالى ﴿وَمَا كُنْتَ مُتَّبِعًا الْمُصْلِينَ غَضًا﴾^٢

وكل كان يسرع له أن يحكم في دماء المسلمين وفي المؤمنين، من ليس بتمام جند، ولا ثور في يد في مقيمو؟ هيهاث هيهاث! هو أعلم بفرضي الله وسنة رسوله أن يعطين بخل ما يظهر إلا للثبته، ولأن حين ثبته! مع وصرح الحق، وثبوت الجناد، وكثرة الأصار، يمهني كالشعب المصلي في أمر الله، مؤثراً لطاعته ربه، والتفري على آراء أهل الدنيا^٣

3 / 2

استبذل الأموال بيمين المال

71. الإمام علي - من كلام له فيما رده على المسلمين من قطائع عثمان - والله لو وجدته قد تروى به الساء، ومثلك به الإمام، لردته، فإن في القدر شقة، ومن صاق عليه

١ المجادلة 22

٢ الكهف: 31

٣ شرح نهج البلاغة لابن أبي الحديد ج 6 ص 301؛ بهار الأمير ج 42 ص 170

70. *Sharh Naby al-Balagh* – narrating from al-Madā'ini reporting on the meeting in which Ibn 'Abbas and Mu'āwiyā were present: "al-Mughayra ibn Shu'ba said: "Indeed, by God, I gave advice to 'Alī (a.s.) and he preferred his own view and went on with his excessiveness which ended up to his loss rather than to his benefit and I suppose his people will follow his manner."

Ibn 'Abbās said: "By God, the Commander of the Faithful was more informed and aware of the various opinions, places of prudence and handling of situations than to accept your council in what God has forbidden and disapproved of. *"You will not find a people believing in Allah and the Last Day endearing those who oppose Allah and His Apostle"*¹, and he informed you of the Clear Reminder [The Qur'ān] and a recited verse, which is the saying of His Almighty: *"Nor do I take those who mislead as assistants."*²

Was it permissible for him to assign people who were not trustworthy and confidential to him, to the public treasury and life of the Muslims? Far from it! Far from it! He is too aware of divine obligations and the traditions of His Messenger to harbor in his heart contrary to what he expresses, unless for the sake of dissimulation (*taqiyya*) and there is no room for dissimulation here, with the clearness of the truth, stability of the hearts and large amount of companions! He moves on like an unsheathed sword towards implementing God's commands, preferring obedience to his Lord and being God-fearing over the views of the worldly-minded.³

2/3

Refunding Public Assets

71. Imām 'Alī (a.s.) –delivered when taking back the land grants made by 'Uthman. "By God, even if I had found that women were married by such money or slave-maids have been obtained by it, I would have returned it back because there is an expansiveness in justice and he who finds justice hard and

1. Qur'ān, 58: 22.

2. Qur'ān, 16: 51.

3. *Sharh Naby al-Balagh*, vol. 6, p. 301, *Bihar al-Anwar*, vol. 42, p. 170.

الْعَدْلُ فَاجْتَرُ عَلَيْهِ أَصِيْقُ.^١

72. شرح نهج البلاغة لابن أبي الحديد هبة الخطبة ذكرها الكليني مروية مرفوعة إلى أبي صالح عن أبي خنيس أن علياً عليه السلام خطب في اليوم الثاني من يعبى بالمدينة، فقال
أَلَا إِنَّ كُلَّ قَضِيْعَةٍ أَفْطَعَهَا عُثْمَانُ، وَكُلَّ مَالٍ أَعْطَاهُ مِنْ مَالِ اللَّهِ، فَهُوَ مُرَدُّودٌ فِي نَيْبِ
الْمَالِ، فَإِنَّ الْحَقَّ الْقَدِيمَ لَا يُبْطِلُهُ شَيْءٌ، وَلَوْ وَجَدْتُهُ وَقَدْ تَزَوَّجَ بِهِ النِّسَاءُ، وَفُرِّقَ فِي
الْبُلْدَانِ، لَرَدَدْتُهُ إِلَى حَالِهِ؛ فَإِنَّ فِي الْعَدْلِ سَعَةً، وَمَنْ ضَاقَ عَنْهُ الْحَقُّ فَاجْتَرُ عَلَيْهِ
أَصِيْقُ

وتفسير هذا الكلام أن الولي إذا ضاقت عليه تدبيرات أموره في العدل، فهي في
الجزور أصيْق عليه، لأن الجائر في مظنة أن يمتنع ويصد عن جزوره

قال الكليني ثم أمره بكل سلاح وجد لعثمان في داره بما تقوى به على المسلمين
فقبض، وأمر يقبض تبعات كانت في داره من أهل الصدقة فقبضت، وأمر يقبض
سبيهم ويرجع، وأمر ألا يعرض لسلاح وجد له لم يقابل به المسلمون، وبالكف عن
جميع أمواله التي وجدت في داره وفي غير داره، وأمر أن ترفع الأموال التي أجز
بها عثمان حرباً أصبت أو أصيب أصحابها.

فمنع ذلك عمرو بن العاصي، وكان بأيلة من أرضي الشام، أنها حيث وثب
الناس على عثمان فترها، فكنت إلى معاوية. ما كنت صليماً فاصع، إذ فكرت أن
أبي طالب من كل مالي تمليكك كما تقدر علي التصا لياها^٢

١ نهج البلاغة الخطبة ١٥، الثواب لايس شهر الثوب ج 2 ص ١٦٨، دعائم الإسلام ج ١ ص 394، شرح الأخبار
ج 1 ص 373 ح 316 كلاماً سحره.

٢ شرح نهج البلاغة لايس شهر الثوب ج ٢ ص 269

constricting should find it harder to deal with injustice."¹

72. *Sharḥ Nahj al-Balaghah* —al-Kalbī has attributed this sermon in the form of a *marfūʿa* tradition² to Abū Ṣāliḥ who has quoted it from Ibn 'Abbās. "On the second day of his allegiance, 'Alī (a.s.) gave a lecture in Madīna, saying:

"Verily, any land that 'Uthmān has granted and any wealth from God's property that he has given as gift will be taken back to the Public Treasury. Nothing nullifies the previous rights and if I find these properties, I will restore them to their rightful place, even if they were given as a marriage portion to women or distributed among cities because there is an expansiveness in justice and he who finds it hard to act justly should find it harder to deal with injustice."

The interpretation of this statement is that: If it is hard for an administrator to manage affairs on the basis of justice, it would be harder for him to do it on the basis of injustice, for the unjust is always in a position that he might be prevented and averted from his injustice.

al-Kalbī said "He ['Alī] (a.s.) then ordered all the weapons stored in 'Uthmān's house which were used against the Muslims to be confiscated. He ordered that the camels that were at his house and were from the alms to be collected and they were seized. He (a.s.) also ordered that his sword and shield be confiscated, and he instructed that no action should be taken in regard to the weapons which were not used to fight against Muslims and also avoid taking hold of his properties whether in his house or in other places. He ordered that the assets given away by 'Uthmān, wherever and with whomever they were, to be taken back."

The news of this treatment reached 'Amr ibn 'Aṣ, who was in Aḡya, in Sham, where he had fled to when people assaulted 'Uthmān. He sent a letter [from there] to Mu'āwiyā saying, "Do whatever you wish. The son of Abū Ṭālib separated you from your wealth, just like the bark cut off from a walking stick."³

1 *Nahj al-Balaghah*, Sermon 15, *Munāqib 'Alī ibn Abī Ṭālib*, vol. 2, p. 110. *Daʿat al-Islām*, vol. 1, p. 196.

2 A *hadith* interrupted in its chain of transmission.

3 *Sharḥ Nahj al-Balaghah*, vol. 1, p. 209.

4 / 2

تَعَلُّدُ بَعْضِ الْإِضْلَاحَاتِ

73. الإمام علي عليه السلام لو قد استترت قدامي من هذه الداجي لعثرت أشياء¹

74. الكافي عن سليم بن قيس خطب أمير المؤمنين ع فحمد الله وأنى عليه، ثم صلب عن النبي صلى الله عليه وآله، ثم قال: ألا إن أحرف ما أحلف عليكم خلتان: إتياع الهوى، وطول الأمل. أتأبغ الهوى فتصد عن الحق، وأما طول الأمل فتبني الأجرة، ألا إن الثب قد ترخلت مديرة، وإن الأجرة قد ترخلت مفيلة، ولكل واحد منكم فاكهة، فكموا من إتياع الأجرة، ولا تكونوا من إتياع الدنيا فإن اليوم عمل ولا حساب، وإن غدا حساب ولا عمل.

وأما بدء وقوع النفس من أهواء تتبع واحكام تبذع، يخالف فيها حكم الله، يقول فيها رجال رحالاً، ألا إن الحق لو خلع لم يكن اختلاف، ولو أن الباطل خلع لم ينفح عن ذي جحى لكنه يؤخذ من هذا ضعت² ومن هذا ضعت فيمرجان فيجلالاً معاً، فهالك يستولي الشيطان على أوليائه، وتجا الذين سبقت هم من الله أحسن.

(في سمعت رسول الله صلى الله عليه وآله يقول: خيبت أنفسكم إذا لبستكم بينة يربو فيها الصغير، ويرم فيها الكبير، يجري الناس عليها ويتخذونها سكة، فإذا غيبر بها شيء قيل: قد غيبرت السنة، وقد أتى الناس مكرراً! ثم تشد البلية وتسمى الذرية، وتدفهم الينة

¹ نهج البلاغة، الحكمة 272، حرر المحكم ح 7570، ميرزا الحكيم والواظ ح 915 ع 7080

² الضمت قبضة من قطبان مختلفة، وقيل هي القرعة من الخيش (السلامة) ح 2 ص 164

2/4

The Difficulties of Certain Reforms

73. Imām 'Alī (a.s.): "If my steps stay firm in these slippery places, I will alter [many] things."¹
74. *al-Kāfi* narrated by Sulaym ibn Qays: "The Commander of the Faithful gave a speech praising and glorifying God and giving salutations to the Prophet (s.a.w.). He then said:

"There are two features that I fear for you most following desires and [having] long hopes. As for following desires, it bars one from the Truth, and as for long hopes, it makes one forget the Hereafter. Indeed the world is [departing] turning its back and the Hereafter is upcoming, each one having its own children [i.e. seekers]. Be the children of the Hereafter and not the children of this world, as today is the day of action not of reckoning and tomorrow is the day of reckoning not of action.

The cause of the trials and seditions are the desires that are followed and the laws that are innovated, in which (seditions) the laws of God are disobeyed and by which some men take authority over others.

Verily, if truth had not been intermingled with falsehood no conflicts would have existed and if falsehood had not been intermingled with the truth, it would not have been concealed from the people of wisdom. But some from each have been taken, intermixed and are shown together. Thereby the Satan dominates over its followers and only those whom Allah has already promised blessings will be far from hell [are saved]."

"Verily I heard the Messenger of God (s.a.w.) say: "How will you be when sedition befalls upon you in which the children grow up and the elderly age. People will follow according to these seditions and consider them *Sunnah* [tradition] and if a part of it is altered they would cry out that the tradition has been changed and people have committed a wrong act." Adversities will then mount, children will be taken captive, iniquities will

¹ *Nahj al-Balāghah*, Sermon 272, *Ghurar al-Hikam*, h. 7570, *Uyūn al-Hikam wa al-Mawd'iz*, p. 415, h. 7060.

كَمَا تَذُقُ لَمَارُ الْحَطَّةِ، وَكَمَا تَذُقُ الْمَرْحَا بِضَالِهَا،^١ وَيَتَعَفَّوْنَ لِغَيْرِ اللَّهِ، وَيَتَعَسَّوْنَ لِغَيْرِ الْعَمَلِ، وَيَطْلُبُونَ السُّبَّ بِأَعْمَالِ الْآخِرَةِ

ثُمَّ أَقْبَلَ بِرَحْمِهِ وَخَوَّلَهُ نَاسٌ مِنْ أَهْلِ بَيْتِهِ وَخَاصَّتِيهِ وَشَيْعَتِيهِ، فَعَالَ قَدْ حَبَلَتِ الْوَلَاءُ قَلْبِي أَهْمَالاً حَالَمُوا، فِيهَا رَسُولُ اللَّهِ ﷺ مُتَعَمِّدِينَ لِلْجَلَايَةِ، بِاقْصَرِ الْإِنْقَادِ، مُعْتَرِينَ لِسُنَّتِي، وَلَوْ تَحَلَّتِ النَّاسُ عَلَى ثَرْكِيهَا وَخَوَّلَتْهَا إِلَى مُوَاجِعِهَا، وَإِلَى مَا كَانَتْ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، تَتَفَرَّقُ عَنِّي جُنْدِي حَتَّى أَغْنَى وَحْدِي، لَوْ قَلِيلٌ مِنْ شَيْعَتِي الَّذِينَ عَزَفُوا أَقْصَى، وَفَرَضَ إِمَامِي مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ وَرَسُولِ اللَّهِ ﷺ

أَرَأَيْتُمْ لَوْ أَمَرْتُ بِمَقَامِ إِبْرَاهِيمَ ؑ فَرَزَدْتُ إِلَى الْمَوْجِ الْأَدْيِ وَضَعْتُ يَدِي رَسُولُ اللَّهِ ﷺ، وَرَزَدْتُ فُذْكَ إِلَى وَرَثَةِ عَالِقَةَ،^٢ وَرَزَدْتُ صَاغَ رَسُولِ اللَّهِ ﷺ كَمَا كَانَ، وَأَمْضَيْتُ قَطَائِعَ أَنْطَقَهَا رَسُولُ اللَّهِ ﷺ لِأَقْوَامٍ لَمْ تُخْصْ لَهُمْ وَلَمْ تُنْقَدْ، وَرَزَدْتُ دَارَ جَعْفَرٍ إِلَى وَرَثَتِهِ وَخَدَمَتِهَا مِنَ الْمَسْجِدِ، وَرَزَدْتُ أَصَابَهَا مِنْ حَتَرِ قُوهِي بِهَا، وَتَرَعْتُ بِسَاءِ نَحْتٍ بِرَجَائِ بَقِيرٍ حَقَّ فَرَزَدَتُهُنَّ إِلَى لَزَوَاجِهِنَّ، وَاسْتَخْلَيْتُ بَيْنَ الْحُكَمِ فِي الْفُرُوحِ وَالْأَحْكَامِ، وَسَبَيْتُ ذُرَارِيَّ نَسِي تَعْلِبَ، وَرَزَدْتُ مَا قُسِمَ مِنْ أَرْضِ خَبَرٍ، وَخَرْتُ ذُرَارِيْنَ الْعَطَايَا، وَأَعْطَيْتُ كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يُعْطِي بِالسُّرْيَةِ، وَلَمْ أَجْعَلْهَا ذِرْلَةً بَيْنَ الْأَحْيَاءِ وَالْقَبْرِ الْمَسَاحَةِ، وَنَوَيْتُ بَيْنَ الْمَنَاجِحِ، وَأَنْفَدْتُ لِحْنِ الرُّسُولِ كَمَا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ وَفَرَضَهُ، وَرَزَدْتُ مَسْجِدَ رَسُولِ اللَّهِ ﷺ إِلَى مَا كَانَ عَلَيْهِ، وَنَدَدْتُ مَا فَتَحَ يَدِي مِنَ الْأَبْوَابِ، وَصَحْتُ مَا سُدِّ مِنْهُ، وَخَرَّمْتُ الْمَسْخَ عَلَى الْحَقْمِيِّ، وَخَدَدْتُ عَلَى النَّبِيلِ، وَأَمَرْتُ بِإِحْلَالِ التَّعَتِينَ، وَأَمَرْتُ بِالتَّكْبِيرِ عَلَى الْجَنَائِزِ

١ الفضال: جلدة تُسبَط تحت رِجَالِ الْيَدِ لِيُفْعَ عَلَيْهَا الْهَدْيُ، وَيَسْتَوِي الْحَبِيرُ الْأَسْلُفُ لِقَالِهَا وَالْعَمَلُ، أَيْهَا [الفتة] تَذُقُهُمْ

ذُقِ الْمَرْحَا الْمَحَبَّ إِذَا كَانَتْ مُضَلَّةً، وَلَا تَنْضَلْ إِلَّا عِنْدَ الطَّمَسِ (المنهاج ج ٢ ص ٢١٥)

overtake them as fire overtakes dry woods and millstone rubs away the bed stone. They will acquire [religious] knowledge for other than God, learn not for the sake of practice and seek worldly gains by means of [selling] the hereafter."

Then while a group of his near of kin, close companions and followers were around him he said:

"The previous governors acted in such a way that they purposely opposed the Messenger of God (s.a.w.) and broke their allegiance to him and altered his tradition (*sunna*). If I prompted people to give it up and turned it back to its original position as it was during the time of the Messenger of God (s.a.w.), the troops would stay away from me and I would be left alone or would only be with a small group of my followers who knew my virtue and were aware of the necessity of my leadership which is based on the Book of God Almighty and the tradition of the Prophet (s.a.w.)."

"If I were to order the *Station of Abraham* (a.s.) to be taken back to its original place where the Messenger of God (s.a.w.) had laid it, to return *Badak* to the inheritors of *Fatima* (a.s.), to return the measure *saw* (ساع) of the Messenger of God (s.a.w.) to its original measurement, to implement the land grants that the Messenger of God (s.a.w.) bestowed on some but they were not handed over to them, to return *Ja far*'s house to his inheritors and separate it from the Mosque, to nullify the unjust judgments, to separate the women who have been unrightfully married to men and return them back to their husbands, to carry out God's ordinances about these women, to take *Taghilah*'s children captive¹ to take back the lands divided out in *Khaybar*, to close down offices of grants and to provide equal grants like the time of the Messenger of God (s.a.w.) and prevent circulation of assets among the rich, to cancel taxes levied on lands and to promote equality in marriages, to implement the *adams* of the Prophet as God has ordained and made obligatory to reshape the Mosque of the Prophet back to its original form, to close the opened up doors and to open the doors closed, to forbid wiping of the shoes [in ablution instead of the feet], to administer punishments (*hadd*) for drinking wine to allow the two types of *Mai*s [temporary marriage: *mat'at* / *flag* and *mat'at* / *mat'at*], to order the [number of] *sabbars* [saying *Allah akbar*] in the

1 A measure that is common among Muslims which weighs four *mudds* (about 1.6 kg), however, according to some traditions, the Prophet's measure weighed five *mudds*. (Sharh Mulla Sahih, vol. 11, p. 371.)

2 They were not people of *Dhimma*, thus taking them captive was permissible. In the time of *Umayyad*, he compromised with them by exempting them from paying tax and they paid *gabal* twice as much instead. (Mir at al-Uqul, vol. 23, p. 124.)

تَحْسَنُ تَكْرِيباً، وَارْتَمَتْ النَّاسُ الْجَهْرَ بِسَمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، وَأُخْرِجْتُ مِنْ
أَدْخَلْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي مَسْجِدِهِ يَمُنْ كَانَ رَسُولُ اللَّهِ ﷺ أَخْرَجَهُ، وَأَدْخَلْتُ مِنْ
أُخْرِجَ تَعَدَّ رَسُولُ اللَّهِ ﷺ يَمُنْ كَانَ رَسُولُ اللَّهِ ﷺ أَدْخَلَهُ، وَتَحَلَّتِ النَّاسُ عَلَى حُكْمِ
الْقُرْآنِ وَعَلَى الْعِلَاقِ عَلَى الشُّعْرِ، وَأَخَذْتُ الصَّدَقَاتِ عَلَى أَصَابِهَا وَخُدُودِهَا،
وَرَدَدْتُ الرُّصْرَةَ وَالْعُسْلَ وَالصَّلَاةَ إِلَى مَوَاقِفِهَا وَسُرَابِيعِهَا، وَرَدَدْتُ أَهْلَ
تَجْرَانَ إِلَى مَوَاضِعِهِمْ، وَرَدَدْتُ شَابَاةَ فَارِسَ وَسَائِرَ الْأَنْصَارِ إِلَى كِتَابِ اللَّهِ وَسُورَةِ
نَبِيِّهِ ﷺ، إِذَا لَقِيتُمْ قَوْمًا فَتَقَرُّوا بِهِمْ

وَاللَّهُ لَقَدْ أَفْرَتُ النَّاسَ أَنْ لَا يَجْتَمِعُوا فِي شَهْرِ رَمَضَانَ إِلَّا فِي فَرِيضَةٍ، وَأَعْلَمْتُهُمْ أَنَّ
اجْتِمَاعَهُمْ فِي الثَّوَابِلِ بِدْعَةٌ، فَتَنَادَى بَعْضُ أَهْلِ صُكْرِي يَمُنْ بِمُقَاتِلِ تَمِيمٍ: يَا أَهْلَ الْإِسْلَامِ،
عَمِرَتْ سُنَّةُ عَمْرٍ، يَهَانُ عَمْرٍ الصَّلَاةُ فِي شَهْرِ رَمَضَانَ تَطَرُّعاً، وَلَقَدْ خَشِيتُ أَنْ يَتُورُوا فِي مَاجِيَةِ
جَانِبِ صُكْرِي مَا لَقِيتُ مِنْ هَيْبَةِ الْأَمَةِ مِنَ الْفُرْقَةِ، وَطَاعَةِ إِمَامَةِ الصَّلَاةِ، وَالْإِهَادَةِ إِلَى النَّارِ
وَأَعْلَمْتُ مِنْ دِينِكَ سَهْمٌ دِي الْقُرْبَى الَّذِي قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿إِنْ كُنْتُمْ تَأْتِيهِمْ
بِاللَّهِ وَمَا أَرْسَلْنَا عَلَى عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّلَاقِ الْجُمُعَاتِ﴾ فَحَسُّ وَاللَّهُ حَسِي يَدِي
الْقُرْبَى، الَّذِي قَرَرْنَا اللَّهُ بِنَفْسِهِ وَبِرَسُولِهِ ﷺ فَقَالَ تَعَالَى: ﴿قُلْ لِي وَبِلِرَسُولِي وَبِلِي
الْقُرْبَى وَبِلِيَسْمَى وَبِلِيَسْكِي وَبِلِي السَّيْلِ﴾ فَيَا خَاصَّةَ ﴿قُلْ لَا يَكُونُ دَوْلَةٌ يَوْمَ
الْأَهْيَاءِ بِكُمْ وَحَآءَ أَتَشْكُمُ الرُّسُولَ فَخُذُوهُ وَمَا نَهَيْكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ﴾
فِي ظُلَمِ آلِ مُحَمَّدٍ ﴿إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾ لِيَنْ ظَلَمْتُمْ، زَحْمَةً بَنَى لَهَا وَجِيءَ أَصَابَا اللَّهُ
بِهِ وَوَضَعِي بِهِ نِيَّةً ﷺ.

١. كذا في المصدر، وفي الاحتجاج «وأعظم» وهو الصحيح ظاهراً

٢. الانتفال، ٤٦

٣. ٥-٦ الخبر ٧

prayer performed for the dead to be five, to have people recite *hu-mi-lah al-Rahman al-Rahim* loudly in prayers, to take out from the mosque those who were brought in next to the Messenger of God (s.a.w.) while he had expelled them and to bring back those who the Messenger of God (s.a.w.) had brought in but were repelled, to order people to obey the commands of God and divorce on the basis of the traditions (*sunna*), to collect all religious taxes (*jadayati*) in their various types and amounts, to take (the rules of) minor ablution (*wudu*), major ablution (*ghusl*) and prayer (*Salat*) back to their original time and status and rules, to return the people of Najran back to their homes, to change the way of treating the captives of Persia and of other origins back to the way commanded by the Book of God and the traditions of the Messenger of God, then they would disperse from around me.

"By God, I ordered people not to perform prayers in the month of Ramadan in congregation except for the obligatory prayers and instructed them that congregation in supererogatory prayers is an innovation (*bid'a*). Suddenly some of the soldiers who were in my company screamed out "O People of Islam! The tradition of Umar has been changed. He is preventing us from performing supererogatory prayers in Ramadan." I was afraid that [if I had not cancelled this order] the deviators from the right path and callers to the fire would have aroused disunity among some of my troops.

From this I also gave the share of the relatives [of the Prophet (s.a.w.)] about whom God Almighty has said: "*Know that whatever thing you may come by, a fifth of it is for Allah and the Apostle, for the relatives and the orphans, for the needy and the traveller, if you have faith in Allah and what we sent down to Our servant on the Day of Separation, the day when the two hosts met, and Allah has power over all things.*" By God, we are those meant by 'the relatives', whom God has mentioned in association with Himself and His Messenger, as He Almighty said: "*The spoils that Allah gave to His Apostle from the people of the townships, are for Allah and the Apostle, the relatives and the orphans, the needy and the traveller.*"¹ Meaning us, "so that they do not circulate between the rich among you. Take whatever the Apostle gives you, and relinquish whatever he forbids you, and be wary of Allah."² He has further said about the injustice to the relatives of the Prophet: "*Indeed Allah is severe in retribution*" for those who oppress them. This is a form of grace from Him Almighty to us and richness by which God has made us free from need and He has instructed His Messenger so

1 Qur'an, 3: 41

2, 3, 4. Qur'an, 59: 7

وَلَمْ يَجْعَلْ لَنَا فِي سَهْمِ الصَّدَقَةِ نَصيباً، أَكْرَمَ اللَّهُ رَمْلَهُ ﷺ وَأَكْرَمَنَا أَهْلَ الْبَيْتِ أَنْ
يُطْمِئِنَّا مِنْ أَوْسَاطِ النَّاسِ، فَكَذَّبُوا اللَّهَ وَكَذَّبُوا رَسُولَهُ وَجَنَحُوا بِكِبَابِ اللَّهِ الْمَاطِقِ
بِحَقِّهَا، وَسَمِعُوا فَرَصاً فَرَضَهُ اللَّهُ لَنَا، مَا لَقِيَ أَهْلَ بَيْتِ نَبِيِّ مِنْ أُمَّيَّةٍ مَا لَقِيََا بَعْدَ
نَبِيِّ ﷺ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَنْ ظَلَمْنَا، وَلَا خَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ^١

١ الكليني، ج ٤ ص ٥٨ ح ٢١، الاحتجاج ج ١ ص ٤٢٤ ح ١٤٤ عن نسخة بين صدقة عن الإمام الصادق عليه السلام
من: «إني سمعت رسول الله ﷺ، قال: كل من سلك مني قبري ج ٢ ص ٢١٨ ح ١٤ كلاماً سحر»

God did not allocate for us a portion in the share of alms. He gave honor to His Messenger and He made us the Ahlul Bayt greater than to feed us from the remnants of the people. They denied God and denied His Messenger, repudiating the Book of God that speaks about our rights and they deprived us that which God has allocated for us. There is no family of any prophet who has endured so much suffering and hardship from his community as we have suffered after [the passing away of] our Prophet (ṣ.a.w.). God supports us against those who have oppressed us and there is no power and no strength save in God the Exalted, the Supreme."¹

1 *al-Kaṣf*, vol. 3, p. 38, ḥ. 21, *al-Iḥṣāʾ*, vol. 1, p. 426, ḥ. 146, *Kitaḥ Sulaym ibn Qays*, vol. 2, p. 72, ḥ. 12.

العصير الكالك

السياسة الإدارية

1 / 3

الصدق في السياسة

75. الإمام عن: فيها! لولا النضى لكث أدنى العرب¹

76. هههه يا ايها الناس! لولا كراهية القدر كُتِبَ من ادخلى الناس، الا ان لكل قدره

لُجَجَةً، وَلِكُلِّ لُجَجَةٍ كُفْرَةٌ. أَلَا إِنَّ الْعَذْرَ وَالْفُجُورَ وَالْحَيَّاتِ فِي النَّارِ

77. عَنْهُ ۖ وَاللَّهُ مَا مُعَاوِةٌ بِأَدْمَنَ مِنِّي، وَلَكِنَّهُ يَغِيثُ وَيَنْقِذُ، وَلَوْلَا كَرَامَةُ الْقَدَرِ لَكُنْتُ

من آدمي الناس، وليكن كل غُلْزَةٍ فُجْرَةٍ، وكل فُجْرَةٍ تُفَرِّقٌ، ولكل عَابِدٍ لَوَاهُ يُعْرِفُ

بِهِ يَوْمَ الْقِيَامَةِ وَاللَّهُ مَا اسْتَعْمَلَ بِالْكِبَرَةِ، وَلَا اسْتَعْمَرَ بِالشَّدِيدَةِ^٢

78. عنه - في عهدنا إلى ما ليك الأسير - وإن عقدت بينك وبين عدوك عُدَّة، أو أنتة

يُنْكَ دِمَّتْ، فَحُطَّ عَهْدُكَ بِالْوَهَّابِ، وَلَرَعَ دِمَّتُكَ بِالْأَمَانَةِ، وَاجْعَلْ نَعْمَتَكَ جُزْءَ دَرَنٍ مَا

أَعْطَيْتُ، فَإِنَّهُ لَيْسَ مِنْ قَرِيبٍ إِنَّهُ شَيْءٌ النَّاسُ أَتَدُّ عَلَيْهِ احْتِجَاعًا، مَعَ تَقَرُّبِ أُمُورِهِمْ،

١ الكتاب ج ٨ ص ٢٩ ح ٤ عن جابر بن يزيد عن الإمام الباقر: «فرد الحكم، ج ١٠٠٤١، ص ١٠٠ الحكم والمواعظ

٥٣٢٥ ٥٣٢٦

٦ الكتاب، ج 2 من 331 ج 6 من الأصغر بن ميان، ج 33 من 454 ج 676

٣. مرجع البلاغة، الخطبة 200، يناير المكون ج 1، ص 454، الصغير والمؤثرات، ص 166، وفيه إلى يوم القيامة.

Chapter Three

Administrative Policies

3/1

Honesty in Policy

75. Imām 'Alī (a.s.): "Far be it! Had it not been for God-wariness, I would have been the craftiest of Arabs."¹
76. Imām 'Alī (a.s.): "O People! If perjury were not repulsive, I would be the craftiest of people. Verily every perjury is an offence and within every offence there is disbelief and unthankfulness. Verily perjury, offences and betrayal all lead to Hellfire."²
77. Imām 'Alī (a.s.): "By God, Mu'āwiyā is not craftier than I am, but he practices deception and commits debauchery and were it not for the hideousness of deception, I would have been the craftiest of all people. But every kind of deception is a sin and every sin is disbelief [in God]. There will be a banner for every deceiver by which he will be known on the Day of Resurrection. By God, neither artifice can catch me by surprise nor shall I be overpowered by hardship."³
78. Imām 'Alī (a.s.) –in his instructions to Mālik al-Ashtar: "If you bind an agreement between yourself and your enemy or give him quarter in a protective covenant (*dhimmā*), guard your agreement in good faith and tend to your covenant with fidelity. Make yourself a shield for what you have granted, for men, do not unite more firmly in any of the obligation (imposed upon them) by God than attaching importance to fidelity in agreements despite the division among their sects and the diversity of their opinions. The idolaters

1. *al-Kaṣf*, vol. 2, p. 24, h. 4, *Ghurar al-Hikam*, h. 18041, '*Uyun al-Hikam wa al-Mawā'iz*, p. 312, h. 9322.

2. *al-Kaṣf*, vol. 2, p. 338, h. 6, *Bihar al-Anwār*, vol. 33, p. 454, h. 471.

3. *Nahj al-Balaghah*, Sermon 200, *Yasā'ir al-Muhammadiyya*, vol. 1, p. 454, *al-Ma'yār wa al-Mawāzin*, p. 166.

وَنَشَيْتُ أَرَائِهِمْ، مِنْ تَعْظِيمِ الزَّمَانِ بِالْعُهْدِ، وَقَدْ قَرِمَ ذَلِكَ الْمُسْرِكُونَ فِيهِ يَسْهُمُ دُونَ
الْمُسْلِمِينَ لِمَا اسْتَوْبَلُوا مِنْ عَوَاقِبِ الْغَدْرِ، فَلَا تَعْدُونَ بِذِمَّتِكَ، وَلَا تُجْبَسَ بِمَهْدِكَ،
وَلَا تُجْبَلَنَّ عَذْرُوكَ.^١

راجع مرسوعة الإمام علي بن أبي طالب ع ص 551 (الخطبة)

2 / 3

الإلزام بالحق

79. الإمام علي ع: إِنْ أَمْسَلَ النَّاسَ حَيْدًا هَـ مِنْ كَانَ الْقَتْلُ بِالْحَقِّ أَحَبُّ إِلَيْهِ - وَإِنْ نَقَصَهُ
وَكَثَرَتْهُ - مِنَ الْبَاطِلِ وَإِنْ خَرَّ إِلَيْهِ فَايْدَةً وَرَادَةً^٢

80. عنه ع: لَا تَمْسِكُكُمْ رِهَابَةُ الْحَقِّ لِأَحَدٍ مِنْ إِفَاتَةِ الْحَقِّ عَلَيْهِ.^٣

81. الإرشاد: لَمَّا تَوَجَّهَ أَمِيرُ الْمُؤْمِنِينَ ع إِلَى الصَّرْقِ، تَرَلَّ الرُّبْدَةُ^٤ فَلَقِيَتْهُ بِهَا آخِرُ الْحَاجِّ،
فَاجْتَمَعَا لِيَسْمَعَا مِنْ كَلَامِهِ وَهُوَ فِي بَيْتِهِ

قَالَ ابْنُ عَسَا: فَأَبَيْتُ فَوَجَدْتُهُ يَحْصِفُ نَعْلًا، فَقُلْتُ لَهُ: نَحْسُ إِلَى أَنْ تُصْلِحَ أَمْرُنَا
أَحْوَجُ مِنَّا إِلَى مَا تُصْنَعُ، فَلَمْ يُكَلِّمْنِي حَتَّى قَرَعَ مِنْ نَعْلِهِ، ثُمَّ حَمَمَهَا إِلَى صَاحِبَتَيْهَا، ثُمَّ
قَالَ لِي قَوْمُهَا: قُلْتُ لَيْسَ هَافِيَةً، قَالَ عَلِيٌّ ذَلِكَ، قُلْتُ كَسَرُ يَرْهَمُ

الروال الرخامة وسوء العاقبة (مجمع البحرين ج 3 ص 1901)

٢. حماس مهده وبهده نقضه وخليه (الكتاب العرب ج 6 ص 13).

٣. خنله خدعه وراعه (النهاية ج 7 ص 9)

٤. سجع البلاغة الكتاب 33، خصائص الأئمة ع ص 123، تحفة العصور ص 245، معجم

٥. كثرته أي اشتد عليه ومع من الشدة (النهاية ج 4 ص 141)

٦. سجع البلاغة الخطبة 125، وقته صغرى ص 542، معجم التاريخ الطبري ج 3 ص 60، كلامه ص 17، شرح من هادي وجهه
ص 1، بدل اجرة

٧. صبر الحكيم ج 10328، صبر الحكيم والرواح ج 529 ص 2620

٨. الرُبْدَةُ من مري المدينة على ثلاثة أقدام، قريبه من داب حرق على طريق الحجاز إذا وصلت من اليد تريد ملكه. وبهده
الموضع غير أبي ذر النخعي، (مجموع الباقين ج 3 ص 24)

also adhered to that (honoring agreement) among themselves by reason of evil consequences of treachery that they had seen. So never betray your covenant, never break your agreement and never deceive your enemy."¹

3/2

Commitment to Truthfulness

79. Imām 'Alī (a.s.): "Indeed, the best of people according to God are those for whom acting according to the truth [enforcing the truth] is more beloved—even though it brings hardship or grief—than the wrong—even though it brings them benefit and increase."²
80. Imām 'Alī (a.s.): "Let not protecting of someone's rights prevent you from executing the rights [of other] against him."³
81. *al-ṭribād*: "When the Commander of the Faithful (a.s.) set out for Basra, he stopped at a village by the name of 'Rabadha'⁴ where he was met by the last of the Hajar pilgrims who gathered around him in his tent to listen to his speech.

Ibn 'Abbās said: "I went to 'Alī (a.s.) and saw him stitching his shoes, so I said to him, "Our need for you to set in place our affairs is greater than what you are doing." He did not say anything until he finished stitching his shoe, placing it next to the other one. He then said: "What is the price of these?"

I said "They have no value."

He said, "Whatever value they have (tell me)."

I said: "Half a *dirham*."

1. *Nahy al-Balaghah*, Letter 53, *Khaṣṣat al-A'imma*, p. 123, *Tahaf al-Uqāl*, p. 45.

2. *Nahy al-Balaghah*, Sermon 125, *Waq' at Ṣeffīn*, p. 542, *Tarikh al-Tabari*, vol. 5, p. 89.

3. *Ghurar al-Hikam*, h. 1032, *Uyūn al-Hikam wa al-Maw'id*, p. 529, h. 9620.

4. A village between Mecca and Madīna where Abī Dharr is buried.

- قال والله لي بها أحسن مما لي من أمري ثم هدا، إلا أن أتيت حقا أو أدفع باطلا^١
82. الإمام علي ع - في خرب صقير - فوالله ما دفعت الحرب يوما إلا وأنا أطمع أن تلحق بي طائفة، فتهدني بها وتعضوا إلى شومي، وذلك أحسن مما لي من أن أقتلها على ضلاليها، وإن كانت تبوء بأنامها^٢
83. عنه ع - في الشكوى ثم يميل إلى معاوية من أصحابه - يا ويحكم، منع من يميلون ويتعوسون! فوالله ما أزدتهم إلا على إفاقة حق، ولا يربطهم غيري إلا على باطل^٣.
84. عنه ع - من كتابه إلى أهل مصر لما ولي عليهم الأشر - أما بعد فقد بعثت من عباد الله، لا بأثم أيام الحروب ولا بتكلم من الأعداء ساعات الرزع، أشد عن الفجار من حريق النار وهو مالئك من الحارث أحر قد جع، فاستموا له وأطيعوا أمره فيما طاب من الحق^٤
85. عنه ع - في عهده إلى مالئ الأشر - أريم الحق من ليرت من القريب والبعيد، وكس في ذلك صابر أعجب، وأبعأ دلت من قرابتك وخاضعتك حيث وقع، وأبشع عاقبتك بها بتفل عليك مه، فإن معة ذلك محمود^٥.
86. عنه ع - يلزم حق يحصل الاستظهار^٦.
87. عنه ع - من حول بالحق مال إليه الخلق^٧

١ الإرشاد ج ١ ص 242، نهج البلاغة المخطئة 33، معجم الآثار الأنور ج 22 ص 113 ج 40

٢ نهج البلاغة المخطئة 53، معجم الآثار الأنور ج 22 ص 556 ج 464

٣ تاريخ البصري ج 3 ص 189

٤ نهج البلاغة الكتاب 78، معجم الآثار الأنور ج 33 ص 395 ج 741

٥ نهج البلاغة الكتاب 53، حصص الأئمة ص 123، نهج القول ص 145

٦ معجم الحكم ج 4352، معجم الحكم والقواعد ص 189 ج 3892

٧ معجم الحكم ج 646، معجم الحكم والقواعد ص 460 ج 8362

He said "By God, they have more value to me than the ruling over you, unless I can establish a right and repel a wrong."¹

82. Imām 'Alī (a.s.) –in the battle of Siffin: "By God, I did not delay the war even for a day except in the hope that some group may join me and find guidance through me. This is more beloved to me than to kill them while they are misguided, even though they will be bearing their own sins."²
83. Imām 'Alī (a.s.) –complaining about some of his companions who had inclinations towards Mu'āwiyā: "Woe onto them! Towards whom are they inclined and they too invite me along with them? By God, I did not want them except for the establishing of rights while others want them to bring about falsehood."³
84. Imām 'Alī (a.s.) –To the people of Egypt when he appointed Mālīk al-Ashtar as their Governor "Now I have sent to you a man from among the servants of God who allows himself no sleep during days of danger nor does he shrink from the enemy at critical moments. He is severer on the wicked than the blazing of a fire. He is Mālīk ibn Ashtar, from (the tribe of) Madhhij, so listen to him and obey his orders when they are according to the truth."⁴
85. Imām 'Alī (a.s.) –in his instructions to Mālīk al-Ashtar "Impose the right upon whomever it is incumbent, whether he is related to you or not. Be patient and look for your ultimate account, even though it may affect your relatives and close friends. Desire the ultimate end in that of it (imposing the right) which weighs heavily against you. Seek its outcome with all its difficulties, for its outcome will be praiseworthy."⁵
86. Imām 'Alī (a.s.): "Adhering to the truth will bring about mightiness."⁶
87. Imām 'Alī (a.s.): "People will be inclined to him who acts according to the truth."⁷

1 *al-Irshād*, vol. ., p. 243, *Nahy al-Balaghah*, Sermon 33, *Bihar al-Anwar*, vol. 32, p.111, h. 90.

2 *Nahy al-Balaghah*, Sermon 53, *Bihar al-Anwar*, vol. 32, p. 256, h. 464.

3 *Tārīkh al-Ya'qubī*, vol. 2, p. 184.

4 *Nahy al-Balaghah*, Letter 38, *Bihar al-Anwar*, vol. 33, p. 595, h. 741.

5 *Nahy al-Balaghah*, Letter 53, *Khaṣṣa ʿalā ʿimma*, p. 123, *Tuhaf al-'Uqūl*, p. 45.

6 *Ghurar al-Hikam*, h. 4353, *Uyun al-Hikam wa al-Mawāʿiz*, p. 189, h. 3297.

7 *Ghurar al-Hikam*, h. 2646, *Uyun al-Hikam wa al-Mawāʿiz*, p. 360, h. 5362.

88. صدق من جاهد على إقامة الحق رفق^١

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الإلزام بالقانون

89. الإمام السائري: أخذ [علي] رَجُلًا من بني أسد في خد، فاجتمع قومه ليكلموا فيه، وطلبوا إلى الحسن أن يصحبهم، فقال: لست بهنأ منكم عيأ، فدخلوا عليه وسألوه، فقال: لا تسألوني شيئاً أميك إلا أعطيتكم، فخرجوا يزورون أنهم قد انجسحوا، فسألهم الحسن، فقالوا: أتبا حير ماني وحكوا له قوله، فقال ما كنتم فاعلمين إذا جلد صابغكم فاصنعوه، فأخرجته علي فخذ، ثم قال: هذا والله لست أميكه.^٢

90. العارات - في ذكر السجاني الشاير - كان شاير علي بصفي، فثرت الحمر بالكوفة، فخذ أمير المؤمنين، فقصب ولحق بمعاينة ورجا علياً.

لما أخذ علي السجاني فقصب بذلك من كان مع علي من النباية، وكان أحضهم به طارق بن عبد الله بن كعب بن أسامة الهدي، فدخل على أمير المؤمنين فقال: يا أمير المؤمنين، ما كنا نرى أن أهل العصية والطاعة وأهل العرق والجباة هذا ولا العدل ومعادني الفصل بيني في الحزاء، حتى رأيت ما كان من صبيحت بأخي الحديث، فأوغرت صدورنا، وشئت أمورنا، وخلصنا على الجادة التي كنا نرى أن سنبل من وكيها النار.

١ غرر الحكم، ج 883، ح 448، ح 449، ح 450، ح 451، ح 452، ح 453، ح 454، ح 455، ح 456، ح 457، ح 458، ح 459، ح 460، ح 461، ح 462، ح 463، ح 464، ح 465، ح 466، ح 467، ح 468، ح 469، ح 470، ح 471، ح 472، ح 473، ح 474، ح 475، ح 476، ح 477، ح 478، ح 479، ح 480، ح 481، ح 482، ح 483، ح 484، ح 485، ح 486، ح 487، ح 488، ح 489، ح 490، ح 491، ح 492، ح 493، ح 494، ح 495، ح 496، ح 497، ح 498، ح 499، ح 500، ح 501، ح 502، ح 503، ح 504، ح 505، ح 506، ح 507، ح 508، ح 509، ح 510، ح 511، ح 512، ح 513، ح 514، ح 515، ح 516، ح 517، ح 518، ح 519، ح 520، ح 521، ح 522، ح 523، ح 524، ح 525، ح 526، ح 527، ح 528، ح 529، ح 530، ح 531، ح 532، ح 533، ح 534، ح 535، ح 536، ح 537، ح 538، ح 539، ح 540، ح 541، ح 542، ح 543، ح 544، ح 545، ح 546، ح 547، ح 548، ح 549، ح 550، ح 551، ح 552، ح 553، ح 554، ح 555، ح 556، ح 557، ح 558، ح 559، ح 560، ح 561، ح 562، ح 563، ح 564، ح 565، ح 566، ح 567، ح 568، ح 569، ح 570، ح 571، ح 572، ح 573، ح 574، ح 575، ح 576، ح 577، ح 578، ح 579، ح 580، ح 581، ح 582، ح 583، ح 584، ح 585، ح 586، ح 587، ح 588، ح 589، ح 590، ح 591، ح 592، ح 593، ح 594، ح 595، ح 596، ح 597، ح 598، ح 599، ح 600، ح 601، ح 602، ح 603، ح 604، ح 605، ح 606، ح 607، ح 608، ح 609، ح 610، ح 611، ح 612، ح 613، ح 614، ح 615، ح 616، ح 617، ح 618، ح 619، ح 620، ح 621، ح 622، ح 623، ح 624، ح 625، ح 626، ح 627، ح 628، ح 629، ح 630، ح 631، ح 632، ح 633، ح 634، ح 635، ح 636، ح 637، ح 638، ح 639، ح 640، ح 641، ح 642، ح 643، ح 644، ح 645، ح 646، ح 647، ح 648، ح 649، ح 650، ح 651، ح 652، ح 653، ح 654، ح 655، ح 656، ح 657، ح 658، ح 659، ح 660، ح 661، ح 662، ح 663، ح 664، ح 665، ح 666، ح 667، ح 668، ح 669، ح 670، ح 671، ح 672، ح 673، ح 674، ح 675، ح 676، ح 677، ح 678، ح 679، ح 680، ح 681، ح 682، ح 683، ح 684، ح 685، ح 686، ح 687، ح 688، ح 689، ح 690، ح 691، ح 692، ح 693، ح 694، ح 695، ح 696، ح 697، ح 698، ح 699، ح 700، ح 701، ح 702، ح 703، ح 704، ح 705، ح 706، ح 707، ح 708، ح 709، ح 710، ح 711، ح 712، ح 713، ح 714، ح 715، ح 716، ح 717، ح 718، ح 719، ح 720، ح 721، ح 722، ح 723، ح 724، ح 725، ح 726، ح 727، ح 728، ح 729، ح 730، ح 731، ح 732، ح 733، ح 734، ح 735، ح 736، ح 737، ح 738، ح 739، ح 740، ح 741، ح 742، ح 743، ح 744، ح 745، ح 746، ح 747، ح 748، ح 749، ح 750، ح 751، ح 752، ح 753، ح 754، ح 755، ح 756، ح 757، ح 758، ح 759، ح 760، ح 761، ح 762، ح 763، ح 764، ح 765، ح 766، ح 767، ح 768، ح 769، ح 770، ح 771، ح 772، ح 773، ح 774، ح 775، ح 776، ح 777، ح 778، ح 779، ح 780، ح 781، ح 782، ح 783، ح 784، ح 785، ح 786، ح 787، ح 788، ح 789، ح 790، ح 791، ح 792، ح 793، ح 794، ح 795، ح 796، ح 797، ح 798، ح 799، ح 800، ح 801، ح 802، ح 803، ح 804، ح 805، ح 806، ح 807، ح 808، ح 809، ح 810، ح 811، ح 812، ح 813، ح 814، ح 815، ح 816، ح 817، ح 818، ح 819، ح 820، ح 821، ح 822، ح 823، ح 824، ح 825، ح 826، ح 827، ح 828، ح 829، ح 830، ح 831، ح 832، ح 833، ح 834، ح 835، ح 836، ح 837، ح 838، ح 839، ح 840، ح 841، ح 842، ح 843، ح 844، ح 845، ح 846، ح 847، ح 848، ح 849، ح 850، ح 851، ح 852، ح 853، ح 854، ح 855، ح 856، ح 857، ح 858، ح 859، ح 860، ح 861، ح 862، ح 863، ح 864، ح 865، ح 866، ح 867، ح 868، ح 869، ح 870، ح 871، ح 872، ح 873، ح 874، ح 875، ح 876، ح 877، ح 878، ح 879، ح 880، ح 881، ح 882، ح 883، ح 884، ح 885، ح 886، ح 887، ح 888، ح 889، ح 890، ح 891، ح 892، ح 893، ح 894، ح 895، ح 896، ح 897، ح 898، ح 899، ح 900، ح 901، ح 902، ح 903، ح 904، ح 905، ح 906، ح 907، ح 908، ح 909، ح 910، ح 911، ح 912، ح 913، ح 914، ح 915، ح 916، ح 917، ح 918، ح 919، ح 920، ح 921، ح 922، ح 923، ح 924، ح 925، ح 926، ح 927، ح 928، ح 929، ح 930، ح 931، ح 932، ح 933، ح 934، ح 935، ح 936، ح 937، ح 938، ح 939، ح 940، ح 941، ح 942، ح 943، ح 944، ح 945، ح 946، ح 947، ح 948، ح 949، ح 950، ح 951، ح 952، ح 953، ح 954، ح 955، ح 956، ح 957، ح 958، ح 959، ح 960، ح 961، ح 962، ح 963، ح 964، ح 965، ح 966، ح 967، ح 968، ح 969، ح 970، ح 971، ح 972، ح 973، ح 974، ح 975، ح 976، ح 977، ح 978، ح 979، ح 980، ح 981، ح 982، ح 983، ح 984، ح 985، ح 986، ح 987، ح 988، ح 989، ح 990، ح 991، ح 992، ح 993، ح 994، ح 995، ح 996، ح 997، ح 998، ح 999، ح 1000.

٢ المناقب لابن شهر آشوب، ج 2، ص 147، دلائل الإسلام، ج 2، ص 443، ح 1547، ح 1548، ح 1549، ح 1550، ح 1551، ح 1552، ح 1553، ح 1554، ح 1555، ح 1556، ح 1557، ح 1558، ح 1559، ح 1560، ح 1561، ح 1562، ح 1563، ح 1564، ح 1565، ح 1566، ح 1567، ح 1568، ح 1569، ح 1570، ح 1571، ح 1572، ح 1573، ح 1574، ح 1575، ح 1576، ح 1577، ح 1578، ح 1579، ح 1580، ح 1581، ح 1582، ح 1583، ح 1584، ح 1585، ح 1586، ح 1587، ح 1588، ح 1589، ح 1590، ح 1591، ح 1592، ح 1593، ح 1594، ح 1595، ح 1596، ح 1597، ح 1598، ح 1599، ح 1600، ح 1601، ح 1602، ح 1603، ح 1604، ح 1605، ح 1606، ح 1607، ح 1608، ح 1609، ح 1610، ح 1611، ح 1612، ح 1613، ح 1614، ح 1615، ح 1616، ح 1617، ح 1618، ح 1619، ح 1620، ح 1621، ح 1622، ح 1623، ح 1624، ح 1625، ح 1626، ح 1627، ح 1628، ح 1629، ح 1630، ح 1631، ح 1632، ح 1633، ح 1634، ح 1635، ح 1636، ح 1637، ح 1638، ح 1639، ح 1640، ح 1641، ح 1642، ح 1643، ح 1644، ح 1645، ح 1646، ح 1647، ح 1648، ح 1649، ح 1650، ح 1651، ح 1652، ح 1653، ح 1654، ح 1655، ح 1656، ح 1657، ح 1658، ح 1659، ح 1660، ح 1661، ح 1662، ح 1663، ح 1664، ح 1665، ح 1666، ح 1667، ح 1668، ح 1669، ح 1670، ح 1671، ح 1672، ح 1673، ح 1674، ح 1675، ح 1676، ح 1677، ح 1678، ح 1679، ح 1680، ح 1681، ح 1682، ح 1683، ح 1684، ح 1685، ح 1686، ح 1687، ح 1688، ح 1689، ح 1690، ح 1691، ح 1692، ح 1693، ح 1694، ح 1695، ح 1696، ح 1697، ح 1698، ح 1699، ح 1700، ح 1701، ح 1702، ح 1703، ح 1704، ح 1705، ح 1706، ح 1707، ح 1708، ح 1709، ح 1710، ح 1711، ح 1712، ح 1713، ح 1714، ح 1715، ح 1716، ح 1717، ح 1718، ح 1719، ح 1720، ح 1721، ح 1722، ح 1723، ح 1724، ح 1725، ح 1726، ح 1727، ح 1728، ح 1729، ح 1730، ح 1731، ح 1732، ح 1733، ح 1734، ح 1735، ح 1736، ح 1737، ح 1738، ح 1739، ح 1740، ح 1741، ح 1742، ح 1743، ح 1744، ح 1745، ح 1746، ح 1747، ح 1748، ح 1749، ح 1750، ح 1751، ح 1752، ح 1753، ح 1754، ح 1755، ح 1756، ح 1757، ح 1758، ح 1759، ح 1760، ح 1761، ح 1762، ح 1763، ح 1764، ح 1765، ح 1766، ح 1767، ح 1768، ح 1769، ح 1770، ح 1771، ح 1772، ح 1773، ح 1774، ح 1775، ح 1776، ح 1777، ح 1778، ح 1779، ح 1780، ح 1781، ح 1782، ح 1783، ح 1784، ح 1785، ح 1786، ح 1787، ح 1788، ح 1789، ح 1790، ح 1791، ح 1792، ح 1793، ح 1794، ح 1795، ح 1796، ح 1797، ح 1798، ح 1799، ح 1800، ح 1801، ح 1802، ح 1803، ح 1804، ح 1805، ح 1806، ح 1807، ح 1808، ح 1809، ح 1810، ح 1811، ح 1812، ح 1813، ح 1814، ح 1815، ح 1816، ح 1817، ح 1818، ح 1819، ح 1820، ح 1821، ح 1822، ح 1823، ح 1824، ح 1825، ح 1826، ح 1827، ح 1828، ح 1829، ح 1830، ح 1831، ح 1832، ح 1833، ح 1834، ح 1835، ح 1836، ح 1837، ح 1838، ح 1839، ح 1840، ح 1841، ح 1842، ح 1843، ح 1844، ح 1845، ح 1846، ح 1847، ح 1848، ح 1849، ح 1850، ح 1851، ح 1852، ح 1853، ح 1854، ح 1855، ح 1856، ح 1857، ح 1858، ح 1859، ح 1860، ح 1861، ح 1862، ح 1863، ح 1864، ح 1865، ح 1866، ح 1867، ح 1868، ح 1869، ح 1870، ح 1871، ح 1872، ح 1873، ح 1874، ح 1875، ح 1876، ح 1877، ح 1878، ح 1879، ح 1880، ح 1881، ح 1882، ح 1883، ح 1884، ح 1885، ح 1886، ح 1887، ح 1888، ح 1889، ح 1890، ح 1891، ح 1892، ح 1893، ح 1894، ح 1895، ح 1896، ح 1897، ح 1898، ح 1899، ح 1900، ح 1901، ح 1902، ح 1903، ح 1904، ح 1905، ح 1906، ح 1907، ح 1908، ح 1909، ح 1910، ح 1911، ح 1912، ح 1913، ح 1914، ح 1915، ح 1916، ح 1917، ح 1918، ح 1919، ح 1920، ح 1921، ح 1922، ح 1923، ح 1924، ح 1925، ح 1926، ح 1927، ح 1928، ح 1929، ح 1930، ح 1931، ح 1932، ح 1933، ح 1934، ح 1935، ح 1936، ح 1937، ح 1938، ح 1939، ح 1940، ح 1941، ح 1942، ح 1943، ح 1944، ح 1945، ح 1946، ح 1947، ح 1948، ح 1949، ح 1950، ح 1951، ح 1952، ح 1953، ح 1954، ح 1955، ح 1956، ح 1957، ح 1958، ح 1959، ح 1960، ح 1961، ح 1962، ح 1963، ح 1964، ح 1965، ح 1966، ح 1967، ح 1968، ح 1969، ح 1970، ح 1971، ح 1972، ح 1973، ح 1974، ح 1975، ح 1976، ح 1977، ح 1978، ح 1979، ح 1980، ح 1981، ح 1982، ح 1983، ح 1984، ح 1985، ح 1986، ح 1987، ح 1988، ح 1989، ح 1990، ح 1991، ح 1992، ح 1993، ح 1994، ح 1995، ح 1996، ح 1997، ح 1998، ح 1999، ح 2000.

88. Imam 'Ali (a.s.): "He who endeavors to establish the truth will succeed."



Commitment to Law

89. Imam al-Bāqir: "He ['Ali] (a.s.) arrested a man from the tribe of Banī Asad to carry out a punishment. His people gathered to mediate for him and asked Hasan (a.s.) to go along with them."

"He [Hasan] (a.s.) said: "Go to him ['Ali] (a.s.) for he is better aware of your affairs."

They went to him and brought up their issue.

He said: "Ask me for anything which is at my disposal and I will grant it to you."

They left him, thinking they were successful. Hasan (a.s.) asked them about what happened between them and they said: "We have come with the best of results", and told him the story.

He said: "Do whatever you need to do for your friend when he is being punished."

'Ali (a.s.) took him out and carried out the punishment on him, and he then said: "By God this [execution of punishment] is an issue out of my power [rather, it is God's command]."²

90. *al-Gharat* —in a report about the poet al-Najashi: "In the battle of Siffin, al-Najashi was 'Ali's (a.s.) poet. He drank wine in Kufa and the Commander of the Faithful (a.s.) executed the punishment on him. He became angry and joined Mu'awiya and dispraised 'Ali (a.s.)."

When 'Ali (a.s.) punished al-Najashi, those from among his companions from the Yamāniyah tribe got angry and the closest of them to 'Ali (a.s.), Tanq ibn 'Abdullah Nahdi, went to him and said: "O Commander of the Faithful! We did not imagine that the sinners and the obedient, the separatists and allies, are equal before the leaders of justice and the fountainheads of virtue until I saw your treatment of my brother Hārith [al-Najashi]. You pained our hearts, dispersed our affairs and you made us choose a road which we previously thought that he who walks on it will be led to Hellfire."

1. *Ghurar al-Hikam*, h. 2651. *Upan al-Hikam wa al-Mawd* 12, p. 440, h. 7653.

2. *Mawāqib 'Alī ibn Abī Ṭālib*, vol. 2, p. 147, *Da'irat al-Idam*, vol. 2, p. 443, h. 1547, *Bihar al-Anwar*, vol. 41, p. 9, h. 1.

فَقَالَ عَلِيٌّ: «وَيْبَتْهَا لَكَبِيرُهُ إِلَّا عَلَى الْخُشِيِّينَ»، يَا أَحَابِسِي تَهْدِي، وَهَلْ هُوَ إِلَّا
رَجُلٌ مِنَ الْمُسْلِمِينَ انْتَهَكَ حُرْمَةً مِمَّنْ حَرَّمَ اللَّهُ فَأَقَمْنَا عَلَيْهِ حَدًّا كَانَ كَقَارَتِهِ، إِنَّ اللَّهَ
تَعَالَى يَقُولُ «وَلَا تَجْرِمُكُمْ شَسَانُ قَوْمٍ عَلَى أَنْ لَا تَعْدِلُوا» عَدِلُوا هُوَ أَقْرَبُ
لِلتَّقْوَى»^١

راجع موسوعة الإمام علي بن أبي طالب ج 5 ص 514 (إقامة الحدود من القرب والبعد)

4 / 3

عَدَمُ الْمَدَاهِنَةِ

91. رسول الله ﷺ: «ارفعوا أليبتكم عن علي بن أبي طالب، فإنه خشن في دين الله عز وجل، غير مداهي في دينه»^٢
92. الإمام علي عليه السلام: لا يُقْبَلُ أَمْرُ اللَّهِ سُبْحَانَهُ إِلَّا مَنْ لَا يُصَانِعُ، وَلَا يُصَارِعُ، وَلَا يَنْصِعُ الْمُدَاهِنُ»^٣
93. عنه عليه السلام: «لَمَّا أَرَادَهُ النَّاسُ عَلَى الْيَمَةِ: «اعلموا أني إن اجتمعكم زيت يكم ما أعلم، ولم أصح إلى قلوب الفاييل وغب العائب»^٤

١ البردة 45

٢ المائدة 8

٣ الطارقات ج 2 ص 533 و ص 539، المناقب لأمير شهر آشوب ج 2 ص 147، بحار الأنوار ج 41 ص 9 ج 2، شرح نهج البلاغة لابن أبي الحديد ج 4 ص 65 بحود

٤ الإرشاد ج 1 ص 171، كشف الغممة ج 1 ص 236، بحار الأنوار ج 21 ص 383 ج 40 وراجع صدر الدين حنبل ج 4 ص 172 ح 11617، والبلدية والنهاية ج 3 ص 209 و ج 7 ص 346 وجميع الزوائد ج 9 ص 174 ح 14735

٥ نهج البلاغة، الحكمة 110، صيون الحكيم والمراصد ص 341 ح 10032 وفيه «يصادح» بدل «يصادع» و«يؤثر» بدل «يتم» وراجع نشر طائر ج 1 ص 292

٦ نهج البلاغة الحظوة 97، المناقب لأمير شهر آشوب ج 2 ص 178، بحار الأنوار ج 32 ص 33 ج 23

"'Ali (a.s.) said " *and it is indeed hard except for the humble.*"¹
 O Brother from Banī Nabl! Was he not a Muslim man who violated one of God's sanctities and we executed against him the penalty which was his expiation? God Almighty has said, " *and all feeling for a people should never lead you to be unfair. Be fair; that is nearer to Godwariness.*"^{2 3}

See, 7/10: "Equal Execution of Legal Punishments on the Near of Kin and Strangers"

3/4

Never Compromising

91. The Messenger of God (s.a.w.): "Keep your tongues from criticizing 'Alī ibn Abū Ṭalīb (a.s.), for he is strict in matters related to God Almighty and is uncompromising in his faith."⁴
92. Imām 'Alī (a.s.): "No one can establish the rule of God Almighty except he who shows no compromising (in the matter of rights), and who does not make himself abject and does not go after objects of greed."⁵
93. Imām 'Alī (a.s.) —when people decided to swear allegiance to him: "Know that if I respond to your request I will lead you as I know and would not listen to whatever one may say or abuse."⁶

1. Qur 48, 2: 43.

2. Qur 48, 5: 8.

3. *al-Ghāḍir*, vol. 2, p. 333 & 339, *Munāqib 'Alī ibn Abī Ṭalīb*, vol. 2, p. 147

4. *al-Inḥād*, vol. 1, p. 173, *Kashf al-Ghummā*, vol. 1 p. 236, *Bihar al-Anwār*, vol. 21, p. 385, p. 10.

5. *Nahj al-Balāghah*, Aphorism 110, *Uṣūl al-Fīkām wa al-Mawā'iz*, p. 541, h. 0032, also cf. *Nahj al-Durr*, vol. 1, p. 292.

6. *Nahj al-Balāghah*, Sermon 92, *Munāqib 'Alī ibn Abī Ṭalīb*, vol. 2, p. 110, *Bihar al-Anwār*, vol. 32, p. 35, h. 23.

94. عنه : « ونعمري ما عني من قتال من حالف الحق وحافظ الحق من إدهان ولا إيهان،
فأتقوا الله عباد الله وقرؤا إلى الله من الله »^١

95. عنه : « لا أدامن في ديسي، ولا أعطي النسيئة في أمري »^٢

96. حلية الأولياء عن عبد الواحد الدمشقي نادى خوشب الحيري عالياً يوم صفين،
فقال إنصرف عنا يا بن أبي طالب، فإننا نشتدك الله في دماينا ودميت، نحتي بينك
وبين عراقتك، ولتحل بيننا وبين شايبا، ونحرق دماء المسلمين.

فقال غيل قبيهاً يا بن أم طليم^٣ والله لو علمت أن المدافعة تسعس في دين الله
لعميت، ولكان أمون علي في الملوثة، ولكن الله لم يرض من أهل القرآن بالإدهان
والسكوت، والله يعضي^٤.

راجع موسوعة الإمام علي بن أبي طالب : ص 380 (هرل جمال عثمان)
و ص 401 (الوقف الخازم مع العمال).

5 / 3

تنظيم الأمور

97. الإمام علي : « في عهدي إلى ما يليك الأشتر : وأمضي لكل يوم حملة؛ فإن لكل يوم
ما فيه إتيانك والمعجزة بالأموور قبل أوانها، أو الشفط فيها عند إمكائها، أو الدجاجة
فيها إذا تكفرت، أو الزمن عنها إذا استوفحت فضع كل أمر موضعته، وأرفع كل
أمر موقته »^١

١ صحيح البلاغة، مخطوطة 24

٢ الكامل في التاريخ ج 2 ص 306، مروج الذهب ج 2 ص 384 وفي «الرياسة» بدل «الدية»، تاريخ الطبري ج 4
ص 439 بحره، وكلها عن ابن عباس وراجع قبله والنوحي ج 7 ص 129

٣ حلية الأولياء ج 1 ص 35، أسد الغابة ج 2 ص 92 الرقم 1298، الاستيعاب ج 1 ص 452 الرقم 599 وفيها
«الحيري» بدل «الحيري» وراجع تاريخ دمشق ج 39 ص 264

٤ صحيح البلاغة الكتاب 58 تحت العنوان ص 143 و ص 147، دعائم الإسلام، ج 5 ص 367 كلامي بحره.

94. Imām 'Alī (a.s.): "By my life, there will be no compromising nor slackening from me in fighting against one who opposes the right or gropes in misguidance. O creatures of God! Fear God and flee from (The wrath of) God unto God (His Mercy)."¹
95. Imām 'Alī (a.s.): "I would not compromise in my religion, nor would I be villainous in my affairs."²
96. *Ḥilyat al-Awliyā* –narrating from 'Abd al-Wahid al-Dimashqi "Khawshab al-Khayri called out to 'Alī (a.s.) in the battle of Ṣiffīn and said: "O Son of Abū Ṭālib! Forsake us! Be mindful of God as regards to our blood and yours. We leave you with the land of Iraq and you leave us with the land of Sham and preserve the blood of the Muslims."

'Alī (a.s.) said: "Far from it! O Son of Umm Ṭālib! By God, if I knew that I could compromise in the religion of God, I would do so and it would have cost me less. However, God will not be pleased that the people of the Qur'ān compromise and keep silent while He is being disobeyed."³

See 3/11, "Decisiveness towards Administrators"

2/2, "Dismissing 'Uthman's Administrators"

3/5

Planning and Organizing

97. Imām 'Alī (a.s.) –in his instructions to Mālik al-Ash'ar " Each day perform the work of that day, for each day has its own work. Beware of being hasty to (accomplish) affairs before their (proper) time, or neglecting them when it is possible, or being persistent in doing them when they are impracticable, or showing weakness in them when they have become clear. So put everything in its place and perform every action at its time."⁴

1. *Nahy al-Balaghah*, Sermon 24.

2. *al-Kamil fi al-Tārīkh*, vol. 2, p. 306, *Muraj al-Dhahab*, vol. 2, p. 304, *Tārīkh al-Jahiri*, vol. 4, p. 439.

3. *Ḥilyat al-Awliyā*, vol. 1, p. 85, *Uṣul al-Ghāba*, vol. 2, p. 92, h. 1294, *al-Iṭ'āb*, vol. 1, p. 457, h. 599.

4. *Nahy al-Balaghah*, Letter 53, *Tuhaf al-'Uqūl*, p. 143 & 147, *Da'īm al-Islām*, vol. p.367.

98. عنه: - من كتابه إلى أمراء الخراج - إياكم وتأخير العقل ودفع الحيرة؛ فإن في ذلك النعم^١
99. عنه: - عتني الثمرة لغير وفيت إيساعها كالزرايع بغير أرويه^٢
100. عنه: - من الخرق المعاجلة قبل الإمكان، والآنة بعد الفرصة^٣
101. عنه: - لي صفة الثقات - ألا إن فيه علم ما يأتي، والحديث عن الماضي، وتوبة دايكم، ونظم ما يبيكم^٤
102. عنه: - لي وصية للحسن والحسين: لما ضربته ابن طلحة - أوصيكما وتجميع ودي وأهل ومن تبعه كتابي، يتقوى الله ونظم أمركم^٥

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إيضاح الخصال الصالحين

103. الإمام علي: - في عهدي إلى مالك الأشر - ليكل على الوالي حق يقدر ما يصلحه، وليس يخرج الوالي من حقيقة ما الرمة الله من ذلك إلا بالاهتمام ولا استعانة بالله، وتوطين صبره على أروم الحق والصبر عليه مما خف عليه أو ثقن قول من جودك أصدقهم في نفسك في ورسوله وإمامك، وأنقاهم خبا، وأفضلهم جلياً، ممن يطين في العقب، ويسرع إلى الغدر، ويرأف بالضعفاء، ويسو على الأقرباء، ومن لا يثيرة الضعفاء، ولا يقعد به الضعفاء

^١ وكفه صمير ص 101، بحار الأنوار ج 73 ص 155 ح 170، المعيار والمرتبة ص 123 مجموع

^٢ نهج البلاغة الخطبة 5، كنز الدقائق ص 216 ح 218، نزهة القلوب ص 54 ح 39 مجموع، بحار الأنوار ج 24 ص 215

^٣ نهج البلاغة الحكمة 383، سرعة الخطر ص 48 ح 17، بحار الأنوار ج 71 ص 141 ح 14

^٤ نهج البلاغة الخطبة 151، الروائع السنية ص 22، بحار الأنوار ج 92 ص 21 ح 24

^٥ نهج البلاغة الكتاب 47، روضة الواعظين ص 152، ينابيع العروة ج 2 ص 10 ح 2

^٦ نيل غلان عن غلان، لم يقد له، وبياهي غلان تنواً إلى جاني (المسلم العرب ج 15 ص 302).

98. Imām 'Alī (a.s.) –in his letter to the chiefs [collectors] of land tribute: "Beware of postponing works and repelling (to do) goodness, for there is remorse in them."¹
99. Imām 'Alī (a.s.): "One who plucks fruits before its ripening is like one who cultivates in an unsuitable land."²
100. Imām 'Alī (a.s.): "It is absurd to make haste before the proper time or to delay after opportunity arises."³
101. Imām 'Alī (a.s.) –describing the Qur'ān: "Know that it contains knowledge of what is going to occur, stories of the past, a cure for your illnesses and rules to organize your affairs."⁴
102. Imām 'Alī (a.s.) –in his advice to Hasan and Husain (a.s.): "I advise you (both) and all my children and members of my family and everyone whom my writing reaches to fear God and to keep your affairs in order."⁵

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Election of Righteous Administrators

103. Imām 'Alī (a.s.) –in his instructions to Mālik al-Ashjar: "For every person there is a right over the ruler to the extent that set it aright and his life is settled on to the extent that set it aright. But the ruler will not truly accomplish what God has enjoined upon him in this respect except by resolutely striving and recourse to God's help, by making himself adhere to truth and by being patient in enforcing the right, be it easy for him or burdensome.

Appoint as commander from among your troops the one who in your sight is the most sincere [advising] in the way of God, His Messenger (s.a.w.) and your Imām and who is the purest and the most chaste of heart and the most outstanding in intelligence forbearance, who is slow to anger, accepts pardon, is gentle to the weak and harsh with the strong, and who is not stirred by severity nor held back by incapacity.

1 *Waq'at al-Shifā',* p. 108, *Bihar al-Anwār*, vol. 75, p. 355, h. 76, *al-Misyar wa al-Mawazin*, p. 123.

2 *Nahy al-Balaghah*, Sermon 5, *Kashf al-Yaqin*, p. 214, h. 214, *Nuzhat al-Nāgiz*, p. 36, h. 39.

3 *Nahy al-Balaghah*, Aphorism 363, *Nuzhat al-Nāgiz*, p. 48, h. 17, *Bihar al-Anwār* vol. 71, p. 341, h. 14.

4 *Nahy al-Balaghah*, Sermon 158, *al-Rawāshih al-Samāwiyah*, p. 22, *Bihar al-Anwār*, vol. 92, p. 23, h. 24.

5 *Nahy al-Balaghah*, Letter 47, *Rumdat al-Wā'izin*, p. 152, *Yandhi' al-Mawaddah*, vol. 2, p. 30, h. 2.

ثُمَّ الصَّقِ بِدَوِيِّ الْمُرُومَاتِ وَالْأَحْسَابِ وَأَهْلِ الْبُيُوتَاتِ الصَّالِحَةِ، وَالسَّوَابِقِ الْحَسَنَةِ، ثُمَّ أَهْلَ السَّحْدَةِ وَالشَّجَاعَةِ، وَالشَّعَاوِ وَالسَّاحَةِ، فَإِنَّهُمْ جَمَاعٌ مِنَ الْكَرَمِ، وَشُعَبٌ مِنَ الشُّرَفِ، ثُمَّ تَفَقَّدْ مِنْ أُمُورِهِمْ مَا يَتَعَقَّدُ لَوَالِدَانِ مِنْ وَلَدَيْهِمَا.

ثُمَّ انْظُرْ فِي أُمُورِ هَئَالِكَ فَاسْتَمِعْ لَهُمْ أَحْيَارًا، وَلَا تُؤْلِمْ مُحَامِدًا وَأَثَرًا، فَإِنَّهَا جَمَاعٌ مِنْ شُعَبِ الْحَقِيرِ وَخَلْبَانَةٍ، وَتَوَخَّ مِنْهُمْ أَهْلَ التَّجَرِبَةِ وَاحْتِيَاءِ مِنْ أَهْلِ الْبُيُوتَاتِ الصَّالِحَةِ، وَالْقَدَمِ فِي الْإِسْلَامِ الْمُتَقَدِّمَةِ، فَإِنَّهُمْ أَكْرَمُ أَحْلَاقًا، وَأَصَحُّ أَعْرَاضًا، وَأَقْلُّ فِي الْمَطَامِعِ إِشْرَافًا، وَأَبْلَغُ فِي عَوَاقِبِ الْأُمُورِ نَظَرًا.

ثُمَّ لَا يَكُنِّي احْتِيَارُكَ إِيَّاهُمْ غِلَّ بِرَأْسِكَ، وَاسْتِيَامَتُكَ، وَخُسِّي الظَّنُّ بِكَ، فَإِنَّ الرِّجَالَ يَتَعَرَّضُونَ لِمِرَاسَاتِ الْوُلَاةِ يَنْصَحُهُمْ وَخُسِّي جِدْمَتَهُمْ، وَلَيْسَ وَرَاءَ دِيكَ مِنَ الصَّبِيحَةِ وَالْأَمَانَةِ شَيْءٌ، وَلَكِنِّي اخْتَرْتُهُمْ بِمَا وَلُوا لِلصَّالِحِينَ قُبْحَكَ، فَاصْبِرْ لِأَحْسَبِهِمْ كَانِ فِي الْعَامَّةِ أَثَرًا، وَأَعَرَبِهِمْ بِالْأَمَانَةِ وَحَمَاهَا، فَإِنَّ ذَلِكَ دَلِيلٌ عَلَى تَصِيحَتِكَ بِهِ وَلَيْسَ وَرَيْتَ أَمْرًا.

وَأَجْعَلْ لِرَأْسِ كُلِّ أَمِيرٍ مِنْ أُمُورِكَ رَأْسًا وَمِنْهُمْ لَا يَقْهَرُهُ كَثِيرُهَا، وَلَا يَنْشُثُ عَلَيْهِ كَثِيرُهَا، وَغَهَا كَانَ فِي كِتَابِكَ مِنْ غَيْبِ فَتَعَايَيْتُ^١ هَذِهِ الرِّمَّةَ.

104. عنه ٤١ - في غهيدو إلى مالِكِ الْأَشْجَرِ: فَاصْطَلِبْ لِي لَوَاةَ أَعْيَابِكَ أَهْلَ الْوَزْعِ وَاعْلَمْ وَاسْتِيَاةً^٢

راجع: موسوعة الإمام علي بن أبي طالب ٤ ص 380 (عزل عمال عثمان)

^١ استنام إلى الشيء: استسنى به، واستنام فلان إلى فلان: إذا انس به وأطمأن إليه وسكن (كتاب العرب ج 2 ص 398).

^٢ غهيدو أي غافل وبلغة (النهاية ج 3 ص 342).

^٣ نهج البلاغة الكتاب 33، نهج المقول ص 132 و 137 و 139، دعائم الإسلام ج 1، ص 357 و 361 و 365 كلامه محرم.

^٤ نهج المقول ص 137 دعائم الإسلام ج 1 ص 362.

Then hold fast to men of magnanimity and noble descent and those of righteous families and good precedents, then to men of bravery, courage, generosity and magnanimity, for they are encompassed by nobility and embraced by honor. Then inspect their affairs the same way parents look into the affairs of their child...

Then look into the affairs of your administrators. Employ them (only after) having tested (them) and appoint them not with favoritism or arbitrariness, for these two (attributes) bring about different kinds of oppression and treachery. Among them look for people of experience and modesty from righteous families and the foremost in Islam, for they are nobler in moral qualities, more genuine in dignity and less concerned with ambitious desires, and they perceive more penetratingly the consequences of affairs.

Let not your choosing of them be in accordance with your own discernment, confidence and good opinion, for men make themselves known to the discernment of rulers by dissimulating and serving them well, even though beyond this there may be nothing of sincere counsel and loyalty. Rather examine them in that with which they were entrusted by the righteous (rulers) before you. Depend upon him who has left the fairest impression upon the common people and whose countenance is best known for trustworthiness. This will be proof of your sincerity towards Allah and towards him whose affair has been entrusted to you. Appoint to the head of each of your concerns a chief who is neither overpowered when these affairs are great nor disturbed when they are many. Whatever fault of your secretaries you overlook will come to be attached to you.¹

104. Imām 'Alī (a.s.) – in his instructions to Mālik al-Ashtar
 "Appoint the pious, the knowledgeable and men of policy for taking charge of the works."²

See 2/2, "Dismissing 'Uthman's Administrators"

1 *Nahj al-Balaghah*, Letter 53, *Tuhaf al-Uqul*, p. 132 & 137 & 139, *Da'aim al-Islam*, vol. 1, p. 357, p. 361 & 365.

2 *Tuhaf al-Uqul*, p. 137 *Da'aim al-Islam*, vol. 1, p. 361

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عَدَمُ اسْتِغْنَالِ الْمُطَائِفِ الْعَاجِزِ

105. الإمام علي عليه السلام: إِنَّ الْمُعْبَرَةَ بِرِ شُعْبَةٍ قَدْ كَانَ لَأَشَارَ عَلَيَّ أَنْ اسْتَعْبَلَ مُعَاوِيَةَ عَلَى الشَّامِ وَأَنَا بِمَدِينَةٍ، فَأَيُّتُ ذَلِكَ عَلَيْهِ، وَلَمْ يَكُنْ اللَّهُ لِيَرَانِي أَنْجِدُ الْمُضِلِّينَ عَصْدًا^١

106. عنه - في عهدي إلى مالك الأشتر - إِنَّ شَرَّ وَزَرَائِكَ مَنْ كَانَ لِلْأَشْرَارِ قَبِيَّةً وَزِيْرًا، وَمَنْ شَرَّكُهُمْ فِي الْأَنَامِ، فَلَا يَكُونُ لَكَ بِطَانَةٌ، فَوَيْلٌ لَكُمْ أَعْرَافُ الْأَثَمَةِ وَاحْوَانُ الظُّلْمَةِ، وَأَنْتَ وَاجِدٌ مِنْهُمْ خَيْرَ الْخَلْقِ بِمَنْ لَكَ مِثْلُ آرَائِهِمْ وَتَقَادِيهِمْ، وَلَيْسَ عَلَيْهِ مِثْلُ أَصَارِهِمْ وَأَوْرَارِهِمْ وَأَنَامِهِمْ بِمَنْ لَمْ يُعَاوِدْ ظَالِمًا عَلَى طَلِيهِ، وَلَا آتَمًا عَنِ إِيْمِهِ، أُولَئِكَ أَنْعَفُ عَمَلِكَ مَزُونَةً، وَأَحْسَنُ لَكَ مَعُونَةً، وَأَحْسَنُ عَلَيْكَ عَطْمًا، وَأَقْلَلُ لِعَمَلِكَ الْعَصَا، فَأَجِدْ أُولَئِكَ خَاصَّةً بِجُلُورَانِكَ وَخَفَلَانِكَ^٢.

107. عنه - من كتابه إلى جماعة قاضيه على الأهوار - إَعْلَمُ يَا رِدَاعَةَ أَنَّ هَدْيَ الْإِمَارَةِ أَمَانَةٌ، فَصَ خَعْلَهَا حَيَاةٌ فَغَلِيهِ لَعْنَةُ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، وَمَنْ اسْتَعْمَلَ حَايِنًا فَإِنَّ مُحَمَّدًا يَبْرِيءُ مِنْهُ فِي الدُّنْيَا وَالْآخِرَةِ^٣

108. عنه - يَصِفُ لِإِمَامِ الْحَقِّ - وَقَدْ خَلَعْتُمْ أَنَّهُ لَا يَبْقَى أَنْ يَكُونَ الْوَلِيُّ عَلَى الْفُرُوجِ وَالذُّمَامِ وَالْمَعَانِمِ وَالْأَحْكَامِ وَإِمَامَةِ الْمُسْلِمِينَ الْبَحِيلِ؛ فَتَكُونُ فِي أَمْرِهِمْ نَهْشَةً، وَلَا

^١ إشارة إلى الآية ٥١ من سورة الكهف.

^٢ وقعه ص ٥٢ من المرحاني، الإمامة والسياسة ج ١ ص ١١٤، تزيح دغش ج ٥٩ ص ١١١ ورجع لخصال ص ٣٢٩ ج ٣٨ والاختصاص ص ١٢٢.

^٣ حقل القوم اجتماعوا واستندوا (لسان العرب ج ١١ ص ١٥٢).

^٤ نهج البلاغة الكتاب ٥٣ تحف المحرر ص ١٢٩، دلائل الإسلام ج ١ ص ٣٥٥ كلامه ص ٥٠.

^٥ دلائل الإسلام ج ١ ص ٥٣١ ج ١٢٩٠، نهج السعادة ج ٥ ص ٣٣.

3/7

Refraining from Employing the Treacherous and the Feeble

105. Imām 'Alī (a.s.): "Mughayra ibn Shu'ba suggested to me that I should appoint Mu'āwiya as the governor of Shām and that I should stay in Madina, but I rejected his suggestion and God will never see me take those who mislead as my assistants"¹.
106. Imām 'Alī (a.s.) —in his instructions to Mālik al-Ashtar "Truly the worst of your viziers are those who were the viziers of the evil (rulers) before you and shared with them in their sins. Let them not be among your retinue, for they are aides of the sinners and brothers of wrongdoers. You will find the best of substitutes for them from among those who possess the like of their ideas and effectiveness but are not encumbered by the like of their burdens, sins and offences; those who have not aided a wrongdoer in his wrongs nor an offender in his offences. They will be a lighter burden upon you, a better aid and more inclined towards you in sympathy and less intimate with others. So choose them as your special companions in your private and public assemblies."²
107. Imām 'Alī (a.s.) —from his letter to Rifa'a who was his judge in the city of Ahwāz: "Know, O Rifa'a that this position of governance is a trust, so whoever betrays it, on him will be the curse of God until the Day of Judgment, and whoever employs a traitor, truly Muhammad (s.a.w.) will despise him both in this world and the world to come."³
108. Imām 'Alī (a.s.) —describing a true leader "You indeed know that he who is in charge of the people's honor, life, war gains, the laws and the leadership of the Muslims should not be a miser, as with his greed he may have expectations in their

1. Cf., Qur'an, 18:31

2. *Waq'at Siffin*, p. 52, *al-Imama wa al-Siyasa*, vol. 1, p. 114, *Tarikh Dimashq*, vol. 59, p. 131.

3. *Naby al-Balagh*, Letter 53, *al-Imama wa al-Siyasa*, vol. 1, p. 116, *Tarikh Dimashq*, vol. 59, p. 131.

4. *Da'a'im al-Islam*, vol. 2, p. 532, h. 1890, *Naby al-Sa'ada*, vol. 3, p. 33.

حَامِلٌ، يَصِلْتُهُمْ بِخَبَلِهِ، وَلَا الْحَقَّ، فَيَقْطَعْتَهُمْ بِخِمَارِهِ، وَلَا الْخَائِفَ لِلذُّوْنِ؛
 يَتَّخِذُ قَوْمًا دُونَ قَوْمٍ، وَلَا الْمُرْتَشِيَّ فِي الْحُكْمِ؛ فَيَذْهَبُ بِالْحَقِّ، وَيَقِفُ بِهَا دُونَ
 الْمَقْاطِعِ،^١ وَلَا الْمُعْطِلَ لِلشَّيْءِ؛ فَيَهْلِكُ الْأَمَّةُ^٢

109. عنه: - فِي الْحُكْمِ الْمُسَوِيَةِ إِلَى مَنْ قَسَدَتْ يَدَاؤُهُ كَانَ كَمَنْ غَضَّ يَدَاؤُهُ فَإِنَّهُ لَوْ
 غَضَّ يَدَاؤُهُ لَأَسَاعَ الْمَاءُ عُصَّةً^٣

110. عنه: - إِنَّهُ لَا أَعْمَالَ غَيْرُ الْعَمَالِ^٤

111. عنه: - لَا تَتَكَبَّلُ فِي أُمُورِكَ غِلَ كَسَلَانٍ^٥

112. عنه: - مَنْ خَانَ وَرَبَّهُ قَدْ تَذَبَّرَهُ^٦

113. عنه: - كَذِبُ السُّفْهِرِ يُؤَلِّدُ الْفَسَادَ، وَيُمَوِّتُ الْمَرَادَ، وَيَسْطُلُ الْحَرَمَ، وَيَنْقُصُ الْعَرَمَ^٧

^١ القاضع جمع مضع وهو ما يغمي الخمر به، أي لا تصل الحقوق إلى أربابها لأجل ما أخذ من الرشوة عليها (شرح
 صحيح البلاغة لأبي المجدد ج 8 ص 266)

^٢ صحيح البلاغة، الخطبة 121 وشرح دعائم الإسلام ج 2 ص 521 ح 1844

^٣ شرح صحيح البلاغة لاس أبي المجدد ج 20 ص 303 ح 524

^٤ حرر المحكم ج 1951، ميراث الحكم والمراعاة ص 181 ح 3218

^٥ حرر المحكم ج 10303، ميراث الحكم والمراعاة ص 513 ح 9584

^٦ حرر المحكم ج 8054، ميراث الحكم والمراعاة ص 432 ح 2438

^٧ حرر المحكم ج 7259، ميراث الحكم والمراعاة ص 197 ح 6224

قد نلاحظ من ذلك بعض هذه الشبهات وهي أن الإمام علياً، كان يركز على انتشار السلماء ومخاطبة من استمال الخائن
 والمعاور وكيف كان بين عياله ودولته أشخاص غير صالحين؟ فقد كان بعض عياله كزيد بن أبيه، والتميم بن
 الجارود، والتميم بن حجلان وغيرهم عاكفين، ومما هناك كان أغبرون كعبد الله بن عباس وأبي أيوب وغيرهم
 يعتقدون بصحة الكفاءة والتدبير، فلماذا استعملهم؟ ولماذا عزل رجلاً مثلياً ومذنباً كقيس بن سعد وإلى مكانه
 محمداً بن أبي بكر وهو شاب عليه التجربة؟

جاء جواب الشبهة الأولى في مدخل القسم السادس عشر (طائفة من عياله وأصحابه)

لما الشبهة الثانية فقد وردت ضمن سيرة قيس بن سعد، وجاء الجواب عنها تفصيلاً في القسم السادس عشر أيضاً.

wealth, nor should he be ignorant as he would then mislead them with his ignorance, nor should he be of harsh and indifferent as he will estrange them with his behavior, nor should he be unjust in the distribution of wealth, that he gives to a group and denies another, nor should he be one who accepts bribes when taking decisions, as he would forfeit the rights of others and hold them up not letting them reach the owners, nor should he stop the practice of the tradition (*sunnah*) as he would ruin the nation."¹

109. Imām 'Alī (a.s.) –from the aphorisms attributed to him (a.s.): "The person whose revenue are corrupt is like the one whose throat is congested with water [and there is no solution to it], since whatever that is stuck in the throat would be removed [washed down] with water."²
110. Imām 'Alī (a.s.): "The blight of affairs is the incapacity of administrators."³
111. Imām 'Alī (a.s.): "In your affairs do not rely on the lazy."⁴
112. Imām 'Alī (a.s.): "He whose vizier betrays him, his (power of) management will be spoiled."⁵
113. Imām 'Alī (a.s.): "The lying of the envoys produces corruption, ruins the goals, invalidates the prudence and breaks one's determination."⁶

1. *Nahj al-Balaghah*, Sermon 131, also cf. *Da'a'im al-Islam*, vol. 2, p. 531, h. 1886.

2. *Sharh Nahj al-Balaghah*, vol. 20, p. 308, h. 536.

3. *Ghurar al-Hikam*, h. 3938, *Uyun al-Hikam wa al-Mawa'iz*, p. 181, h. 37.1.

4. *Ghurar al-Hikam*, h. 10213, *Uyun al-Hikam wa al-Mawa'iz*, p. 518, h. 9384.

5. *Ghurar al-Hikam*, h. 8054, *Uyun al-Hikam wa al-Mawa'iz*, p. 432, h. 7430.

6. *Ghurar al-Hikam*, h. 7259, *Uyun al-Hikam wa al-Mawa'iz*, p. 297, h. 6726. It may sometimes come to one's mind that why did Imām 'Alī (a.s.), who emphasized on the appointment of truthful administrators and warned against employment of the inefficient and traitors, employ incompetent administrators and governors and appoint such persons as Zayd ibn Abih, Mundhir ibn Jarud, and Nu'man ibn 'Ajlān etc., who were traitors, and 'Abdullah ibn 'Abbas and Abu Ayyub and others who were incapable. On the other hand, why did he dismiss a religious and competent person like Qays ibn Sa'd and appoint Muhammad ibn Abi Bakr in his place? The response to the first question is given in the introduction of Section 16 and the answer to the second is in this same section in relation to the life (*siyar*) of Qays ibn Sa'd.

8 / 3

بَسْطُغِ الْأَرْزَاقَ عَلَى الْعُمَمَالِ

114. الإمام علي عليه السلام - في عهدِهِ إِلَى مَالِكِ الْأَشْتَرِ - ثُمَّ أَسْبَغَ عَلَيْهِمُ الْأَرْزَاقَ؛ فَإِنَّ دَلِيلَ قُوَّةِ قَهْمٍ عَنِ اسْتِصْلَاحِ أَنْفُسِهِمْ، وَجَنَى قَهْمٍ عَنِ تَنَاوُلِ مَا نَحْتِ أَيْدِيهِمْ، وَحُجَّةٌ عَلَيْهِمْ إِنْ خَالَعُوا أَمْرَكَ أَوْ قَلَعُوا أَمَانَتَكَ.^١

راجع موسوعة الإمام علي بن أبي طالب ج 2 ص 503 (التأثير الاقتصادي للقضاء)

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اِحْتِيَاظُ الْعِيُونِ بِأَقْسَى الْعُمَمَالِ

115. الإمام علي عليه السلام - فِي كِتَابِهِ إِلَى كَعْبِ بْنِ مَالِكٍ^٢ : أَمَّا بَعْدُ؛ فَاسْتَحْلِفَ عَلِيٌّ عَمَلِكَ، وَآخَرُجَ فِي طَائِفَةٍ مِنْ أَصْحَابِكَ حَتَّى تَمُرَّ بِأَرْضِ كَوْزَةِ السَّوَادِ،^٣ فَتَسْأَلَ عَنْ عُمَمَائِهِ، وَتَنْظُرَ فِي سَبْرِهِمْ فَمَا بَيْنَ ذُجَلَةٍ وَالْعُدْبِ،^٤ ثُمَّ أَرْجِعْ إِلَى الْيَهْقُودَاتِ^٥ فَتَقُولَ مَعُونَتُهَا، وَاحْتِلِ بِطَاعَةِ اللَّهِ فِيهَا وَلَاكَ بِهَا

١ مجمع البحار في مناقب الإمام علي عليه السلام ج 2 ص 361

٢ الظاهر أن الصحيح هو مالك بن كعب لعدم وجود حامل للإمام عليه السلام باسم كعب بن مالك، بل إن كعب بن مالك لم يأت في تاريخ الإمام، وأما مالك بن كعب فهو من هذيل وهو يعتمد عليه وهو عامله على عهد الصخر ويهتدون

٣ السواد أرض في أقصى العراق وحياتها التي انتصها المسلمون على عهد عمر بن الخطاب، سمي بذلك لسواده بالزروع والحبيل والأشجار (راجع مجمع البحار ج 3 ص 272)

٤ العُدْب: تصغير العبد وهو لكاء الطبيب وهو ماء بين القفاصية والمعدة، بين وبين القفاصية أربعة أميال وللك المدة ثمان وثلاثون ميلاً (مجمع البحار ج 4 ص 52)

٥ يهقود اسم لثلاث حُور يعتقد من أعمال سمرقند الفارقت مسوية إلى قباد بن مبرور والد أنوشروان (مجمع البحار ج 4 ص 526)

3/8

Generosity in Providing Administrators with Daily Sustenance

114. Imām 'Alī (a.s.) —in his instructions to Mālik al-Ashtar "Then bestow provisions upon them abundantly, for that will empower them to reform themselves and it will make them needless from consuming what is under their authority and it is an argument against them if they should disobey your command or sully your trust."¹

See Chapter Seven 'Judicial Policies'

3/9

Choosing Secret Agents to Keep a Check on the Administrators

115. Imām 'Alī (a.s.) —in his letter to Ka'b ibn Mālik.² "appoint someone in your place and set forth with a group of your companions until you reach the villages of Sawād³ Then, see into the affairs of my administrators in the regions of Tigris and Udhayb⁴ and check their conducts. After that, return to al-Bihqubadhat⁵ and take charge of the affairs there and follow

1 *Nahy al-Balaghah*, Letter 53, *Tahaf al-Uqul*, p. 137, *Da'irat al-Islam*, vol. 1, p.361

2. It seems that the name Mālik ibn Ka'b is correct, as Imām 'Alī (a.s.) did not have an administrator by the name of Ka'b ibn Mālik, rather there was a person by this name who refused to swear allegiance to the Imām. Mālik ibn Ka'b was indeed one of the trusted administrators of the Imām in the region of 'Ayn al-Tamr and the area of Bihqubadhat.

3. A part of the Iraqi lands and villages that were conquered during the time of the Caliph 'Umar ibn al-Khattab (it was called Sawād (blackness) as it was covered with palm groves, trees and crops.

4. Udhayb is the Banī Tamim water reservoir and the first water that the travelers encounter while traveling from Kūfa towards Mecca.

5. The name of three villages near Baghdad located on the banks of Euphrates.

وَأَعْلَمَ أَنَّ كُلَّ عَمَلٍ ابْنِ آدَمَ مَحْصُوطٌ عَلَيْهِ عَجْرِيٌّ بِهِ، فَاصْنَعْ خَيْرًا صَنَعَ اللَّهُ بِكَ وَبِثَّ خَيْرًا، وَأَعْلِمِي الصَّدَقَ مِمَّا صَنَعْتَ وَالسَّلَامُ^١

116. عنه - في عهدِهِ إِلَى مَالِكِ الْأَشْتَرِ - ثُمَّ انْظُرْ فِي أُمُورِ عَمَالِكَ فَاسْتَعْمِلْهُمْ

احْذَرًا ثُمَّ تَقَعَّدْ أَعْمَالَهُمْ، وَابْتِغِ الْعُيُونَ مِنْ أَهْلِ الصَّدَقِ وَالْوَفَاءِ عَلَيْهِمْ؛ فَإِنَّ تَعَامُلَكَ فِي السِّرِّ لِأُمُورِهِمْ حَدُودٌ^٢ لَكُمْ عَلَى اسْتِحْصَالِ الْأَمَانَةِ، وَالرَّفَقِ بِالرَّجِيئَةِ، وَتَحْفَظُ مِنَ الْأَعْوَابِ؛ فَإِنْ أَخَذَ مِنْهُمْ بَسَطَ يَدَهُ إِلَى جِيَانِهِ اجْتَنَعْتَ بِهَا عَلَيْهِ عَمَلَكَ أَحْبَارُ صُورِكَ، اكْتَفَيْتَ بِذَلِكَ شَاهِدًا، فَسَطَتْ عَلَيْهِ الْعُقُورَةُ فِي يَدَيْهِ، وَاحْدَثَتْ بِهَا أَصَابَ مِنْ عَمَلِهِ، ثُمَّ نَصَبَتْ بِمَقَامِ الْمَذَلَّةِ، وَوَسَمَتْهُ بِالْجِيَانَةِ، وَقَدَّعَتْ عَارَ الشُّهْمَةِ^٣.

117. عنه - فِي عَهْدِهِ إِلَى مَالِكِ الْأَشْتَرِ (فِي مُرَاقَبَةِ الْجُودِ) - ثُمَّ لَا تَدَّعِ أَنْ يَكُونَ لَكَ

عَلَيْهِمْ عُيُونَ؛ مِنْ أَهْلِ الْأَمَانَةِ وَالْقَوْلِ بِالْحَقِّ بِمَذَلَّةِ النَّاسِ فَيَسْتَوْنَ بِلَا، كُلُّ دِي بِلَا، مِنْهُمْ يَنْتَقِ أَوْلِيكَ بِعِلْوِكَ بِبِلَائِهِمْ^٤

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أَكْرَامُ لِلْخَيْرِ عَقُورَةُ لِلْسَيِّئِ

118. الإمام علي - فِي عَهْدِهِ إِلَى مَالِكِ الْأَشْتَرِ - وَلَا يَكُونُ الْمَعِيرُ وَالْمَعِيُّ مِنْكَ

بِمُزِيلِهِ سِوَاهُ؛ فَإِنَّ فِي ذَلِكَ تَرْهِيْدًا لِأَهْلِ الْإِحْسَانِ فِي الْإِحْسَانِ، وَتَقْرِيبًا لِأَهْلِ الْإِسَاءَةِ عَلَى الْإِسَاءَةِ، وَائْتِمَارًا كَلَامَ مِنْهُمْ مَا لَزِمَ نَفْسَهُ^٥

^١ تاريخ الخلفاء ج 2 ص 204

^٢ حدود لهم أي دعت وعرض لها، والحدود في الأصل شوق الإبل والعناء لها (بهار الأنوار ج 33 ص 625)

^٣ نهج البلاغة الكتاب 53، تحف العقول ص 137، دعائم الإسلام ج 1 ص 361 كلاهما معناه

١ المعير الذي يُعْتَرَضُ لِيَتَجَسَّسَ الْخَبْرَ (كسائر المعير ج 1 ص 301)

^٤ تحف العقول ص 133

^٥ نهج البلاغة الكتاب 53، تحف العقول ص 130، دعائم الإسلام ج 1 ص 336 معناه

God in what He has assigned to you. Know that all the actions of the son of Adam are recorded and preserved and will be rewarded. Do perform good deeds. May God make you and us successful in goodness! Let me know of your honesty in what you do. *Wassalāmi!*¹

116. Imām 'Alī (a.s.) –in his instructions to Malik al-Ashtar “Then look into the affairs of your administrators. Employ them (only after) having tested (them). Then investigate their actions. Dispatch truthful and loyal observers (to watch) over them, for your investigation of their affairs in secret will incite them to carry out their trust faithfully and to act kindly towards the subjects. Be mindful of aides. If one of them should extend his hand in a treacherous act, concerning which the intelligence received against him from your observers, concur, and you are satisfied with that as a witness, subject him to corporeal punishment and hold him responsible for the consequences of his actions. Then subject him to humiliation, brand him with treachery and gird him with the shame of accusation.”²
117. Imām 'Alī (a.s.) –in his instructions to Malik al-Ashtar (on monitoring the troops): “Then do not fail to choose intelligence from trustworthy agents who are known for their truthfulness by people in order to reveal problems people undergo and they become sure that you are aware of their difficulties.”³

3/10

Rewarding and Punishing

118. Imām 'Alī (a.s.) –in his instructions to Malik al-Ashtar: “Never let the good-doer and the evil-doer possess an equal station before you, for that would cause the good-doer to abstain from his good-doing and urge the evil-doer to his evil-doing. Impose upon each of them what he has imposed upon himself.”⁴

1. *Tārīkh al-Ya'qūtī*, vol. 2, p. 304.

2. *Nahj al-Balaghah*, Letter 53, *Tuhaf al-'Uqūl*, p. 137, *Da'ā'im al-Islām*, vol. 1, p. 36.

3. *Tuhaf al-'Uqūl*, p. 133.

4. *Nahj al-Balaghah*, Letter 53, *Tuhaf al-'Uqūl*, p. 130, *Da'ā'im al-Islām*, vol. 1, p. 336.

119. عنه - في عهدي إلى مالك الأشر - وليكن أثر رؤوس جُودِك من واسأهم في
 مَمُونَتِهِ، وَأَفْضَلُ عَلَيْهِمْ فِي يَدَيْهِ بِمَنْ يَسْمَعُهُمْ وَيَسْمَعُ مَنْ وَرَاءَهُمْ مِنَ الْخُلُوفِ^١ مِنْ
 أَهْلِهِمْ، حَتَّى يَكُونَ هُمُومًا وَاحِدًا فِي جِهَادِ الْعَدُوِّ
 ثُمَّ وَاتِرِ أَعْلَانَهُمْ ذَاتَ نَفْسِكَ فِي إِيْثَارِهِمْ وَالتَّكْرِمَةِ لَهُمْ، وَالْإِرْصَادِ بِالتَّوْبِيْعَةِ، وَحَقِّقْ
 ذَلِكَ بِحُسْنِ الْعَمَالِ وَالْأَثَرِ وَالْعَطْفِ؛ فَإِنَّ عَظَمَتَكَ عَلَيْهِمْ يَعْطِفُ قُلُوبُهُمْ عَلَيْكَ^٢

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لُؤْلُؤُ الْمَخَازِيرِ مَعَ الْعُنَالِ

1. 11 / 3

الْأَشْعَثُ بْنُ قَيْسٍ^٣

120. الإمام عليه - في كتابه إلى الأشعث بن قيس عامل أدريجان^٤ - : إِنَّ عَظَمَتَكَ لَيْسَ
 لَكَ بِطَعْنَةٍ، وَلَكِنَّهُ فِي عُنُقِكَ أَمَانَةٌ، وَأَنْتَ مُسْتَرَعَى لِمَنْ فَوْقَكَ، لَيْسَ لَكَ أَنْ
 تُنْفَتَ فِي رَيْبَةٍ، وَلَا تُحَاطِرَ إِلَّا بِوَيْبَةٍ، وَفِي يَدَيْكَ مَالٌ مِنْ مَالِ اللَّهِ عَزَّ وَجَلَّ،
 وَأَنْتَ مِنْ خَزَائِهِ حَتَّى تُسَلَّمَ إِلَيْ، وَلَعَلَّيْ أَأَكُونُ شَرُّ وَلَدِكَ لَكَ وَاسْلَامٌ^٥

١ الخوارج الذين لا يحدون (السنن للمصنف ج 9 ص 186)

٢ مصنف المصنف ص 113

٣ الأشعث هو عامل عنابة، عزله الإمام عليه عليه خلافة

٤ أدريجان اسم منطقة كبيرة، وهي اليوم لسان القسم الحدودي، وهو يشكل ثلاث محافظات من محافظات شمال مغربي
 إيران، وهي: أدريجان الشرقية، وأدريجان الغربية، وأردبيل. والقسم الشمالي الذي كان يحضر دول الاتحاد السوفيتي
 السابق وقد استقل وصار يعرف اليوم بأذربيجان

٥ يقال اقتاب عليه إذا انفرد برأيه دونه في التصرف فيه (المنهاج ج 3 ص 1477)

٦ صحيح البلاغة للكتاب 5، رحمه ص 20، في الخوارج، العقد الصمد ج 3 ص 327، الإمامة والسبابة ج 1
 ص 111 كلها محرو.

119. Imām 'Alī (a.s.) –in his instructions to Mālik al-Ash'ar: "The best of your commander of the troops should have such a position before you that renders help to them equitably and spends from his money on them and on their families so that all will converge on one concern, fighting the enemy. Then send a message to them encouraging their self-sacrifice and your honoring of them. Tend to the extension of their livelihood. And attain that by good behavior, attentiveness and kindness. Your kindness to them will turn their hearts to you."¹

3/11

Decisiveness toward Administrators

3/11-1

Al-Ash'ath ibn Qays²

120. Imām 'Alī (a.s.) –in his letter to al-Ash'ath ibn Qays, his governor in Azerbaijan: "Certainly, your assignment is not a morsel for you, but it is a trust around your neck and you are being observed by your superiors. It is not for you to deal with your subjects as you like or act with save on strong grounds [being instructed]. You have in your hands the funds, which is the property of God to whom belong Might and Majesty and you hold its charge till you pass it on to me. I hope I am not one of the bad rulers for you. Wassalām!"³

1. *Tuḥaf al-'Uqāl*, p. 133.

2. An agent of 'Uthmān whom the Imām (a.s.) dismissed once he took over the caliphate.

3. *Nabī al-Balaghah*, Letter 5, *Waq at Jiffin*, p. 20, *al-'Iqd al-Farid*, vol. 3, p. 327.

121. نشر الدر قال [علي] : بالأشعث بن قيس إذا ضربتكَ بالسَّيْب فأدنى ما كان عليه، فقال له من كان عليك لو كنا ضربناك بعرضي السَّيْب؟ فقال: إنك بمن إذا قال فَعَل

راجع موسوعة الإمام علي بن أبي طالب ج 7 ص 257 (الأشعث بن قيس)

2.11 / 3

زياد بن أبيه

122. لإمام علي : - من كتابه إلى زياد بن أبيه : إني أقسم بالله قسماً صادقاً، لئن تُلِمَّني أنك حُت من لِي: المسلمين شيئاً صغيراً أو كبيراً، لأشدنَّ عليك شدةً تدعك قلب الزور، ثقيل الظهر، ضئيل الأمر والسلام¹.

123. أنساب الأشراف: وَجَّهَ [علي] : إلى زياد رسولاً ليأخذَهُ بحسب ما احتجَّ به من المال، فحَمَلَ زياد ما كان جندُه وقال للرسول: إن الأكراد قد كثروا بين الخراج وأن أدريهم فلا تُعلم أمير المؤمنين ذلك، فيرى أنه احتلال مِنِّي

فَقِيَمَ الرسولُ فَأخْبَرَ عليّاً بها قال زياد، فَكُنْتُ إِلَيْهِ: قد تُلِمَّني رسولِي عليك ما احتَرَقَ به من الأكراد، واستيكتناك إِيَّاهُ ذلك، وقد عَهِمْتُ أَنَّكَ لَمْ تُلِمَّني ذلك إِلَيْهِ إلا لِتُلِمَّني إِيَّاهُ، وإني أقسمُ بالله عَزَّ وَجَلَّ قسماً صادقاً لئن تُلِمَّني أنك حُت من لِي: المسلمين شيئاً صغيراً أو كبيراً، لأشدنَّ عليك شدةً تدعُكَ قَبِيلَ الزور،² ثَقِيلَ الظَّهْرِ وَالسَّلَامُ³

¹ نشر الدر ج 2 ص 292

² معجزة البلاغة الكتاب 10، بحر الأعراف ج 33 ص 409 ح 695

³ الزور المال الكثير (النهاية ج 5 ص 210).

⁴ أنساب الأشراف ج 2 ص 190

121. *Nathr al-Durr*. (Imām 'Alī (a.s.) said) to al-Ash'ath ibn Qays: "Pay back what has been entrusted to you, or I will strike you by the sword." Thus he paid what was due on him [to pay]. The Imām then told him "Who would have protected you if I had struck you by the sword?"

Al-Ash'ath replied. "You are among those who do what they say"¹

See: *The Encyclopedia of Amir al-Mu'minin: (al-Ash'ath Ibn Qays)*.

3/11-2

Ziyad ibn Abih

122. Imām 'Alī (a.s.) –in his letter to Ziyad ibn Abih: "I swear by God a truthful oath that if I come to know that you have betrayed the funds of the Muslims, in a small or large amount, I shall inflict upon you such punishment which will leave you with an empty hand, a heavy back and humiliated. Wassalam!"²
123. *Anasib al-Ashraf*: "Alī (a.s.) dispatched an envoy to Ziyad to take back whatever of the taxes that had been collected by him. Ziyad sent what was with him along with the envoy and said. "The Kurds have ruined the taxes and I am trying to tolerate them. But do not tell this to the Commander of the Faithful lest he would think that it was the result of my negligence."

The envoy returned and reported what Ziyad told him. 'Alī (a.s.) wrote to Ziyad: "My envoy reported what you said to him about the Kurds and that you asked him to conceal it from me. You well know that you did not tell him, but with the intention that he informs me about it. I truthfully swear by God that if I come to know that you have betrayed any of the funds of the Muslims, small amount or large, I shall inflict upon you such punishment that will leave you with an empty hand, a heavy back and humiliated. Wassalam!"³

1. *Nathr al-Durr*, vol. 1, p. 292.

2. *Nahj al-Balaghah*, Letter 20, *Bihar al-Anwar*, vol. 33, p. 429, h. 695.

3. *Anasib al-Ashraf*, vol. 2, p. 390.

124. الإمام علي عليه السلام - في كتابه إلى زياد، وكان عاتلة على فارس - أما بعد، فإن رسولي أحب إليّ يعجب، رغم أنك قلت له فيما بينك وبينه ابن الأكراد هاجت بك، فكثرت عليك كثيراً من الخراج، وقلت له لا أعلم بذلك أمير المؤمنين يا زياداً وأقسم بالله إنك لكاذب، ولئن لم تبت بخراجك لأشدن عليك شدة تدعك قليل الزعم، قليل الظهور، إلا أن تكون لما كثرت من الخراج غشياً.¹
 وجمع مرسوعة الإمام علي بن أبي طالب ج 7 ص 312 (زياد بن أبيه)

3-11 / 3

شريح القاضي

125. نهج البلاغة، روي أن شريح بن الحارث قاضي أمير المؤمنين عليه السلام اشترى على عهدِهِ داراً بثمانين ديناراً، فبعت ذلك فاستدعى شريحاً وقال له تلميذاً أنت ابنت داراً بثمانين ديناراً، وكنت لها كلباً، واشهدت فيه شهيداً فقال له شريح قد كان ذلك يا أمير المؤمنين قال فتنظر إليه نظر المعصب ثم قال له يا شريح! أما إنني ستأبى من لا ينظر في كتابك، ولا يسألك عن بيتك حتى يخرجك منها شاحصاً، ويسلمك إلى قيرك خالصةً فانظر يا شريح! لا تكون أنت هذه الدار من غير مالك، أو نفدت النعم من غير خلايلك! فإذا أنت قد حيرت دلو الدنيا ودار الأجرة! أما إنك لو كنت أنيسي عند شرائك ما اشتريت، فكنت لك كتاباً على هذه النسخة، فلم ترغب في شراء هذه الدار بدينهم فما فوق، والنسخة هذه

هذا ما اشترى عبد ذبل من ميث قد أرجع للرحيل، اشترى به داراً من دار العرور من جانب القابض، وخطبة المالكين، وتجمع هذه الدار حدود أربعة الخد

124. Imām 'Alī (a.s.) -in his letter to Ziyad, his governor in Peena (*Fars*): "And now, my envoy has indeed brought me strange news. He thought that you have said to him something that should remain between you and him, that the Kurds had rebelled against you and ruined much of the taxes and you have told him not to report this to the Commander of the Faithful.

O Ziyad! I swear to God that you are a liar, and if you do not discharge the taxes, I shall inflict upon you such punishment that will leave you with an empty hand, a heavy back and humiliated, unless you take responsibility for whatever of the taxes you have ruined."¹

See: *The Encyclopedia of Amir al-Mu'minin* (Ziyad ibn Abih)

3/11-3

Shurayh al-Qadi

125. *Nahj al-Balaghah*: "It is narrated that Shurayh ibn Har th who was the judge (*qadi*) of the Commander of the Faithful at Kufa purchased a house for eighty dinars during his term. The Commander of the Faithful came to know of this and sent for Shurayh and said to him: "I have come to know that you have purchased a house for eighty dinars and that you have written a document for it and you had witnesses for it."

Shurayh replied, "Yes it is so, O Commander of the Faithful "

The Commander of the Faithful cast an angry look at him and said: "O Shurayh, indeed someone (the angel of death) will come to you who will not look at your document nor question you about your evidence, but will take you out of it (the house) open-eyed and throw you in your grave empty-handed. Beware! O Shurayh, if you have purchased this house from money other than yours or paid the price of it from an unlawful source, then you have incurred the loss of this world as well as of the next. If you had come to me at the time of purchase, I would have written for you a document like this paper and then you would not have liked to purchase the house even for one dirham and nothing more than that. This is the document.

"This is the purchase made by a humble slave [of God, from a deceased person who has been forced to depart [for the next world]. He has purchased a house from the houses of deceit in the area of mortals and place of those liable to perish. This house has four boundaries:

1. *Tarikh al-Ya qubi*, vol. 2, p. 204.

الْأَوَّلُ يَنْتَهِي إِلَى ذَوَائِبِ الْأَعَانِيَةِ، وَالْحَدُّ الثَّانِي يَنْتَهِي إِلَى ذَوَائِبِ الْمُعْصِيَاةِ، وَالْحَدُّ
الثَّالِثُ يَنْتَهِي إِلَى الْهَوَى الْمُرْدِي، وَالْحَدُّ الرَّابِعُ يَنْتَهِي إِلَى الشَّيْطَانِ الْمُعْوِي، وَبِهِ
يُشْرَعُ بَابُ هَذِهِ الدَّارِ

يَشْتَرِي هَذَا الْمُعْتَرِ بِالْأَمَلِ، مِنْ هَذَا الْمُرْعِجِ بِالْأَخْلِ هَذِهِ النَّارُ بِالْخُرُوجِ مِنْ حِرِّ الْقَادَحَةِ،
وَالدَّحُولِ فِي ذُلِّ الطَّلَبِ وَالْفُرَاغَةِ؛ فَمَا أَنْزَلَ هَذَا الْمُشْتَرِي فِيمَا اشْتَرَى مِنْهُ مِنْ تَرْكِ
فِعْلِ قَتْلِ أَجْسَامِ الْمُلُوكِ، وَمَسَالِبِ نَفُوسِ الْحَبَايَةِ، وَمُرْهَلِ مُلْكِ الْعَرَجَةِ،
وَبُلِي كَسْرِ قَيْصَرٍ، وَتَبَعِ وَهْمٍ، وَمَنْ جَمَعَ الْمَالَ عَلَى الْمَالِ فَكَثُرَ، وَمَنْ نَسِيَ وَشَدَّ
وَزَحَرَ، وَتَجَدَّدَ وَادَّخَرَ، وَاعْتَقَدَ وَنَظَرَ بِزَعِيمِ الْمَوْلَدِ - إِشْخَاصُهُمْ^١ جَمِيعاً إِلَى
مَوْظِعِ الْقَرَضِ وَالْحِسَابِ، وَمَوْصِعِ الثَّوَابِ وَالْعِقَابِ إِذَا وَقَعَ الْأَمْرُ بِفَصْلِ
الْقِصَاةِ (وَأَخْبَرَ هَؤُلَاءِ الْمُتَنَبِّلُونَ)^٢ شَهِدَ عَلَى ذَلِكَ الْعَقْلُ إِذَا خَرَعَ مِنْ أَسْرِ
الْهَوَى وَتَلَبَّسَ مِنْ خَلِيقِ الدُّنْيَا.^٣

4-11 / 3

عَبْدُ اللَّهِ بْنُ عَبَّاسٍ

126. الإمام علي ع - بِمَا كَتَبَهُ إِلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، وَهُوَ عَائِلُهُ عَلَى الْبَصْرَةِ - قَالَ: «فَارْتِعْ^٤
أَبَا الْعَبَّاسِ - رَحِمَكَ اللَّهُ - فِيمَا تَجَرَّى عَلَى لِسَانِكَ وَيَدِكَ مِنْ خَيْرٍ وَشَرٍّ؛ فَإِنَّا شَرِيكَانِ

١ من الشجيرة، القنبرين (الشهيد ج 5 ص 19)

٢ إِشْخَاصُهُمْ، مَبْنًى مَرْجُوعٌ، وَغَيْرُهُ الْجَارُ وَالْمَجْرُودُ الْقَدَمُ، وَهُوَ قَوْلُ «فَعَلَّ قَتْلَ أَجْسَامِ الْمُلُوكِ»

٣ حاشي 78

٤ سَجَّ الْبَلَاغَةُ الْكِتَابُ 3، وَرُوحَةُ الرَّائِعِ ط 1، ص 489 مَعْرُودٌ

٥ رُبِعَ الرَّجُلُ يَرْبِجُ إِذَا وَقَعَ وَتَحَلَّسَ وَمَتَّ هَوَاهُ لَمَجَّ عَلَى تَحَلُّسِهِ، وَارْبِجُ عَلَى ظَلْمَتِكَ، أَيِ تَرَقُّقِ بِنَفْسِكَ وَكُنْتُ

(المصباح ج 5 ص 1212)

The first boundary ends up with the sources of blights, the second boundary ends to the sources of distress, the third boundary ends up with devastating desire and the fourth boundary ends up with deceitful Satan and towards this fourth opens the door of this house.

This house has been purchased by one who has been deceived by desires from one who is being driven by death at the price of leaving the honor of contentment and entering into the humility of want and submissiveness. What a great loss this buyer will suffer

If the purchaser encounters some (evil) consequences of this transaction, then it is for Him who dismantles the bodies of monarchs, snatches the lives of despots, destroys the domain of Pharaohs like Cyrus, Caesar, Tubba', Himyar and all those who amass wealth upon wealth and go on increasing it, build high houses and decorate them and collect treasures and preserve them for children, (Yes! It is for Him) to take them to the place of accounting and judgment and the portion of reward and punishment, when the verdict will be passed "*...and it is thence that the falsifiers become losers.*"¹ This affair can be testified by the intellect when it goes forth from the shackles of desires and is free from the attachments of this world."²

3/11-4

'Abdullah ibn 'Abbās

126. Imām 'Alī (a.s.) –from a letter he wrote to 'Abdullah ibn 'Abbās, his administrator in Basra: "O Abū al-'Abbās, may God have mercy on you, restrain yourself in whatever you say or do, good or bad, as we are both partners in this (responsibility). Keep a good reputation with me and do not ruin my view about yourself. Wassalāmi!"³

1 Qur'ān, 40: 78.

2 *Nahy al-Balaghah*, Letter 5, *Rawḍat al-Wā'izīn*, p. 489.

3 *Nahy al-Balaghah*, Letter 18, *Bihār al-Anwār*, vol. 33, p. 493, p. 697.

في ذلك، ونحن عند صالح طلي بك، ولا يقبل زلمي بك والسلام^١
 127. عنه - من كتابه إلى أبي عبيد - أنا بعد، فقد بلغني عنك أمر إن كنت فعلته فقد
 استخطت ربك، وأحرزت أمانتك، وعصيت إمامك، وحنت المسلمين
 تلغي أنك حررت الأرض، وأكلت ما تحت يديك، فأرفع إلي جثثك،
 وأعلم أن جثث الله أشد من حساب الناس. والسلام^٢
 راجع مرسوعة الإمام علي بن أبي طالب هـ ج ٦ ص 384 (عبد الله بن عباس)

5-11 / 3

عُثْبَانُ بْنُ حُجَيْبٍ

128. الإمام علي - من كتاب له إلى عُثْبَانِ بْنِ حُجَيْبِ الْأَنْصَارِيِّ، وكان عاملاً على
 البصرة، وقد بلغه أنه دعي إلى ولية قوم من أهلها، فمضى إليها - أنا بعد، يابن
 حبيب فقد بلغني أن رجلاً من بني أهل البصرة دعاك إلى مادته، فأسرعت إليها،
 لتستدرك لك الأكوان، وتنفل إليك الجماع، وما ظننت أنك تجيب إلى طعم قوم،
 عائبهم محفو وعيهم مدفو فاطر إلى ما تقصصه^٣ من هذا المقصص، فما أشنت عليك
 حيلهم فاليلة، وما أهدت بطيب وجوهه قتل منه
 ألا وإن ليكن مأمور إماماً، يفتدي يوم ينهي يوم جلوه، ألا وإن إمامكم قد
 اكتفى من دنياه بطمريه^٤، ومن طعمه بقرصيه، ألا وإنكم لا تقبرون عن ذلك،
 ولكن أهبوي بوزع واجتهاد، وعفة وشدا

١ من قال يميل الخطأ وضعب السان العرب ج ١١ ص 534

٢ مرجع البلاغة الكتاب ١٥، بحار الأنوار ج 33 ص 199 ج 399

٣ أصاب الأثراف ج 2 ص 597، نهج البلاغة الكتاب 40 بحور وفيه قتل بعض من قبله إلى عبد الله بن عباس

٤ المقصص الأكل بالطراف الأسن (السان العرب ج 2 ص 487)

٥ الطمر العرب الخلق (النهج ج 3 ص 138)

127. Imām 'Alī (a.s.) —from his letter to Ibn 'Abbās: "Now, I have been informed something about you that if you have done it, then you have displeased your Lord, undermined your trust, disobeyed your Imam and betrayed the Muslims. I have come to know that you have razed the lands and consumed whatever was at your disposal. Send me your account, and know that the reckoning of God shall be severer than that of the people. *Wassalam!*"¹

See *The Encyclopedia of Amir al-Mu'minin*: ('Abdullah ibn 'Abbās).

3/11-5

'Uthmān ibn Hunayf

128. Imām 'Alī (a.s.) —from his letter to 'Uthmān ibn Hunayf al-Anṣārī who was his administrator in Baṣra, when he came to know that the people of the place had invited 'Uthmān to a banquet and he had attended: "And now, O Ibn Hunayf, I have come to know that a young man of Baṣra invited you to a feast and you hastened towards it. Foods of different colors were being chosen for you and big bowls were being given to you. I never thought that you would accept the feast of a people who turn out the beggars and invite the rich. Look at the morsels you take, leave out that about which you are in doubt and take that about which you are sure that it has been secured lawfully.

Remember that every follower has a leader whom he follows and from the effulgence of whose knowledge he takes light. Realize that your Imām has contented himself with two shabby pieces of clothes out of the (comforts of the) world and two loaves for his meal. Certainly, you cannot do so but at least support me in piety, exertion, chastity and uprightness."

1. *Aṣṣab al-Ashraf*, vol. 2, p. 397, *Nahy al-Balaghah*, Lester 40.

فَوَاللهِ مَا كَثُرَتْ مِن دُنْيَاكُمْ نِيرًا، وَلَا ادَّخُرَتْ مِن غَنَائِمِهَا وَغَرًا، وَلَا أَعْدَدَتْ لِيَابِي
ثَرِيًّا طِعْرًا، وَلَا حُرَّتْ مِن أَرْضِهَا يَسْرًا، وَلَا أَخَذَتْ مِنِّي إِلَّا كَقَوِيٍّ أَنَا فِي دَيْرِيَّةٍ^١
وَلَهِيَ فِي غَيْبِي أَوْهَى وَأَهْوَى مِن غَضَبِي مَقَرَّةٍ^٢.

بَيْنَ! كَانَتْ فِي أَيْدِيهَا قَدْرُكَ مِن كُلِّ مَا أَطْلَقْتَهُ لِلشَّيْءِ، فَشَحَّتْ عَلَيْهَا نَفْسُ قَوْمٍ،
وَمَشَحَّتْ عَنْهَا نَفْسُ قَوْمٍ آخَرِينَ، وَيَعْمُ الْحَقُّكُمْ اللهُ.

وَمَا أَصْنَعُ بِمَنْذُوكٍ وَغَيْرِ قَدْكَ؟ وَالنَّفْسُ مَظَانِّي فِي غَيْدِ جَدَّتْ، تَنْقَطِعُ فِي ظِلْمَتِي
أَنَارُهَا، وَتَغِيْبُ أَحْبَابُهَا. وَخُفْرَةٌ لَوْ رِيذَ فِي مُسَخَّتِهَا، وَأَوْسَعَتْ يَدَا حَابِرِهَا،
لَأَصْمَطَها الْحَجَرُ وَالْمَذْرُ، وَسَدَّ فَرْجَهَا التُّرَابُ الْمَرَّ كَيْمُ

وَأَمَّا هِيَ تَنْفَسِي أَرْضِهَا بِالتَّخْوِي لِنَائِي أَيْتَةً يَوْمَ الْحَوْبِ الْأَكْبَرِ، وَتَثْبُتُ حَلَّ
جَوَابِ الْمَرْقِي وَلَوْ ثَبَتَتْ لَأَمْتَدَيْتُ الطَّرِيقَ إِلَى مُصْعَمِي هَذَا الْعَتَلِ، وَلُبَابِ هَذَا
الْفَجَحِ، وَتَسَالِجِ هَذَا الْقَرِّ، وَلَكِنْ قَبِيهَاثُ أَنْ يَعْزِي قَرَايَ، وَيَقْوَدَنِي جَشْمِي إِلَى
تَحْتِ الْأَطْمِيَّةِ وَلَقُلِّ بِالْجَجَارِ أَوْ التَّيَامَةِ مَنْ لَا طَمَحَ لَهُ فِي الْقُرْسِ، وَلَا عَهْدَ لَهُ
بِالشَّيْخِ، أَرَأَيْتَ بِطِطْمًا وَخَوَلِي بَطُونٌ خَرْنِي وَأَكْبَادُ خَرْنِي، أَوْ أَكُونُ كَمَا قَالَ الْغَائِلُ:
وَحَسِبْتُ دَاءً أَنْ نَيْتَ بِطِطَّةٍ وَخَوَلْتُكَ أَكْبَادُ نَحْنُ إِلَى الْقَدَا

أَفْتَحُ مِن تَنْفَسِي بِأَنْ يُقَالَ هَذَا أَمِيرُ الْمُؤْمِنِينَ، وَلَا أُشَارُكُهُمْ فِي سَكَارِهِ الدَّهْرِ، أَوْ
أَكُونُ أَسْوَأَ لَهُمْ فِي جُشُوِيَةِ الْعَيْشِ! فَمَا حُلِقْتُ لِيَسْتَعْلِي أَكُلُ الطُّيَاتِ، كَنَاتِيهِقَةِ
الْمَرْبُوطَةِ، هَمُّهَا عَقْلُهَا، أَوْ الْمُرْسَلَةِ شُعْلُهَا تَقْمُهَا،^٣ تَكَثَّرَتْ مِن أَعْلَاقِهَا، وَتَلْهَوُ صَهَا

١ وهي التي ظهر بها، مثل قولها: (شرح نهج البلاغة) لاس لها الحمد. ج 16 ص 207.

٢ المصعب والقصة: ما كان على سائر الرُّوح من الورق الذي يسر مبتتب (لسان العرب) ج 9 ص 247، والتخبر
العبري، وهو هذا القول المعروف (التهجد) ج 4 ص 347.

٣ تقسم تبع القسام في الكلمات (لسان العرب) ج 12 ص 493.

"By God, I have not treasured any gold from your world nor amassed plentiful wealth nor added any clothes to my two shabby pieces of clothes. I have not taken from its land [even as little as, a span of the hand, nor have I taken more than a meager meal sufficient to feed a wretched animal], and indeed, in my eyes, it (the world) is more unworthy and insignificant than the gall oak fruit.

Of course, all that we had in our possession under this sky was Fadak, but a group of people felt greedy for it and another group withheld themselves from it generously. God is, after all, the best arbiter

What shall I do with Fadak or with other than it, while tomorrow this body is to go into the grave in whose darkness its traces will be destroyed and (even) news of it will disappear? It is a pit that even if its width is widened or the hands of the digger make it broad and open, the stones and clods of clay will narrow it and the falling earth will close its aperture

I try to keep myself engaged in piety so that on the day of great fear it will be peaceful and steady in slippery places. If I wished I could have taken the way leading towards (worldly pleasures like) pure honey, fine wheat and silk clothes, but far be it that my passions lead me and greed takes me to choosing good meals while in Hijaz or in Yamama there may be people who have no hope of getting bread or who do not have a full meal. Shall I lie with a satiated belly while around me there are hungry belies and thirsty livers? Or shall I be as the poet has said.

"It is enough for you to have a disease that you lie with your belly full,

While around you people are badly yearning [of hunger] for dried leather!"

Shall I be content with being called 'The Commander of the Faithful (*Amir al-Mu'minin*)', although I do not share with the people the hardships of the world or shall I not be an example for them in the distresses of life? I have not been created to be kept busy eating good foods like the tied animal whose only worry is its fodder or like a loose animal whose activity is to fill its belly with its feed and forgets the purpose behind it. Shall I be

يُرَادُّ بِهَا، أَوْ أُتْرِكَ مُدَى، أَوْ أُهْمِلَ عَيْشًا، أَوْ أُجْرُ حَبْلِ الضَّلَالَةِ، أَوْ اُحْتَسِبَ طَرِيقُ
الْمَنَافَةِ!

إِنِّيكَ عَنِّي يَا دُنْيَا، فَحَبْلُكَ عَلَى غَارِبِيكَ، قَدْ اسْتَلْتِ مِنْ خَالِيكَ، وَأَهْلَتْ مِنْ
خَالِيكَ، وَاجْتَسَتْ الذُّهَامَاتُ فِي مَدَاجِيحِكَ أَيْنَ الْقُرُونُ الَّذِينَ غَرَرْتِهِمْ بِمَدَاجِيحِكَ!
أَيْنَ الْأُمَمُ الَّذِينَ فَتَنَتْهُمْ بِرِخَائِيكَ أَفْهَاهُمْ زُهَالُ الْقُبُورِ، وَمَصَابِيهُنَّ اللَّحُودِ
وَاللَّهِ لَوْ كُنْتُ شَهِيدًا مَرِيئًا، وَقَالِيًا جَسِيًا، لَأَمُتُ غَلْبَكَ خُدُودَ اللَّهِ فِي عِبَادِهِ غَرَرْتِهِمْ
بِالْأَمَانِي، وَأُمَمُ الْقَتِيهِمْ فِي الْمَهَاوِي، وَمُلُوكُ اسْلَمَتْهُمْ إِلَى الثَّلَبِ، وَأَوْزَدْتِهِمْ فَوَارِدَ
الْبَلَاءِ، إِذَا لَا وَرْدَ وَلَا صَدْرًا

هِيَ هَاتِ أَفْسَ وَطْنٍ دَحْضِكَ زَلْقٍ، وَمَنْ رَجَبَ لَحْجُكَ خَرْقٍ، وَمَنْ أَوْزَرَ حَرْبَ خَالِيكَ
وَقُتْ، وَالسَّلَامُ لَكَ لَا يُبَالِي إِنْ ضَاعَ يَوْمَ مَنَافَتِهِ، وَالذُّبَا عِنْدَهُ كَيَوْمِ حَانَ انْسِلَاحُهُ
أَهْرَبُ عَنِّي أَمَّا اللَّهُ لَا أَدُلُّ لَكَ فَتَنَاتِي، وَلَا أَسْلُسُ لَكَ فَتَنُودِي وَأَيْمُ اللَّهِ
- يَحِبُّ اسْتِشْيَ فِيهَا بِمُشَبَّهَةِ اللَّهِ - لَأَرْوِضُنَّ نَفْسِي بِرِيَاضَةِ نَفْسٍ مَعَهَا إِلَى الْقُرْصِ إِذَا
قُدِّرَتْ عَلَيْهِ مَطْعُومًا، وَتَقَعُ بِاللَّحِيقِ مَلُودًا، وَلَأَذْهَبَنَّ مُقَلَّتِي كَغَيْبِ مَدَى، نَقَبْتُ
مَمْبُهَا، مُسْتَرْغَةً دُمُوعَهَا. أَفَتَلِي السَّائِمَةُ مِنْ رَعِيهَا فَتَبْرُكُ؟ وَتُسَبِّحُ الرِّيْضَةُ مِنْ
عُشْبِهَا فَتَرِيضُ؟^١ وَتَأْكُلُ عَيْلٌ مِنْ زَادِهِ فَيَهْتَمُّ؟ قَرَّتْ إِذَا عَيْبُهُ إِذَا اقْتَدَى بَعْدَ السَّيْرِ
الْمُتَطَوِّلَةِ بِالنَّهِيضَةِ الْهَدِيمَةِ، وَالسَّائِمَةِ الْمُرْعِيَةِ!

طَوِيلٌ لِنَفْسٍ أَذَتْ لِي زُبْنًا فَرَضَهَا، وَعَرَكْتَ بِجَنِيهَا بُؤْسَهَا، وَهَجَرْتَ فِي اللَّيْلِ
حُمُضَهَا، حَتَّى إِذَا غَلَّتِ الْكُرَى^٢ عَلَيْهَا اقْتَرَشَتْ أَرْضَهَا، وَتَوَسَّدَتْ كَفَّهَا، فِي

١ هُنَّ لَهَا الْأَمْرِيَّةُ بِإِذَا فَرَحَ وَاسْتَبْرَحَ وَرَنَحَ لَهُ وَخَفَّ (المنهاج ج ٥ ص ٢٥٤).

٢ رِيضٌ فِي الْمَكَانِ يَرِيضُ إِذَا نَقَصَ وَأَتَمَّ مَلَأَ مَا لَمْ (المنهاج ج ٢ ص ١٨٤).

٣ أَيُّ النَّوْمِ (المنهاج ج ٤ ص ١٢٥).

left uncontrolled to pasture freely, or draw the rope of misguidance or roam aimlessly in the paths of bewilderment?

Stay away from me, O world! Your rein is on your own shoulders as I have released myself from your clutches, removed myself of your snares and avoided walking into your slippery places. Where are those whom you have deceived by your jesting? Where are those communities whom you have enticed with your embellishments? They are all now confined to graves and hidden in burial places.

By God, if you (O world!) had been a visible person and a body capable of being felt, I would have inflicted on you the punishment fixed by God because of the people whom you deceived through (false) desires, the communities whom you threw into destruction and the rulers whom you consigned to ruin and drove to places of distress after which there is neither going nor returning.

Far from it! Whoever stepped on your slippery path slipped, whoever rode your waves was drowned, and whoever evaded your snares was successful. He who keeps himself safe from you does not worry even if his abode is narrow and restricted and the world to him is like a day, which is near expiring. Get away from me! For by God, I do not bow before you so that you may humiliate me nor do I let you rein on my neck, so that you may drive me away. I swear by God, (unless He wishes not), that I shall so discipline my self that feels joyful if it gets one loaf for eating, and be content with only salt to season it. I shall let my eyes empty themselves of tears like the stream whose water has flown away. Should 'Ali eat whatever he has and fall asleep like the cattle that fill their stomach from the pastureland and lie down, or as the grazing goats, that eat the green and go into their pen? Woe is to him, if he, after long years, follows loose cattle and pasturing animals.

Blessed is he who discharges his obligations towards God and endures his hardships, allows himself no sleep in the night but when sleep overpowers him lies down on the ground using his hand as pillow, along with those who keep their eyes wakeful in

صَعِيرَ أَسَهَرُ غُيُوبِهِمْ خَوْفَ مُعَادِيهِمْ، وَتَجَاعَتَ عَنْ مُصَاحِبِهِمْ جُوبُهُمْ، وَهَمَّهَتَ
بِذِكْرِ رَبِّهِمْ شِعَابُهُمْ، وَتَفَشَّعَتْ بِطُولِ اسْتِعَارِهِمْ ذُرُوبُهُمْ (أَوَلَيْتَ حِرْثُ اللَّهِ إِلَّا
إِنْ حِرْثَ اللَّهِ هُمُ الْمُفْلِحُونَ) ^١

فَاتَّقِ اللَّهَ يَا سَ حُجَيْبُ، وَلَتَكْفُفَ أَفْرَاصُكَ، لِيَكُونَ مِنَ النَّارِ خَلَاصُكَ ^٢

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قُدَامَةُ بْنُ عَجَلَانَ

129. الإمام علي: - في كتابه إلى قُدَامَةَ بْنِ عَجَلَانَ عَائِلِيهِ عَلَى كَسْرٍ ^٢ - أَمَا بَعْدُ،
فَاجِلُ مَا قَبْلَكَ مِنْ مَالِ اللَّهِ فَإِنَّهُ فِيهِ لِلْمُسْلِمِينَ لَسْتُ بِأَوْفَرَ حَقًّا مِنْ رَحْلِ
بِهِمْ، وَلَا تَحْسَبَنَّ يَا بَنَ أُمِّ قُدَامَةَ لَدُنَّ مَالٍ كَسْرٌ مُبَاحٌ لَكَ قَبَالِ وَرِثَتِهِ عَنْ أَبِيكَ
وَأُمَّكَ، فَعَجِّلْ حِمْلَهُ وَاصْجَلْ فِي الْإِقْبَالِ إِلَيْهَا، إِنْ شَاءَ اللَّهُ. ^١

راجع مرسومة الإمام علي بن أبي طالب ج 7 ص 440 (قُدَامَةُ بْنُ عَجَلَانَ الْأَزْدِي)

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مَصْقَلَةُ بْنُ هُبَيْرَةَ

130. الإمام علي: - في كتابه إلى مَصْقَلَةَ بْنِ هُبَيْرَةَ -: تَلْعَسِي عَنْكَ أَمْرٌ إِنْ كُنْتَ فَعَلْتَهُ فَقَدْ
أَتَيْتَ شَيْئًا إِذَا، تَلْعَسِي أَنَّكَ تَقْسِمُ فِيهِ الْمُسْلِمِينَ بَيْنَ اعْتِمَاكَ وَتَعَمُّكَ مِنْ أَهْرَابِ
بَكْرِ بْنِ وَائِلٍ ^١

^١ المجادلة: 22

^٢ نهج البلاغة: الكتاب ١43 ربيع الأبرار ج 2 ص 719 نحوه: وجه إلى هؤلاء عاير لا بها، وراجع النعمان لابن شهر آشوب ج 2 ص 181

^٣ كَسْرٌ كُورٌ: ولسعه فصبها اليوم واسطأني بين الكوفة والبصرة (معجم البلدان ج 4 ص 401)

^٤ كَسْرٌ الأشراف ج 2 ص 311

^٥ الإلّا الأمر العظيم العظيم (كشف العرب ج 3 ص 71)

fear of the Day of Judgment, whose bodies are ever away from beds, whose lips are humming in remembrance of Allah and whose sins have been erased through their prolonged beseeching for forgiveness. *"They are Allah's confederates. Look! The confederates of Allah are indeed felicitous!"*¹

*"Therefore, O Ibn Hunayf, be wary of God and be content with your own loaves so that you may escape Hell."*²

3/11-6

Qudāma ibn 'Ajlān

129. Imām 'Alī (a.s.) –in his letter to Qudāma ibn 'Ajlān, his administrator in Kaskar:³ "Send back to me what is in your possession from wealth of God as it belongs to the Muslims and your share of it is no more than the share of one of them. O son of the mother of Qudāma! Do not suppose that the riches of Kaskar are permissible to you like what you have inherited from your parents. So hasten to return the property and be quick to come back to me as well, God willing!"⁴

See *The Encyclopedia of Amir al-Mu'minin* (Qudāma ibn 'Ajlān).

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Maṣqala ibn Hubayra

130. Imām 'Alī (a.s.) –in his letter to Maṣqala ibn Hubayra: "I have been informed about a matter which is indeed horrible, if you have done it I have been informed that you have distributed the property of Muslims among some of the Bedouins of the Bakr ibn Wa'il tribe who have asked you for

1 Qur'ān, 58:22

2 *Nahy al-Balāghah*, Letter 43, *Rabi' al-Abrar*, vol. 2, p. 719. Also cf., *Manāqib 'Alī ibn Abī Tālib*, vol. 2, p. 101

3. A big city in Iraq located between Kūfa and Baṣra, close to 'Amārah and Kut.

4. *Aṣāb al-Ashraf*, vol. 2, p. 388.

لَمَّا أَلَدِي فَلَقَ الْحَقَّ وَبَرَأَ السُّمَّةَ، وَاحْطَ بِكُلِّ شَيْءٍ عِلْمًا، لَيْنَ كَانَ ذَلِكَ حَقًّا
لَتَجِدَنَّ بِكَ عَنِّي هَوَانًا، فَلَا تَسْتَهَيِّرْ بِحَقِّ زُنُكٍ، وَلَا تُصَلِّحَنَّ ذُنُوبَكَ بِفَسَادِ دِيْنِكَ
وَعَقِيْدَةٍ، فَتَكُوْنَ مِنَ «الْأَخْرَبِينَ أَعْمَلًا» أَلَيْسَ صَلَّ سَعِيَّتُهُمْ فِي الْحَيَوَةِ الدُّنْيَا
وَهُمْ يَحْتَسِبُونَ أَنَّهُمْ يَحْيَوْنَ مُصْعَقًا؟^١

131. عنه. « في كتابه إلى مصقله: أما بعد، فإن من أعظم الخيانة حيانة الأئمة، وأعظم
الجرم على أهل البصر عيش الإمام، وعبدك من خلق المسلمين محبة الله، فابعت
بني إلى ساعة بانيك رسول، وأنا فأقبل حين تنظر في كتابي، فإن قد تقدمت إلى
رسوليك إلا بدعتك أن تقيم ساعة واحدة بعد قدومه عليك إلا أن تبعث
بمال، والسلام عليك.»^٢

132. الغارات عن دخل بن الحارث: دعاني مصقله إلى رحيله، فقدم عشاء فطعما به،
ثم قال والله إن أمير المؤمنين يسألني هذا المال، والله لا أقدر عليه، فقلت له: لو
كنت لا يعضي عليك حمة حتى تجمع هذا المال. فقال: والله ما كنت لأحملها
قومي، ولا أطلب منها إلى أحد.

ثم قال: أما والله لو أن ابن عبد طالبي جاء أو ابن عفان لتركته لي، ألم تر إلى
ابن عفان حيث أطمع الأشعث بن قيس مئة ألف درهم من خراج أذربيجان في
كل سنة، فقلت: إن هذا لا يرى ذلك الرأي، وما هو بخارك لك شيئا، فسكت
ساعة وسكت عنه، فما تكث ليلة واحدة بعد هذا الكلام حتى لحق بمعاوية، فبلغ

١ المصنف: ١٥٣ و ١٥٤

٢ أسباب الأشراف ج ٢ ص ١٢٨٩ ميج البلاغة. الكتاب ٤٣ ص ٤٠٠.

٣ تاريخ الطبري ج ٥ ص ١٢٩، شرح ميج البلاغة لابن أبي الحديد ج ٣ ص ١٦٤٥ الغارات ج ١ ص ٢٥٤ وراجع
ميج البلاغة الكتاب ٢٤

favor and benevolence. By God who split the seed and created the living beings and encompasses all things in knowledge, if this is true you will become low in my view. Therefore do not treat lightly the obligations of your Lord and do not reform your world by ruining your religion, or else you will be among those who are: *"the biggest losers in regard to works, those whose endeavor goes away in life of the world, while they suppose they are doing good."*¹

131. Imām 'Alī (a.s.) —in his letter to Masqala. "The greatest of treachery is the treachery against the [Muslim] nation and the greatest deceit against the people of a city is the deceit of their leader. There is five hundred thousand [coins] of the property of the Muslims with you, so send it to me when my envoy comes to you, otherwise come to me when my letter reaches you, as I have told my envoy not to let you go unless you return the property. Wassalām!"²

132. *al-Gharat* —narrating from Dhahl ibn Hārith: "Masqala invited me to his residence and prepared dinner and we had it together. He then said to me: "By God, the Commander of the Faithful asks me to return this property and I am not able to do that."

I said to him, "If you wish, he will give you one week of respite so that you can collect the property."

He said: "By God, I do not want to impose it on my folk or ask anyone for it."

Then he said: "By God, if the son of Hind or the son of 'Affān had demanded that property, they would have left it to me. Did you not see how 'Uthmān [in his rule] granted a hundred thousand dirhams of the taxes of Azerbaijan each year to Ash'ath ibn Qays?"

I said: "This man ['Alī ibn Abī Tālib] (a.s.) does not view it like that and he would not grant you anything."

He kept silent for a while and so did I. No longer than one night after the talk we had together, he joined Mu'awiya. The

1. Qur'ān, 18: 103–4.

2. *Asad al-Ashraf*, vol. 2, p. 389. *Nahj al-Balāghah*, Letter 43.

3. *Tārīkh al-Tabarī*, vol. 5, p. 129, *Sharh Nahj al-Balāghah*, vol. 3, p. 143, *al-Gharat*, vol. 1, p. 364.

ذَلِكَ عِيَانَهُ فَقَالَ مَا لَهُ؟ تَرَحُّنًا لِقَوْلِهِ فَعَلَّ يَحْمِلُ الشَّيْءَ، وَلَمْ يَرَأَ الْعَبْدَ، وَحَانَ
حَيَاتُهُ الْمَاجِرَ، أَمَا إِنَّهُ لَوِ اقَامَ فَعَجَزَ مَا رَدَّ عَلَى خِيَسِهِ، فَإِنْ وَجَدْنَا لَهُ شَيْئًا أَخَذَهُ،
وَلَوْ لَمْ نَقْدِرْ لَهُ عَلَى مَالٍ تَرَكْنَاهُ، ثُمَّ سَارَ إِلَى دَارِهِ فَهَذَمَهَا *

راجع مرسوفة الإمام علي بن أبي طالب ج 7 ص 493 (مصفوفة من هجرة)

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الشَّيْءُ بْنُ الْحَارُودِ

133. أنساب الأشراف وكتبته إلى الميبر بن الحارود، وبنعه أنه يسطط يده في المال،
ويجمل من أمانه، وكان على إسطحز^١ بن صلاح أيبك غربي منك، وطلست أنك
تتبع قديته وفعلة، فإذا أنت فيها رقي إلى عنك لا تدع الإيقاد جوارك وإن أدرى
ذلك يدريك، ولا تصغي إلى التاجح وإن أحضر التصع لك، تلقي أنك تدع
عملك كثيرا وتخرج لأهيا متسرعا متصيدا، وأنت قد بسطت يدك في مال الله ليس
أناك من أهراب قومك، كأنه ترائك عن أيبك وأنتك
وإني أقسم بالله ليس كان ذلك حقا لجمل أيبك وبسع نعلك خير منك، وأن
الليب والتهو لا يرهما منا الله، وحياته المسلمين وتضيغ أعمالهم عما يسقط ربك،
ومن كان قد بك قلبه بأهل لأن يستد يد الثمر، ويحبس به الشيء، ويؤتمن على مال
المسلمين، فأقل حين يجمل كتابي هذا إليك.

^١ الترح طبة الفرح وهو لعلك والاختطاط أيضا (النهاية ج ١ ص ١١٥)

^٢ الشارات ج ١ ص ١٥٥ تاريخ الطبري ج 3 ص 129، تاريخ دمشق ج 3 ص 273 ح 2450، الكامل في التاريخ

ج 2 ص 221 وراجع أنساب الأشراف ج 3 ص 181 واللباب والنهاية ج 2 ص 210 والمفرد ج 4 ص 244

^٣ إسطحز معرب استخر، وهي من أقدام معد فارص، وبها كان سرير الخلق دارين داراب، وبها آثار عظيمة وبينها

ويزن شهرزاد، عشر مرسفا (راجع تهذيب الجاهل ص 229)

news of this reached 'Alī (a.s.) and he said: "What has happened to him? May God kill him! He acted like the masters and ran away like the slaves, and became treacherous like the vicious people. Let it be known that if he had stood up to collect the property and failed, I would not have added to his failing. If we had found something with him we would have confiscated it; and if we had not found any property with him, we would have released him." Then he went to [the house of Maṣqala] and destroyed it."¹

See: *The Encyclopedia of Amir al-Mu'minin* (Maṣqala ibn Hubayra).

3/11-8

Al-Mundhir ibn al-Jārūd

133. *Asnād al-Ashraf* –in a letter to al-Mundhir ibn al-Jārūd, his governor in Isṭakhr² when he was informed that he had misappropriated certain property in his charge and granted lavishly to whomever he wished: "The good behavior of your father deceived me about you and I thought that you would follow his way and continue on his path. But according to what has reached me about you, you are not giving up the following of your passions however detrimental it is to your religion and you do not listen to [the words of] those who advise you however sincere they are in their well-wishing. I have been informed that you give up many tasks and go out for recreation, leisure and hunting and that you are lavishly generous to your Bedouin tribesmen with public property as if it is your parents' bequest.

I swear by God, if this is true, the camel of your family and your shoelaces are better than you. Indeed God does not like amusement and leisure. And the betraying of Muslims and ruining their works enrages Him and the person who acts this way is not fitting for safeguarding the borders, securing public property and being trusted with the belongings of the Muslims. Therefore proceed to me as soon as this letter of mine reaches you."

1. *al-Ghāraṭ*, vol. 1, p. 363, *Tarikh al-Jaharī*, vol. 5, p. 129, *Tarikh Dimashq*, vol. 31, p. 272, h. 7450.

2. This is the Arabic pronunciation of the Persian word Isṭakhr, which was one of the most ancient cities of the Persian Empire.

تَقْدِمَ فَشَكَاهُ قَوْمٌ وَزَعَمُوا عَلَيْهِ أَنَّهُ أَحَذَّ ثَلَاثِينَ أَلْفًا، فَسَأَلَهُ فَبَجَدَ، فَاسْتَحْلَفَهُ
فَلَمْ يَحْلِفْ، فَحَبَسَهُ^١

راجع موسوعة الإمام علي بن أبي طالب ج 7 ص 504 (الفتوح الجارود العبدى)

12 / 3

عَرَّلَ مَنْ شَكَّتْ جِيالُهُمُ الْعُنَالِ

134. الاستيعاب كان علي عليه السلام لا يتعش بالولايات إلا أهل الديانات والأمانات، وإذا
بَلَغَهُ عَنْ أَحَدِهِمْ بَيِّنَةٌ كَتَبَ إِلَيْهِ: قَدْ جَاءَتْكُمْ مَرْعِطَةٌ مِنْ رَبِّكُمْ فَأُولُوا الْكِبَرِ
وَالْمِيرَانَ بِالْقِسْطِ وَلَا تَبْخُسُوا النَّاسَ أَمْثَالَهُمْ وَلَا تَعْتُوا فِي الْأَرْضِ مُعَسِدِينَ بَقِيَّةَ
اللَّهِ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ وَمَا أَنَا عَلَيْكُمْ بِخَفِيضٍ^١ إِذَا أَنَا كِتَابِي هَذَا فَاحْتَمِظْ
بِمَا فِي يَدَيْكَ مِنْ أَمْرَالِي حَتَّى تَبْعَثَ إِلَيْكَ مَنْ يَسْلُمَهُ مِنْكَ، ثُمَّ يَرْفَعْ طَرَفَهُ إِلَى أَسْمَاءِ
فَيَقُولَ: اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنِّي لَمْ أَمْرُهُمْ بِظُلْمٍ حَلْفِكَ، وَلَا يَتْرِكُهُ حَقِّكَ
وَحُطْبَتُهُ وَمَوَاطِئُهُ وَوَصَايَاهُ يُعْمَالِيهِ إِذْ كَانَ يُخْرِجُهُمْ إِلَى أَعْمَالِهِ كَثِيرَةً مَشْهُورَةً لَمْ
أَزِ التَّخَرُّصَ لِيَذْكُرْهَا، إِنَّمَا يَطُولُ الْكِتَابُ، وَهِيَ جِسَانٌ كُنْهًا.

135. دعائم الإسلام [إنه] عييناً عليه السلام خطب الأشعث بن قيس، وكان عثمان استعمله على
أذربيجان، فأصاب يقة ألب برهم، فحضر يقول أنطقه عثمان إتيانها، وبعض
يقول أصابت الأشعث في عمليه

١ كتب الأشعث ج 2 ص 1391 نتج لبلاد الكتاب 71 تاريخ البصرة ج 2 ص 203 كلامه موه.

٢ اتفق من سورة الأعراف 85 وهود 85 و 46.

٣ الاستيعاب ج 3 ص 0 و 2 و 211 الرقم 1875 عن أبي إسحاق السبيعي

Mundhir went to the Imam. Some people complained that he had taken thirty thousand [coins from the public property]. He [the Imam] asked him about this matter and he denied it. He got him to swear, but he refused, so he arrested him."¹

See: *The Encyclopedia of Amir al-Mu'minin* (al-Mundhir ibn Jarud).

3/12

Dismissing Treacherous Administrators

134. *al-Istif'ab*: "Ali (a.s.) would appoint only the faithful and the trustworthy people [in the cities], and if any one of them was reported to him to have committed treachery, he would write to him the following: *"There has certainly come to you admonition from your Lord. Observe fully the measure and balance, and do not cheat the people of their goods and do not cause corruption on the earth. What remains of God's provision is better for you, should you be faithful, and I am not a keeper over you."*² When my letter reaches you, settle what you are in charge of until I send someone to take it over from you." He would then turn his face towards the sky and say: "O God! Certainly You know that I neither ordered them to tyrannize Your creatures nor to abandon Your rights."^{3, 4}
135. *Da'u'im al-Islam*: "Ali (a.s.) summoned Ash'ath ibn Qays, who was appointed by 'Uthman as the governor of Azerbaijan and received a hundred thousand dirhams. Some said 'Uthman had granted that money to him and others believed that he had gained it through his work.

1. *Ansab al-Ashraf*, vol. 2, p. 391, *Nahj al-Balagh*, Letter 73, *Tarikh al-Ya qabi* vol. 2, p. 203.

2. Taken from the Qur'an, 7: 85, 11: 85 – 86.

3. *al-Istif'ab*, vol. 3, p. 260, *Ibid*, p. 213, h. 1875.

4. The speeches, sermons and recommendations of the Imam to his administrators when he would send them on their missions are abundant, but many are not mention here in order here to avoid lengthening the present book, as enlightening as they are.

فَأَمَرَهُ عَلَيْهِ السَّلَامُ بِحَصْرِهَا قَدَافَةً، وَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، لَمْ أَصِبْهَا فِي غَضَبِكَ
قَالَ: وَاللَّهِ لَيْسَ أَنْتَ لَمْ تُحْصِرْهَا بَيْتَ مَالِ الْمُسْلِمِينَ، لِأَمْرِكَ بِتَسْمِيَةِ هَذَا أَصَابَ
بَيْنَكَ مَا أَصَابَ

فَأَحْصَرَهَا وَأَخْلَعَهَا مِنْهُ وَضَيَّرَهَا فِي بَيْتِ مَالِ الْمُسْلِمِينَ، وَتَوَخَّعَ عَنْهَا عَنْهَا،
فَأَحَدَ بِهِمْ كُنْ مَا أَصَابَهُ قَانِيًا فِي أَيْدِيهِمْ، وَصَنَعْتُهُمْ مَا أُنْعَمُوا^١

136. الفصل المهمة نُقِلَ عَنْ سَوْدَةَ بِنْتِ عُمَارَةَ الْقُمْدَانِيَّةِ أَنَّهَا قَبِضَتْ عَنْ مُعَاوِيَةَ بَعْدَ

مَوْتِ عَلِيٍّ عَلَيْهِ السَّلَامُ، فَجَعَلَ مُعَاوِيَةُ يُؤْتِيهَا حُلَّ تَعْرِيفِهَا عَلَيْهِ فِي أَيَّامِ قِتَالِ صُفْيَانَ، ثُمَّ إِنَّهُ
قَالَ لَهَا: مَا حَاجَتُكَ؟ فَقَالَتْ: إِنَّ اللَّهَ تَعَالَى مُسَائِلْتُكَ عَنْ أَمْرِنَا وَمَا فَوَّضَ إِلَيْكَ مِنْ
أَمْرِنَا، وَلَا يَزَالُ يَتَقَدَّمُ عَلَيْنَا مِنْ قَبْلِكَ مَنْ يَسْمُو بِمَقَامِكَ وَيُسَطِّشُ بِسُلْطَانِكَ
فَيَحْضُنُنَا حَضَنَ السُّلَى، وَيَدُونُنَا دُونَ الْخُرَمَلِ، يَسْمُونَنَا الْخُصَفَ، وَيُدْفِقُنَا
الْخُصَفَ، هَذَا يُسْرِ بِنُ ارْطَاةٍ قَدْ قَدِمَ عَلَيْنَا، فَقَتَلَ بِرَجَالِنَا، وَاحْتَذَ أَمْوَالِنَا، وَلَوْلَا
الطَّاعَةُ لَكُنَّا فِيهَا يَوْمًا وَمَنْعَةً، فَإِنْ عَرَلَتْهُ عَنَّا شُكْرُكَ وَإِلَّا دَلَّى إِلَهُ شُكْرُكَ

فَقَالَ مُعَاوِيَةُ: إِنِّي نَعْبُدُ وَلِيَّ تَهْدِينَا لَقَدْ هَمَمْتُ بِأَسْوَدَةَ أَنْ أَحْبِلَكَ عَلَى قَتْلِ
أَسْوَسَ، فَأَرَدْتُكَ إِلَيْهِ، فَيُبْعِدَ حُكْمَهُ عَيْكَ فَأَطَرَقَتْ ثُمَّ انْشَأَتْ تَقُولُ:

صَلِّ لِلَّهِ عَلَى جِسْمِ تَصَفُّةٍ فَبَرِّ قَاصِبَةٍ فِيهِ الْعَدْلُ مَدْفُونَا

قَدْ حَالَفَ الْحَقُّ لَا يَنْعِي بِهِ بَدَلًا فَصَارَ بِالْحَقِّ وَالْإِيْيَالِ مَقْرُونَا

فَقَالَ مُعَاوِيَةُ: مَنْ هَذَا يَا سَوْدَةُ؟ فَقَالَتْ: هَذَا وَابْنُ أَمِيرِ الْمُؤْمِنِينَ عَلِيٌّ بْنُ
أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ، لَقَدْ جِئْتُهُ فِي رَجُلٍ كَانَ قَدْ وَلَّى صَدَقَاتِنَا فَجَارَ عَلَيْنَا فَصَادَفَتْهُ قَانِيًا
يُرِيدُ الصَّلَاةَ، فَلَمَّا رَأَى انْفَعَلَ، ثُمَّ أَقْبَلَ عَلَيَّ بِوَجْهِ طَلْقِي، وَرَحِمَةِ وَرِقْفِي، وَقَالَ لَيْتَ

'Alī (a.s.) commanded him to present that money, but he refused and said: "O Commander of the Faithful! I have not obtained this money in your government."

The Imam said: "By God, if you do not present it to the public treasury, I will strike you with my sword and it will take from you what it must."

Thereupon he brought back the property and the Imam placed it in the treasury. He followed up this (inquiry) in relation to 'Uthman's administrators, taking back whatever of [unlawful] property left in their hands and fining them for what they had wasted."

136. *al-Fuṣṭ al-Mubīna* —narrated by Sūda daughter of Ḥamdāniya who went to Mu'āwiya after the death of 'Alī (a.s.): "Mu'āwiya started to reproach her for her mocking remarks to him during the battle of Ṣiffīn. Then he asked her: "What do you need?"

Sūda replied: "Indeed God Almighty will question you about our affairs and what has been entrusted to you. There is always someone coming to us from you who towers up your position, spreads your dominion, reaps us like the ears of wheat, beats us up like seeds of wild rice, upstages us and makes us taste death. That was Busr ibn Arsa'a who came to us, killed our men and took away our property. If it was not for our obedience [to you], we would have been dignified and honored, so if you dismiss him we will be grateful of you, otherwise we will complain about you to God."

Mu'āwiya said: "Are you referring to me and threatening me? O Sūda, I have decided to put you on an unruly camel and send you back to Busr to carry out his judgment about you."

Sūda put her head down keeping silent and then recited the following couplets:

*May God's blessing be upon the body who was embraced,
By a grave in which justice was buried.
He allied with the truth and would not substitute it with anything,
And he became equal to the truth and faith.*

Mu'āwiya said: "O Sūda, who is this person?"

Sūda said: "By God, this is the Commander of the Faithful (a.s.). I once went to him to talk to him about a man whom he had appointed as the head of (levying) taxes and that person had done injustice to us. I found him standing and ready to start saying prayer. When he saw me, he stopped and came towards me with a bright face, affection and leniency, saying: "Do you have any need?"

حَاجَةٌ؟ فَقُلْتُ نَعَمْ، وَاحْتَرْتُهُ بِالْأَمْرِ فَجَعَلَنِي، ثُمَّ قَالَ اللَّهُمَّ أَنْتَ شَهِيدُ أَمْرٍ لَمْ
أَمُرْهُمْ بِظُلْمِ خَلْقِكَ وَلَا بِتَرْكِ حَقِّكَ، ثُمَّ أَخْرَجَ مِنْ جَيْهِ قِطْعَةً جَلِيدًا وَكَتَبَتْ فِيهَا:
«بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ» قَدْ جَاءَتْكُمْ نَبِيٌّ مِنْ رَبِّكُمْ فَأَوْفُوا الْكَيْلَ وَلَا يَمُرُّ
وَلَا تَنْحَسُوا أَنْفُسَكُمْ وَلَا تُعْصِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَلِكُمْ خَيْرٌ
لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ^١ وَإِذَا قَرَأْتَ كِتَابِي^٢، إِذَا فَاحِطٌ بِهَا فِي يَدِكَ مِنْ عَتَلِكَ حَتَّى
تُقَدِّمَ عَلَيْهِ مِنْ بَقِيضِهِ وَالسَّلَامُ.

ثُمَّ دَفَعَ إِلَيَّ الرُّقْعَةَ، فَجِئْتُ بِالرُّقْعَةِ إِلَى صَاحِبِهِ فَأَضْرَفَ عَيْنَا مَعْرُولًا
فَقَالَ أَكْتُبْ لَهَا بِأَمْرِي، وَأَصْرِفْهَا إِلَى نَلِيدِهَا غَيْرَ شَاكِيَةٍ^٣

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عُقُوبَةُ الْحَوِيَّةِ مِنَ الْعَمَالِ

137. الإمام علي عليه السلام لما استندرك على أبي هريرة جبانته، وكان على سوق الأهوازي، فكتب
إلى ربيعة - إذا قرأت كتابي فتح ابن هريرة عن السوق، وأوقفه للناس، واسجعه
وباد عليه، وكتب إلى أهل عتلك فعلمهم رأيي فيه، ولا تأخذك فيه غيلة ولا
تمريط، فتهلك عند الله، وأمر لك أخت عرلة، وأعيدك بإفه من ذلك.
فلما كان يوم الجمعة فأخرجته من السج، وأخبرته تحت ثلاثين سوطاً،
وطلب به إلى الأسواي، فبس أني عليه بشاهد فخلعه مع شاهيد، وأدفع إليه من
مكتبيه ما شهد به عليه، وأمر به إلى السج مهاناً مقبوحاً مسوحاً، وأحرم رجليه

^١ الأعرابي: ٤٥

^٢ المصدر: المعجم ص 122، العهد القوي ج 1 ص 335 عن طاهر الشعبي: «لاعت النساء ص 47 عن عند من

عبد الله وكلاهما سجوة كشيء القصة ج 1 ص 173، بغير الأعرابي ج 41 ص 119 ح 27

^٣ المنبر المشهور، بهذا، بحيث كلابك أي خلفي شامط (النهاية ج 5 ص 5).

I said "Yes." And I told him the story

He wept and said "O God! You are witnessing that I did not command them to do injustice to your creation and to abandon Your rights." He then took a piece of leather out of his pocket and wrote on it as follows:

"In the Name of Allah, the All-beneficent, the All-merciful. There has certainly come to you a manifest proof from your Lord. Observe fully the measurement and the balance, and do not cheat the people of their good, and do not cause corruption on the earth after its restoration. That is better for you, if you are faithful." "When you read my letter, settle what you are in charge of until I send someone to take it over from you. Wassa'lām!"

He gave me this letter he had written, I took it to his governor and gave it to him, and he left us dismissed."

Mu'āwiya said: "Write for her whatever she wishes. Return her to her town that she may not have any complaints."²

3/13

Punishing the Treacherous among the Administrators

137. Imām 'Alī (a.s.)—when he found out about the treachery of Ibn Harma who was in charge of the Ahwāz market, he wrote to Rafā'a. "When you read my letter, dismiss Ibn Harma from the market, cut him off from the people, put him in jail and inform the public. Write to your administrators and let them know about my opinion concerning him. Do not be negligent or extreme regarding him or you will perish in the eyes of God and I will dismiss you in the worst of ways. I seek God's refuge for you from this happening to you.

On the coming Friday, take him out of jail, give him thirty five lashes and take him around in the markets. If someone brings a witness against him, make him swear an oath with his witness and then pay him from the assets of Ibn Harma. Order him to be taken to jail degradingly, shamefully and by shouting

1 Qur'ān, 7:85.

2 *al-Fuṣūṭ al-Muḥimma*, p. 127, *al-Iqd al-Farid*, vol. 1, p. 335, *Baṭāghat al-Nisā*, p. 47, *Kashf al-Ghummā*, vol. 1, p. 173.

بِحَرَامٍ، وَأَخْرِجَهُ وَقْتُ الصَّلَاةِ، وَلَا تَحُلْ نِيَّةَ وَدَيْنٍ مَنْ يَأْتِيهِ يَمْطَعِمُ أَوْ مَشْرَبٍ أَوْ
مَلْبَسٍ أَوْ مَعْرَشٍ، وَلَا تَدْعَ أَحَدًا يَدْخُلُ إِلَيْهِ يَمْنُ بِلِقَائِهِ النَّفْسُ وَيُرْخِيهِ الْخُلُوصُ
فَإِنْ صَحَّ عِدْلًا أَنْ أَحَدًا لَقِيَ مَا يُقَرُّ بِهِ مُلِيًّا، فَاصْبِرْهُ بِالدُّرَّةِ، فَاحِرُهُ حَتَّى
يَتَوَبَّ، وَنُورٍ بِإِحْرَاجِ أَهْلِ السُّجْنِ فِي اللَّيْلِ إِلَى صَحْبِ السُّجْنِ لِيَنْفَرُوا فَيَبْرَأَ ابْنُ
مَرْثَةَ إِلَّا أَنْ تُخَافَ مَوْتَهُ فَتُخْرِجَهُ مَعَ أَهْلِ السُّجْنِ إِلَى الصُّحْرِ، فَإِنْ رَأَيْتَ بِهِ طَاقَةً
أَوْ اسْتَطَاعَةً فَاصْبِرْهُ بَعْدَ ثَلَاثِينَ يَوْمًا حَسَةً وَثَلَاثِينَ سَوْطًا بَعْدَ الْحَمْنَةِ وَالثَّلَاثِينَ
الْأُولَى، وَارْتَبِ إِلَى بِهَا فَعَلْتَ فِي الشُّوقِ، وَمَنْ احْتَرَتْ بَعْدَ الْخَافِي، وَانْطَعَمَ عَنِ
الْخَافِي رِزْقُهُ.^١

138. عنه - من عهده إلى مالك الأشتر في مِرَاقِيَةِ الْعَمَالِ: فَإِنْ أَحَدٌ مِنْهُمْ بَسَطَ يَدَهُ إِلَى
جِيَانَةٍ اجْتَمَعَتْ بِهَا أَحْبَارُ هُبُوكَ، اكْتَسَبَتْ بِذَلِكَ شَاهِدًا، فَبَسَطَتْ عَلَيْهِ الْمُقَرَّبَةَ فِي
بَيْتِهِ، وَأَحَدَتْهُ بِهَا أَصَاتٍ مِنْ عَمَلِهِ، ثُمَّ نَصَبَتْهُ بِمَقَامِ الدَّلَّةِ، وَرَسَمَتْهُ بِالْجِيَانَةِ،
وَقَدَدَتْهُ هَارَ التُّهْمَةِ.^٢

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لَقِيَ الْعَمَالِ عَنْ أَحَدِ الْهَدِيَّةِ

139. الإمام علي عليه السلام: أَيُّهَا الرِّبَايَ احْتَجَبَتْ عَنْ خَوَالِيجِ النَّاسِ، احْتَجَبَ اللَّهُ عَنْهُ يَوْمَ الْقِيَامَةِ
وَعَنْ خَوَالِيجِهِ، وَإِنْ أَحَدٌ هَدِيَّةٌ كَانَ غُلُولًا، وَإِنْ أَحَدٌ زُشْرَةٌ فَهُوَ مُشْرِكٌ.^٣

١ اللُّدَّةُ الْخَصْرَةُ لِلشَّيْءِ السَّادِ الْعَرَبِ ج 3 ص 39١

٢ دَعَايِمُ الْإِسْلَامِ ج 2 ص 332 ح 1892

٣ نَهْجُ الْبَلَاغَةِ: الْكِتَابُ 13 نَحْوُ الْعُزْرِ ص 137، دَعَايِمُ الْإِسْلَامِ ج 1 ص 38١ مَحْوٍ.

٤ الْمَنُولُ: الْخِيَالَةُ فِي الْمَنْعِ وَالسَّرِقَةِ مِنَ الْعِيَةِ قَبْلَ الْقِسْمَةِ، وَكُلُّ مَنْ حَالَ فِي شَيْءٍ خِيَمَهُ فَقَدْ عَلَنَ (الشَّهَادَةُ ج 3 ص 1280)

٥ تَوْصِيَةُ الْأَعْمَالِ ص 0 ج 3 ص 1، الْأَصْبَحُ، بِحَارِ الْأَنْبِيَاءِ ج 72 ص 145 ح 42

at him; tie his feet with a rope and bring him out at the time of prayer. Do not prevent anyone who might bring to him food, drink, clothes or a mattress. Do not let anyone approach him, to inculcate to him animosity or make him hopeful of being freed. If it was proved to you that someone inculcated something to him that could harm to the Muslims, punish him with a lash and put him in jail until he repents.

During the night take the prisoners out into the courtyard to breathe fresh air, except for Ibn Harma, unless he is feared to die in which case also let him out into the courtyard. After thirty days, if you see in him strength, give him thirty five lashes besides the previous thirty five lashes. Write to me about what you did in the market and whom you have chosen after that traitor. Cut off the salary of that traitor."¹

138. Imām 'Alī (a.s.) –from his instructions to Mālīk al-Ashtar on looking into the affairs of the administrators: "If one of them should extend his hand in a treacherous act concerning which the intelligence received against him from your observers concurs and if you are satisfied with that as a witness, subject him to corporeal punishment and charge him for what befell from his action. Then set him in a position of degradation, brand him with treachery and chain his neck with the shame of accusation (defame)."²

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Forbidding Administrators from Accepting Gifts

139. Imām 'Alī (a.s.): "Any ruler who hides himself from the people's needs, God will also hide Himself from him and his needs on the Day of Judgment. If he accepts gifts he is a traitor, and if he accepts bribes he is a polytheist."³

1 *Da'at'im al-Islām*, vol. 2, p. 532, h. 1892.

2 *Nahy al-Balāghah*, Letter 53, *Tuhaf al-Uqūd*, p. 137, *Da'at'im al-Islām*, vol. 1, p. 361.

3 *Thawab al-A'māl*, p. 310, h. 1. *Hisar al-A'mār*, vol. 72, p. 345, h. 42.

140. أخبار القضاة عن علي بن ربيعة: إِنَّ عَلِيًّا اسْتَعْمَلَ رَجُلًا مِنْ نَبِيِّ أَسَدٍ يُقَالُ لَهُ ضَبِيعَةُ بْنُ زُمَيْرٍ، فَلَمَّا قَضَى عَمَلَهُ أَتَى عَلِيًّا بِحِرَابٍ فِيهِ مَالٌ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّ قَوْمًا كَانُوا يُهْدُونَ لِي حَتَّى اجْتَمَعَ بِهِ مَالٌ فَهَاهُنَا، فَإِنْ كَانَ لِي حَلَالًا أَكَلْتُهُ، وَإِنْ كَانَ غَيْرَ ذَلِكَ فَقَدْ أَتَيْتُكَ بِهِ. فَقَالَ عَلِيٌّ: لَوْ أَمْسَكْتَهُ لَكَانَ غُلُولًا فَخَبَضَهُ بِهِ وَجَعَلَهُ فِي بَيْتِ الْمَالِ.

141. الإمام علي عليه السلام - في حُطْبَةٍ ذَكَرَ فِيهَا ثَعَالَةً مَعَ ضَبِيلٍ عِندَهَا طَلَبٌ مِنْ بَيْتِ الْمَالِ، ثُمَّ قَالَ: - وَاصْبَبْ مِنْ ذَلِكَ طَارِقٌ طَرَقًا يَسْلَمُونَ فِي رِعَائِهَا، وَمَعْجُونَةٌ لَسْتِهَا، كَأَنَّهَا عَجِثَتْ بِرَبِّ خَبْءٍ أَوْ قَيْتِهَا، فَقُلْتُ: أَمِيسَّةٌ، أَمْ رَكَاةٌ، أَمْ مَذْفَذَةٌ؟ فَنَدَيْتُكَ مُحَرَّمٌ عَلَيْنَا أَهْلُ الْبَيْتِ! فَقَالَ لَا دَا وَلَا ذَاكَ، وَلَكِنَّهَا هَدِيَّةٌ، فَقُلْتُ هَيْتُكَ الْمَهْبُولُ! أَعَسَ دِهْنُ اللَّهِ أَتَيْتَنِي لِتُعَذِّبَنِي؟ أَمْ تُحْبِطُ أَنْتِ أَمْ ذُو جَبْدٍ، أَمْ مُهْجَرٌ؟

وَاللَّهِ لَوْ أُعْطِيتُ الْأَقَالِيمَ السَّبْعَةَ بِمَا نَحْتُ أَفْلَاحُهَا، حَلَّ لِي أَنْ أَعْبِي اللَّهَ فِي تَمَلُّقِ أَسْلِحِهَا جُلَّتْ شَعِيرَةٌ مَا فَعَلْتُ، وَإِنْ ثَبَاكُمْ عِنْدِي لَأَهْوُونَ مِنْ وَرَقَةٍ فِي قَمِيٍّ جَرَادَةٍ تَقْضُمُهَا مَا لِيَقِيلُ وَيَنْعِيمُ بِمَنْ، وَلَئِنْ لَا تَبْقَى أَعُوذُ بِاللَّهِ مِنْ شِلَابِ الْعَقْلِ، وَفُجِيعِ الرُّؤْيَى، وَيَسْتَعِينُ^١

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الْجَمْعُ بَيْنَ الشَّدِيدِ وَاللَّيِّنِ

142. الإمام علي عليه السلام - في كِتَابِهِ إِلَى بَعْضِ عُمَّالِهِ - أَمَّا بَعْدُ، فَإِنَّ دَعَائِقَ أَهْلِ نَدْيِكَ شَكُّوا بِكَ بِخَلْطَةِ وَقُورَةٍ، وَاحْتِفَارٍ وَجَمُورَةٍ، وَنَغَرَتْ قَلَمُ أَرْهَمِ أَهْلٍ لِأَن يُدْنُوا لِشُرَكَاهُمْ،

١ أخبار القضاة ج ١ ص 39

٢ أي تكلتك النكول، وهي من الك - التي لا يقر لها ولد (النهاية ج 5 ص 248)

٣ نهج البلاغة الخطبة 224 - بطل الأبرار ج 4 ص 162 ح 37

٤ الدهقان: رئيس القرية ومقدم القضاء وأصحاب الزراعة، وهو معرب (النهاية ج 2 ص 145)

140. *Akhbār al-Qudat*—narrating from 'Alī ibn Rabī'a: "Indeed 'Alī (a.s.) had employed a man from the Banī Asad tribe by the name of Dubī'at ibn Zuhayr. When his mission concluded, he went to 'Alī (a.s.) along with a sack full of money and said: "O Commander of the Faithful! Some people have brought me these gifts which have amounted to this. If they are lawful for me, I will use them; otherwise I am bringing them to you."

'Alī (a.s.) said: "If you had kept them, it would have been treachery."

"Then he took it from him and placed it in the public treasury."

141. Imām 'Alī (a.s.)—in his sermon in which he states his treatment with 'Aqī, when he had asked for some money from the Public Treasury: "A very strange thing which happened is that a man came to us with a closed flask full of honey paste but I disliked it as though it was the saliva of a snake or its vomit. I asked him: "Is this a reward or zakat or charity, for these are forbidden to us, the members of the Prophet's family [Al-hul-Bayt]." He said that it was neither this nor that, but a present."

"Then I said: "May childless women weep over you. Have you come to mislead me from the religion of God by tricking me? Are you insane, or have you been overpowered by some jinn or are you speaking nonsense?"

"By God, even if I am given all the seven domains with all that exists under the skies in order that I may disobey God to the extent of snatching a grain of barley from an ant, I would not do it. For me, your world is lower than a leaf in the mouth of a locust that is chewing it. What has 'Alī to do with bounties that will pass away and pleasures that will not last? We seek the protection of God from the slumber of the intellect and the ugliness of stumbles, and from Him we seek succor."²

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Rigorousness along with Softness

142. Imām 'Alī (a.s.)—in his letter to one of his administrators: "The farmers of your province complain of your strictness, arrogance, humiliating treatment and harshness. I deliberated over it and found that if on account of their paganism they do not deserve any favorable treatment or extra privileges they

1. *Akhbār al-Qudat*, vol. 1, p. 99.

2. *Nahj al-Balāghah*, Sermon 224, *Bihar al-Anwār*, vol. 41, p. 162, h. 57.

ولا أن يُقصوا ويُعموا لتهديمهم، فالتس لهم جلباباً من اللب تشوبه بطرف من الشدة، ودبول لهم بين القسوة والرافة، وأمرح لهم بين التعريب والإبداء، والإبعاد والإقصاء، إن شاء الله^١

143. تاريخ اليعقوبي، كتب علي إلى عمر بن مسلمة الأرخي، أما بعد، فإن زهادين عملت شكوا غيظتكم، ونظرت في أمرهم فما رأيت خيراً، فلنكن مبرئتكم بين مبرئتي جلباب لي، بطرف من الشدة، في غير ظلم ولا نقص، فإنهم أحبونا صديري، فعد ما لك عندهم وهم صابرون، ولا تتحد من دون الله ولياً، فقد قال الله عز وجل: ﴿لَا تَجِدُوا بَطَانَةً مِنْ دُونِكُمْ لَا يَأْمُرُكُمْ بِغَيْرِهَا﴾ وقال جل وعز في أهل الكتاب: ﴿لَا تَجِدُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ﴾ وقال تبارك وتعالى ﴿وَمَنْ يَتَوَلَّهُمْ فَاِنَّ مِنْهُمْ﴾ وقرعهم بخراجهم، وقابل في ذرائعهم، وإيالك وديارهم والسلام^٢.

144. الإمام علي ع - في كتبه إلى بعض عماله - أما بعد، فإنك بمن استظهر به على إمامة النبي، وأتمتع به نحوه الأئمة، واشد به لمة التفرع للحواف، فاستعين بالله على ما أمرك، واحيط الشدة بضعف من الدين، ورفق ما كان الرفق أرفق، واعتزم بالشدة حين لا تفي حث إلا الشدة، واخضع للرعية جنتك، وأسطمهم وجهك، وإلى هم جليك، وقس بينهم في اللطافة والظفر، والإشارة والنحية، حتى لا يطمع العظماء في خيلك، ولا يأس الصغار من عليك والسلام^٣.

١ نهج البلاغة الكتاب 19، بهار الأنوار ج 33 ص 489 ح 689، تنساب الأشراف ج 2 ص 190، معجم 10، وذكر أنه كتب إلى عمرو بن مسلمة الأرخي، وفيه «في غير ما أن يظلموا» ولا يقتض لم عهد، ولكن يخرطوا، خراجهم، وديار من وديارهم، ولا يولد منهم فرق طاعتهم، بذلك أمرت، والله المستعان والسلام، بدل عودادهم.

٢ آل عمران، ٦١٤.

٣ المائدة 31.

1 تاريخ اليعقوبي ج 2 ص 203.

2 نهج البلاغة الكتاب 96، الأعلى للحدود ص 38 ح 5 معجم 10، وفيه أنه كتب إلى الأشتر بعد فتل محمد بن أبي بكر وهو غير صحيح ظاهراً لأن شهادة محمد بن أبي بكر وقعت بعد شهادة مالك الأشتر، نهج البلاغة الكتاب 27، كتب المقول ص 177 وليس فيها معجمه إلى «لا تفي حثك إلا الشدة» و«ديارهم» كتبه إلى محمد بن أبي بكر.

do not deserve to be treated cruelly either because of our agreement with them that we have to respect. Therefore tolerate them and at the same time keep the position of strictness and behave between harshness and mercy and keep them neither too close nor too far and do not repeat and drive them away, by the will of God."¹

143. *Tārīkh al-Ya'qūbi* "Alī (a.s.) wrote to Amr ibn Muslima al-Aḥabī. "After praising Allah, the farmers of your area have complained of your strictness and I looked into their affair and did not see any good. Your position must be moderate in being soft along with being strict and without doing injustice and diminution because they brought prosperity to us while being fertile, so take what you demand from them while they are subordinate. Do not take any guardian besides God. Certainly God the Exalted and Almighty has said "do not take your confidants from other than yourselves, they will spare nothing to ruin you",² and He the Great the Exalted has said about the People of the Book "do not take the Jews and the Christians for guardians",³ and He the Exalted and Almighty says "Any of you who takes them as guardians is indeed one of them. Keep them under control by taking land tax, be prepared against them and beware of [shedding] their blood. Wassalam!"⁴
144. Imām 'Alī (a.s.) —in his letter to one of his administrators: "You are surely one of those whose help I seek in the establishing of religion, breaking the haughtiness of the sinful and guarding critical boundaries. Therefore seek God's help in your difficulty and your anxiety. Have a little harshness with some leniency and remain lenient where leniency is more appropriate. Adopt harshness when you cannot do without it. Lower your wings (in humbleness, before the subjects). Meet them with a broad face and keep yourself lenient (in behavior) with them. Treat them equally in the way you look at them, in signaling and in greeting so that the big do not expect from you transgression (in their favor) and the weak do not lose hope in your justice (for them). Wassalam!"⁵

1 *Nabī al-Balaghah*, Letter to *Shihab al-Aḥmad* vol. 13, p. 499, b. 499, *Aḥmad al-Aḥmad*, vol. 2, p. 389. It is stated in *Aḥmad al-Aḥmad* that he wrote this letter to Amr ibn Muslima al-Aḥabī in which instead of the phrase "behave with them in between strictness and softness", he wrote "no injustice should be done to them nor their pledge be broken, however they should pay land tax and in order to preserve them nothing beyond their capacity should be taken from them. I commanded you to this and God is our resort. Wassalam."

2 Qur'an, 3: 118.

3 Qur'an, 5: 51.

4 *Tārīkh al-Ya'qūbi*, vol. 2, p. 385.

5 *Nabī al-Balaghah*, Letter to *al-Aḥmad* by al-Mufīd, p. 33, b. 3. It is stated that this letter had been written to Malik al-Aḥmad after the murder of Muhammad ibn Abī Bakr, but apparently this is not true, since Muhammad ibn Abī Bakr was martyred after Malik al-Aḥmad.

الفصل الرابع السِّيَاسَةُ الثَّقَافِيَّةُ

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نَبِيَّةُ التَّغْلِيْبِ الزَّيْنِيَّةُ

145. الإمام علي عليه السلام: عَلِيَ الْإِمَامُ أَنْ يُعَلِّمَ أَهْلَ وَلَا يَتَّبِعْ حُدُودَ الْإِسْلَامِ وَالْإِيمَانِ^١
146. عنه عليه السلام: إِنَّ النَّاسَ إِلَى صَالِحِ الْأَدَبِ أَوْجُحُ مِنْهُمْ إِلَى الْبُصْرَةِ وَالذَّنْبِ^٢
147. عنه عليه السلام: أَيُّهَا النَّاسُ! إِنِّي لِي عَلَيْكُمْ حَقٌّ، وَلَكُمْ عَلَيَّ حَقٌّ، فَأَنَا حَقُّكُمْ عَلَيَّ فَالْتَصِبْهُ لَكُمْ، وَتَوَمَّرُوا فَيَنْكُحُكُمْ عَلَيْكُمْ، وَتَعْلِمُكُمْ نَحْيَ لَا تُجْهِلُوا، وَتُنَادِيكُمْ كَيْفَا تَعْلَمُوا^٣
148. الإمام الباقر عليه السلام: كَانَ عَلِيٌّ عليه السلام إِذَا صَلَّى الْعَجْرَ لَمْ يَزَلْ مُتَقَبِّلاً إِلَى أَنْ تَطْلُعَ الشَّمْسُ، فَإِذَا طَلَعَتْ اجْتَمَعَ إِلَيْهِ الْفُقَرَاءُ وَالْمَسَاكِينُ وَغَيْرُهُمْ مِنَ النَّاسِ، فَيُعَلِّمُهُمُ الْبَقْعَةَ وَالْقُرْآنَ، وَكَانَ لَهُ زَمَنٌ يَقُومُ فِيهِ مِنْ تَجْلِيهِ ذَلِكَ^٤
149. إرشاد القلوب. رَوَى أَنَّهُ كَانَ إِذَا يَفْرُغُ مِنَ الْجِهَادِ يَنْفَرُخُ لِتَعْلِيمِ النَّاسِ، وَالْقَضَاءِ بَيْنَهُمْ^٥

١. أفراد الحكم ج ١٩٩، عيون الحكم والمراعاة ص 328 ح 5637.

٢. أفراد الحكم ج 390، عيون الحكم والمراعاة ص 143 ح 3210.

٣. نهج البلاغة المخططة 34، تنسيق الأشراف ج 3 ص 554، تاريخ الطبري ج 3 ص 91، التكميل في التاريخ ج 2 ص 408 كلها معروضة، الإمامة والسياسة ج 1 ص 171 وفيه اختلافات في ذات الله بهذا القول تصحيحه لكم.

٤. شرح نهج البلاغة لأبي عبد الله ج 4 ص 109 عن أبي بصير الأسدي ج 4 ص 332.

٥. إرشاد القلوب ص 218، حقه القاصي ص 101، بصائر الأسير ج 103 ص 16 ح 70.

Chapter Four

Cultural Policies

4/1

Development of Education

145. Imām 'Alī (a.s.): "It is incumbent upon the leader to teach the laws (*ḥudūd*) of Islam and faith to the people under his rule."¹
146. Imām 'Alī (a.s.): "Indeed people are more in need of good manners than they are in need of gold and silver."²
147. Imām 'Alī (a.s.): "O people, I have a right over you and you have a right over me. As for your right over me, that is to advise you, to pay you your dues fully, to teach you so that you may not remain ignorant and to train you so that you are knowledgeable."³
148. Imām al-Bāqir (a.s.): "When 'Alī (a.s.) performs the morning prayers, he keeps on with after-prayer invocations (*istighṭhāl*) until sunrise. At sunrise, the poor, the needy and other groups of people would gather around him and he would teach them laws (*fiqh*) and the Qur'ān. At a certain hour, he would end the session and leave."⁴
149. *Irshād al-Qulūb*: "It is reported that 'Alī (a.s.) after finishing a battle, he would proceed to teach people and judge among them."⁵

1. *Ghurar al-Hikam*, h. 6199, 'Uyūn al-Hikam wa al-Mamū'iz, p. 328, h. 5637.

2. *Ghurar al-Hikam*, h. 3990, 'Uyūn al-Hikam wa al-Mamū'iz, p. 143, h. 3210.

3. *Nahj al-Balaghah*, Sermon 34, *Ansār al-Ashrāf*, vol. 3, p. 154, *Tārīkh al-Ṭabari*, vol. 3, p. 9.

4. *Sharḥ Nahj al-Balaghah*, vol. 4, p. 109, *Bihār al-Anwār*, vol. 41, p. 132.

5. *Irshād al-Qulūb*, p. 2:8, *Uddat al-Da'ī*, p. 101, *Bihār al-Anwār*, vol. 103, p. 16, h. 70.

150. الطبقات الكبرى عن جليل بن أحمد بن علي بن أبي طالب خطب الناس فقال: من يشتري علماً يبرق؟ فاشترى الحديث الأعور ضحاً يدرهم، ثم جاء به عيتاً، فكنت له علماً كثيراً، ثم إن علياً خطب الناس بعد فقال: يا أهل الكوفة! عليكم بصف زحل¹.
151. العارات عن سالم بن أبي الجعد: قرأ علي عليه السلام القرآن العتيق قال: وكان أبي يقرأ القرآن².
152. شرح نهج البلاغة لابن أبي الحديد: وقد عاب بن صعصعة عل علي عليه السلام ومعه ابنه الفرزدق³ فقال له: من أنت؟ فقال: عاب بن صعصعة الجلبيني. قال: يا أبا الأخطي، من هذا العلامة منت؟ قال: ليبي، وهو شاعر قال: علمه القرآن، فهو خير له من الشعر⁴.
153. الإمام علي عليه السلام من كتاب له: إلى قسم من الناس، وهو عابله عن مكة: أما بعد، فأقيم للناس الحق، وذكرهم بأيام الله، واجلس هم المتعزبين، فأمت لمستعيني، وعلم الجاهل، وداوى العالم⁵.
154. عنه: يسائل سألته عن فضيلة: سل تفقها ولا تسأل ثقتاً فإن الجاهل المتعتم⁶ شبيه بالعمى، وإن العالم المتعتم شبيه بالجاهل المتعتم⁷.

1 الطبقات الكبرى ج 6 ص 188 وراجع تاريخ بغداد ج 8 ص 333

2 العارات ج 1 ص 131 كثر القائل ج 2 ص 339 ح 4188 خلا من سمع الإياد وليس له وكان أبي

3 هو ابن فارس، عاب بن غالب بن صعصعة، المروفي بالفرزدق، ولد عام 257 هـ في الحيرة وتوفي عام (114 هـ) بعد بطون المرق والشم والجيرة وقصده في مدح الإمام المستنجد في حضور هشام بن عبد الملك فليل عن شجاعته وثورته.

حد الذي تعرفه بطعام وطاعة
والتي يعرفها بالحق والحرمة

(راجع سير أعلام النبلاء ج 4 ص 590 الرقم 226 وروايت الأعيان ج 6 ص 95 الرقم 784).

4 شرح نهج البلاغة لابن أبي الحديد ج 10 ص 21، كثر القائل ج 2 ص 288 ح 4020 خلا من ليس الأباوي في المصاحف والديوري عن الفرزدق ص 6.

5 نهج البلاغة: الكتاب 67، ج 3 ص 497 ح 702

6 نهج البلاغة: الحكمة 20، ص 107، الحكمة والمراحم ص 132 ح 2980، ص 107، بطون الأباوي ج 1 ص 222 ح 7

150. *al-Ṭabaqat al-Kubrā* – narrating from 'Albā' ibn Ahmar "‘Alī ibn Abī Ṭalīb (a.s.) was addressing the people, saying: "Who would buy knowledge for one dirham?"

al-Ḥārith al-A'war (who was one-eyed) bought several sheets for one dirham and brought it to 'Alī (a.s.) and he wrote abundant issues of knowledge for him.

After that, 'Alī (a.s.) said in his sermon: "O people of Kūfa! A half a man overcame you."¹

151. *al-Ghādir* – narrating from Sālim ibn Abī Ja'd "‘Alī (a.s.) allocated two thousand (coins) [as an income] for every reciter of the Qur'an and my father was one of the reciters."²

152. *Sharḥ Nahj al-Balāghah*: "Ḡhalīb ibn Sa'sa'a went to 'Alī (a.s.) together with his son Farazdaq' and 'Alī (a.s.) said to him: "Who are you?"

He replied: "Ḡhalīb, the son of Sa'sa'a al-Mujāshī's"

He (a.s.) said: "O Abū al-Akḥḡal! Who is this young man with you?"

He replied: "My son and he is a poet."

He (a.s.) said: "Teach him the Qur'an, for it is better for him than poetry."³

153. Imām 'Alī (a.s.) – in his letter to 'Utham ibn 'Abbās, who was his administrator in Mecca, wrote: "Set up Ḥajj for the people and remind them of the days [to be devoted] to God. Sit for giving them audience in the morning and evening, explain the law to those who ask, teach the ignorant and discuss with the learned."⁴

154. Imām 'Alī (a.s.) – in response to someone who had asked him a difficult question: "Ask me for understanding and do not ask to create confusion [for fault finding], because the ignorant person who tries to learn is like the learned man, but the learned man who tries to create confusion is like the ignorant."⁵

1. *al-Ṭabaqat al-Kubrā*, vol. 5, p. 166.

2. *al-Ghādir*, vol. 1 p. 131. *Kanz al-'Ummāl*, vol. 2, p. 339, h. 4185.

3. He is Abū Farās Ḥumām ibn Ḡhalīb, known as Farazdaq. He was born in 25 AH in Basra and died in 114. The following poem that he wrote in praise of al-Imām al-Sajjād in the presence of Hishām ibn 'Abd al-Malik is a an evidence of his bravery:

"This is the person whom the land of Baḥrā knows,
And the Ka'ba and the Ḥaram know him too."

4. *Sharḥ Nahj al-Balāghah*, vol. 19, p. 21, *Kanz al-'Ummāl*, vol. 2, p. 258, h. 4026.

5. *Nahj al-Balāghah*, Letter 67, *Bihar al-Anwār*, vol. 33, p. 497, h. 702.

6. *Nahj al-Balāghah*, Aphorism 320, *Uyun al-'Ilkām wa al-Maw'iq*, p. 132, h. 2980.

155. عنه - يَرْحُلُ سَأَلَهُ وَجُلَّ أَنْ يُعَرِّفَهُ الْإِيَّانَ - إِذَا كَانَ الْعَدُوُّ قَاتِلِي حَتَّى تُحِبَّكَ عِلَّ
أَسْمَاعِ النَّاسِ، فَإِنْ نَسِيتَ مَقَالَتي حَوِطَها عَلَيْكَ غَيْرُكَ؛ فَإِنَّ الْكَلَامَ كَالشَّرِذَةِ يَنْقَعُها
هَذَا وَيُخَوِّطُها هَذَا^١

2 / 4

النَّبِيُّ عَنْ نَقْصِ الشَّرِّ الصَّالِحَةِ

156. الإمام علي - ي عَهْدِهِ إِلَى مَالِكِ الْأَشْجَرِ - لَا تَنْقُصُ شَيْءَ حَاجَةٍ عَمِلَ بِهَا صُدُورُ
هَذِهِ الْأُمُورُ، وَجَمَعَتْ بِهَا الْأَلْفَةُ، وَصَلَحَتْ عَلَيْهَا الرَّعِيَّةُ، وَلَا تُحْدِثُ شَيْءَ تَنْقُصُ
يُسَيِّءُ مِنْ مَاعِيِ تِلْكَ الشَّرِّ، فَيَكُونُ الْأَجْرُ لِمَنْ سَهَا، وَالْوَرَرُ عَلَيْكَ بِمَا نَقَصَتْ
مِنْهَا - وَالْوَاجِبُ عَلَيْكَ أَنْ تَتَذَكَّرَ مَا نَقَصَ لِمَنْ تَقْدُمُكَ مِنْ حُكُومَةٍ عَادِلَةٍ، أَوْ سُنَّةٍ
فَاصِلَةٍ، أَوْ أَثَرٍ مِنْ نَبِيٍّ، أَوْ مَرِيضَةٍ فِي كِتَابِ اللَّهِ^٢.

157. عنه - ي عَهْدِهِ إِلَى مَالِكِ الْأَشْجَرِ (فِي رِوَايَةِ نَحْبِ الْعُقُولِ) - وَأكْبَرُ مُدَارَسَةِ
الْعُلَمَاءِ، وَمُتَأَنِّةٌ الْحُكَمَاءِ، فِي تَسْيِيقِ مَا صَلَحَ عَلَيْهِ أَهْلُ بِلَادِكَ، وَإِقَامَةِ مَا اسْتَقَامَ بِهِ
النَّاسُ مِنْ قَبْلِكَ، فَإِنَّ دِيكَ يُحِقُّ الْحَقَّ، وَيَدْفَعُ الْبَاطِلَ، وَيُكْتَفَى بِهِ ذَلِيلًا وَمِثَالًا، لِأَنَّ
الشَّرَّ الصَّالِحَةَ فِي الشَّيْءِ لِلَّهِ طَائِفَةٌ^٣

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الْأَمْرُ بِكَفِّ الشَّرِّ الظَّالِمَةِ

158. الإمام علي - ي. إَعْلَمَ أَنَّ أَمْضَلَ عِلَادَةِ اللَّهِ جِنْدَ اللَّهِ إِمَامَ عَادِلٍ، مُهْدِي وَهْدَى، فَأَقَامَ

١ - نهج البلاغة، الحكمة 266، معجم الأنوار ج 2 ص 144 ح 8

٢ - نهج البلاغة الكتاب 53، نهج العقول ص 130 و ص 148 - حوزة وراجع دعائم الإسلام، ج 1 ص 356 و 357

٣ - الخاقاني، التواظيف، ويقال: تَأَنَّنْتُ غَلَاظاً إِذَا حَاطَبْتَهُ تَحَامُّنَةً وَتَلَاوَمَهُ وَتَكَلَّفَهُ (لسان العرب ج 17 ص 79)

٤ - نهج العقول ص 131

155. Imām 'Alī (a.s.) – in response to someone who had asked him to define faith for him: "Come to me tomorrow so that I enlighten you in the presence of all the people, so that if you forget what I say, others might retain it, for an utterance is like a frightened away prey which may be caught by someone but missed by others."¹

4/2

Prohibition of Abolishing Proper Customs

156. Imām 'Alī (a.s.) – from his instructions to Mālik al-Ashtar: "Abolish no proper custom (*sunna*) which has been acted upon by the leaders of this community, through which harmony has been strengthened and because of which the subjects have prospered. Create no new custom which might in any way damage the customs of the past, lest their reward belong to him who originated them and the burden be upon you for abolishing them. It is incumbent upon you to recall the just government, the excellent customs, the *sunna* of our Prophet (s a w) and the obligations (promulgated) in the Book of God, which preceded you (and follow them)."²
157. Imām 'Alī (a.s.) – in his instructions to Mālik al-Ashtar (as narrated in *Tuhaf al-'Uqāl*): "Study much with men of knowledge ('ulama) and converse much with sages (hukama) concerning the consolidation of that which causes the state of your land to prosper and the establishment of that by which the people before you remain strong, since this will establish righteousness more firmly and repel falsehood; and this will suffice as guidance and exemplar. Indeed proper customs are the path toward obedience to God."³

4/3

Fighting against Evil Customs

158. Imām 'Alī (a.s.): "Know that the most distinguished servants of God before Him is the just leader who has been guided (by

1. *Nahj al-Balaghah*, Aphorism 206, *Bihar al-Anwar*, vol. 2, p. 160, h. 8.

2. *Nahj al-Balaghah*, Letter 53, *Tuhaf al-'Uqāl*, p. 130, *ibid.* Also cf. *Da'at'im al-Islam*, vol. 1, p. 356 & 357.

3. *Tuhaf al-'Uqāl*, p. 131.

سُئِلَ مَعْلُومَةٌ، وَأَمَاتَ بِدَعَةِ جَهْوَلَةٍ، وَإِنَّ السُّنَّ لَتَبَيَّرُ لَهَا أَعْلَامٌ، وَإِنَّ الْيَدَّ لَتَظَاهِرُ لَهَا أَعْلَامٌ.^١

159. الإمام الصادق عليه السلام: أَتَيْتُ الْمَوْلِيَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَقَالُوا: نَشْكُو إِلَيْكَ هَؤُلَاءِ الْعَرَبُ؛ إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُعْطِينَا مِنْهُمْ الْغَطَايَا بِالسُّيُوفِ، وَرَوَّجَ سَلِمَانَ وَبِلَالَ وَصُهَيْبًا، وَأَبَا عَلَيْنَا هَؤُلَاءِ وَقَالُوا: لَا تَفْعَلْ! قَدْ نَعِبَ إِلَيْهِمْ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَكَأَلَتْهُمْ بِهِمْ، فَصَاحَ الْأَعْرَبُ: أَيُّهَا ذِيكَ يَا أَبَا الْحَسَنِ، أَيُّهَا ذِيكَ! فَخَرَجَ وَمَعَهُ مُعْطَبٌ يُجْرِي دِمَاءَهُ وَمَعَهُ يَقُولُ: يَا مُعْتَرِ الْمَوْلِيَّ! إِنَّ هَؤُلَاءِ قَدْ صَبَرُوا عَلَيْكُمْ بِمِرْلَةٍ الْيَهُودِ وَالنَّصَارَى؛ يَتَرَوِّجُونَ إِلَيْكُمْ وَلَا يَرَوِّجُونَكُمْ، وَلَا يُعْطُونَكُمْ بِشَيْءٍ مَا يَأْخُذُونَ، فَاتَّجَرُوا بِأَرْكَائِكُمْ، فَإِنِّي قَدْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: الزُّرُقُ عَشْرَةُ أَجْرَاءٍ؛ بَسْفَةُ أَجْرَاءٍ فِي النَّجَازَةِ، وَوَاجِدَةٌ فِي غَيْرِهَا.^٢

4 / 4

التَّجَنُّبُ مِنْ مَرَاتِمِ الْإِسْتِغْبَالِ

160. نهج البلاغة. قَالَ [عَلِيٌّ] عَلَيْهِ السَّلَامُ: لَوْ قَدْ نَفَيْتُهُ مِنْ مَسِيرٍ إِلَى الشَّامِ ذَهَابُ الْأَسْبَارِ، فَتَزَجَّلُوا لَهُ وَاسْتَذَوُّوا بَيْنَ يَدَيْهِ فَقَالَ: مَا هَذَا الَّذِي صَنَعْتُمْ؟ فَقَالُوا: خُلِقَ مِنَّا نُعْطَمُ بِهِ أَمْرًا مَا فَقَالَ: وَاللَّهِ مَا يَنْتَمِعُ بِهَذَا أَمْرًا لَكُمْ، وَإِنَّكُمْ لَتَشْفُونَ عَلَى أَنْفُسِكُمْ فِي دُنْيَاكُمْ، وَتَشْفُونَ بِهِ فِي آخِرَتِكُمْ وَمَا أَحْسَرَ الْمُنْفَقَةَ وَرَأَقَا الْعِقَابُ، وَارْبَحَ الدُّعَا مَمْلَأَهَا

^١ نهج البلاغة، المخطوطة 164، المحقق 187 من ابن دأود، تاريخ الطبري، ج 4 ص 313، البيهقي، والبيهقي، ج 2 ص 168 كلاماً من عبد الله بن محمد عن أبيه، المعتمد، القمي، ج 3 ص 348 من ابن دأود وليس فيه أواد الس لينة، ١٠، الكامل في التاريخ، ج 2 ص 276 كذا بحرف.

^٢ الكامل، ج 5 ص 318 ح 39 من الفضل بن محمد، قرد.

God) and guides others. He establishes the recognized customs (of the Prophet's Sunnah) and destroys the unrecognized innovations. The [Prophet's] ways are clear and have their signs, while innovations are also clear and they too have their signs."

159. *Imām al-Sādiq (a.s.):* Some non-Arab Muslims (*al-Mawālī*) came to the Commander of the Faithful (a.s.) and said: "We have a complaint to you against these Arabs. Verily the Messenger of God (s.a.w) gave us portions that were equal to theirs and married off Salmān, Bilāl and Suhayb, but these (Arabs) refuse and say: "We will not do that!"

The Commander of the Faithful (a.s.) went to them and talked to them about this. The Arabs shouted "We refuse it, O Abū al-Ḥasan! We refuse it!"

So, 'Alī (a.s.) left angrily dragging his robe and saying: "O group of non-Arabs! In truth, they have reduced you to the status of the Jews and the Christians. They get married to your women but refuse to allow you to marry theirs. They do not give you as much as they take from you. Therefore engage in trading and God will bestow His blessings on you. Indeed I heard from the Messenger of Allah (s.a.w) that sustenance (*rizq*) has ten parts; nine parts are in trading and one part is in other things."²

4/4

Refraining from Reception Ceremonies

160. *Nahy al-Balāghah:* The Commander of the Faithful (a.s.) was proceeding towards Syria when the countrymen (farmers) of al-Anbār met him. Seeing him, they began to walk on foot and then ran in front of him.

He enquired: "Why are you doing this."

They replied: "This is the way we respect our chiefs."

He then said "By God, this does not benefit your chiefs. By doing this you are troubling yourselves in this world and earning misery for the next world. How harmful is the labor

1 *Nahy al-Balāghah*, Sermon 164, *al-Jamāl*, p. 187, *Tārīkh al-Jahārī*, vol. 4, p. 337, *al-Bidāya wa al-Nihāya*, vol. 2, p. 162.

2 *al-Kaṣb*, vol. 3, p. 318, h. 59.

الْأَمَانُ مِنَ الْقَتْلِ^١

161. نهج البلاغة. رُوي أنه [علياً] لما وَرَدَ الكوفة فابيضاً من صفين قرأ بالشابيتين^٢ فَسَمِعَ بكاء النساء على قتلى صفين، وخرج إليه حرب بن شريحيل الشامي يمشي معه وهو راكب، فقال: ارجع؛ فإن مشي مثلك مع علي ينة للوالي، ومدة لبمؤس^٣.
162. الإمام الصادق: خرج أمير المؤمنين ع على أصحابه وهو راكب، فتمشوا خلفه، فالتفت إليهم، فقال: لكم حاجة؟ فقالوا لا، يا أمير المؤمنين، ومكننا نحب أن تمشي مثلك، فقال لهم: انصرفوا؛ فإن مشي المشي مع الزاكي مفسدة للراكب، ومدة لبمؤس.

قال وزيد ثرة أخرى فتمشوا خلفه، فقال: انصرفوا؛ فإن حق النعال خلف أعقاب الرجال مفسدة لقلوب المؤمنين^٤.

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التفند بطل الإطراء

163. الإمام علي ع - في عهده إلى مالك الأشتر بعد ذكر حصائني البغاة الصالحة ... فأعجب أوبنك حاشة لجلواتك وخفلاتك، ثم ليكن أثرهم عندك أفوهم بمر الحق

١ نهج البلاغة الحكمة 37، الثائب لابن شهر آشوب ج 2 ص 104 عن النوكي، بحار الأنوار ج 4 ص 53 ح 2 وراجع. وثمة صفين ص 144

٢ الشام، حتى من أبيه من عماد (نساء العرب ج 12 ص 317)

٣ نهج البلاغة الحكمة 322، وثمة صفين ص 331 عن عبد الله بن حاتم الفدائي الميمار والمرتبة. ص 141 كلامه بحور.

٤ النوكي: الحاشي (النهاية ج 5 ص 129).

٥ العباس ج 2 ص 470 ح 263، الكافي ج 5 ص 540 ح 16 وليس فيه شيء وكلاهما عن هشام بن سالم، تحف الفقهاء ص 209 بحور مشكاة الأنوار ص 364 ح 1129 عن هشام بن سالم وثمة إلى الإمام علي ع الثائب لابن شهر آشوب ج 2 ص 354 وفيه مارجعوا فقال خلف أعقاب الرجال مفسدة لقلوب بني قاتل حمي.

that is followed by punishment and how profitable is the ease with which there is deliverance from Hellfire!"¹

161. *Naby al-Balāghah*: It is reported that when the Commander of the Faithful (a.s.) returned to Kūfa from the battle of Ṣiffīn, he passed by the tribe of Shībām (in Yemen) and heard the women weeping over those killed in Ṣiffīn. At that time Harb ibn Shurahbīl al-Shībāmī came and started walking along with the Imām (a.s.) while he (a.s.) was riding, so he (a.s.) said to him: "Get back because the walking of a man like you with one like me is a trial for the ruler and a humiliation for the believer."²
162. Imām al-Ṣādiq (a.s.): The Commander of the Faithful (a.s.) set out on horseback with his companions walking behind him. He turned his face back to them and asked: "Do you want anything?"

They replied: "No, O Commander of the Faithful! But we would like to walk along with you."

He then told them: "Go back, because walking behind a riding man is a mischief for the rider and a humiliation for the walker."

[The narrator says:] He rode on once again and they followed walking behind him, and he said: "Go back, because the sound of footsteps behind a man corrupts the hearts of the unwise."³

4/5

Criticizing rather than Admiring

163. Imām 'Alī (a.s.) – in his instructions to Mālik al-Aṣṭar, after describing the characteristics of the righteous confidants: "So choose these men as your special companions in privacy and at assemblies. Then let the most influential among them be he who speaks most to you with the bitterness of the truth and

1 *Naby al-Balāghah*, Aphorism 37, *Manāqib 'Alī ibn Abī Talīb*, vol. 2 p. 104, *Bihār al-Anwār*, vol. 41, p. 55, h. 3.

2 *Naby al-Balāghah*, Aphorism 322, *Waq'at Ṣiffīn*, p. 531, *al-Mi'yār al-Mawḍi'ah*, p. 193.

3 *al-Minhāj*, vol. 2, p. 470, h. 2632, *al-Kaṣf*, vol. 4, p. 540, h. 16, *Tuhaf al-'Uqāl*, p. 209.

لَكَ، وَأَنْتَهُمْ مُسَاعِدَةٌ فِيمَا يَكُونُ مِنْكَ بِمَا كَرِهَ اللَّهُ لِأَوْلِيَائِهِ، وَإِقَاعًا ذَلِكَ مِنْ هَوَاكَ
تَحِبُّتٌ وَقَعَ وَالصَّقُّ بِأَهْلِ الْوَرَعِ وَالصَّدِّقِ، ثُمَّ رُصِّهِمْ عَلَى آلَا يُطْرُوكَ وَلَا
يَبْجَحُوكَ^١ بِسَاطِلٍ لَمْ تَفْعَلْهُ؛ فَإِنَّ كَثْرَةَ الْإِطْرَاءِ تُجِدُّثُ الرَّهَوَ، وَتُسَبِّحُ مِنَ الْعِيرَةِ^٢

164. هتة - في جواب من قال أنت لميرزا ونحن رعيته، بك آخر حقا الله عز وجل
من الدل، ويأمرارك أطلق عبادة من العل، فاحتر علينا وأمرنا حبيبتك، والتعير
فأمرنا استيائك، فثبت القائل المصدق، والحاكم الموقر والملك المحول، لا تستجمل
في شيء معصيتك، ولا تقبض علما بعبودك، تعظم عبدنا في ذلك حطرك وتجل عنه
في أنفيسنا فصلك - إن من حق من عظم جلال الله في نفسه، وجل موضعه من
قديه أن يصغر عبده - يعظم ذلك - كل ما يواو، وإن أحق من كان كذلك لمن
عظمت بعمه الله عليه، ولطفت إحسانه إليه، فإنه لم تعظم بعمه الله على أحد إلا راد
حق الله عليه عظما.

وإن من أصعب حالات الولاية عند صالح الناس أن يظن بهم حق الفخر،
ويوضع أمرهم على الكبير، وقد تهرمت أن يكون جال في طمكم أي أجب لإطراء،
واستيعاق الثوب، ولست - بحمد الله - كذلك، ولو كنت أجب أن يقال ذلك لتركته
استعطافا لله سبحانه من ثارل ما هو أحق به من المنظمة والكبرى. وربما استحل
الناس الشاء بعد التلا.

فلا تنسوا على بحمل ثا، لإحراجي نفسي إلى الله والكم من الكية في حنوق
لم أفرع من أديها، وفرايض لاند من إضائها؛ فلا تكلموا بما تكلم به الجاهل،

١ ينجحوك أو كما في شرح التهج "ينجحوك أي لا يملوك من ينجح، أي يضر ساطل لم يعله كما ينجح أصحاب
الأمر، الأمر، انشرح نهج البلاغة لابن أبي الحديد، ج ١٧ ص ٤٥.

٢ نهج البلاغة الكتاب ١٥١، نهج التبليغ ص ١٢٩، نهج البلاغة الأمل ج ٣٣ ص ٤٥٢ ح ٢٤٤.

supports you least in activities which God dislikes in His friends, even though this may contradict your pleasure. Cling to men of piety and veracity. Then accustom them not to lavish praise upon you nor (to try to) gladden you by (attributing to you) a vanity you did not do, for lavishing of abundant praise causes arrogance and draws (one) close to pride."¹

164. Imām 'Alī (a.s.)—one of his companions had told him, "You are our commander and we are your subordinates. Through you God the Great and Almighty brought us forth from disgrace and for your glory He freed His servants from chains. You choose for us and carry them out and command as you wish and enforce it, because you are a speaker whose words are believed, a successful ruler and entrusted sovereign. We do not see lawful disobedience to you in any matter and we do not measure any knowledge with yours, as your status is so lofty to us and your superiority so great." To which Imām responded, "If a man considers God's glory as being high in his self and believes in his heart that God's position is sublime, then it is his right that—on account of the greatness of these things—he should regard all other things as small. The person who most deserves to be as such is he who receives God's bounty and favor most, because the bounty of God over any person does not increase without an increase in God's right over him.

In the view of virtuous people, the worst position of rulers is that it may be thought about them that they love glory and their affairs may be taken to be based on pride. I would really hate that it may occur to your mind that I love high praises or to hear eulogies. By the grace of Allah I am not like this. Even if I had loved to be mentioned like this, I would have given it up in submissiveness before Allah, the Glorified, rather than accept greatness and sublimity to which He is more entitled. Generally people feel pleased at praise after good performances."

"Do not mention for me glowing praise so that I can discharge my responsibilities towards God and towards you. I have not yet carried out and injunctions that have to be performed. So do not address me in the manner despots are

1. *Nahy al-Balaghah*, Letter 53, *Tahf al-Uqul*, p. 129, *Bihar al-Anwar*, vol. 33, p. 682, p. 344.

وَلَا تَتَخَفُوا مِنِّي بِمَا يَتَخَفُ بِهِ عِبَادُ أَهْلِ الْبَيْتِ، وَلَا تُخَالِطُوا بِالْمَصَانِعِ، وَلَا تَطْلُبُوا فِي اسْتِقْلَالِي حَقَّ قِيلٍ لِي، وَلَا التَّيَاسَّ بِعِظَامِي لِنَفْسِي لِمَا لَا يَصْلُحُ لِي؛ فَإِنَّهُ مَنِ اسْتَقْلَلَ الْحَقَّ أَوْ يُعَالَ لَهُ، أَوْ الْعَدْلَ أَوْ يُعَرِّضَ عَلَيْهِ، كَانَ الْعَمَلُ بِهَا انْقِلَابًا عَلَيْهِ فَلَا تُكْفَرُوا عَنِّي مَقَالَةً بِحَقٍّ، أَوْ مَشُورَةً بِعَدْلٍ؛ فَإِنِّي لَأَسْتُ فِي نَفْسِي بِقَوِيٍّ مَا أُنْصَحُ، وَلَا أَمْرٌ ذَلِكَ مِنِّي فَعَلِي، إِلَّا أَنْ يَكْفِيَنِي اللَّهُ مِن نَفْسِي مَا هُوَ أَمْلَكُ بِهِ مِنِّي، فَإِنِّي أَنَا وَأَنْتُمْ عِبِيدٌ تَمْلُوكُونَ لِرَبِّ لَا رَبَّ غَيْرُهُ، يَمْلِكُ بِمَا مَا لَا تَمْلِكُ مِن أَنْفُسِنَا، وَأَخْرَجْنَا بِمَا كُنَّا فِيهِ إِلَى مَا صَلَحْنَا عَلَيْهِ، فَأَبْدَلْنَا بَعْدَ الصَّلَاةِ بِالْعُدَى، وَأَعْطَانَا الْبَصِيرَةَ بَعْدَ الْعَمَى^١

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الإلزام بالحق في معرفة الرجال

165. الأماشي للمفيد عن الأصمعي بن ثنابة، دَخَلَ الْحَارِثُ الْقَتَادِيُّ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ فِي أَبِي طَالِبٍ فِي نَفَرٍ مِنَ الشَّيْخَةِ وَكُنْتُ مَعَهُمْ، فَجَعَلَ الْحَارِثُ يَتَأَرَّدُ لِي مِنْهُ، وَيُحِيطُ^٢ الْأَرْضَ بِمِصْحَتِهِ^٣، وَكَانَ مَرِيضًا، فَأَقْبَلَ عَلَيَّ أَمِيرُ الْمُؤْمِنِينَ - وَكَانَتْ لَهُ بِهِ مَرَلَةٌ - فَقَالَ: كَيْفَ لِحَيْدِكَ بِمَا حَارِثٌ؟ فَقَالَ: نَالَ الدَّمَارُ بِمَا أَمِيرُ الْمُؤْمِنِينَ مِنِّي، وَرَأَيْتُ أُرَارًا^٤ وَخَلِيلًا^٥ احْتِصَامًا أَصْحَابَكَ بِبَابِكَ، قَالَ: وَفِيمَ خُصُومَتُهُمْ؟ قَالَ: هَيْكَ وَفِي الثَّلَاثَةِ مِن قَبْلِكَ، فَمَنْ تُعْرِطُ مِنْهُمْ غَالِبًا، وَمُقْتَصِدًا تَالِيًا وَمِنْ مَرْدَدٍ

١ البجدة، الجند، وهو ما يدر من جند الرجل عند غلبته من قول لؤي بن الحنفية (السنن الكبرى ج ٤ ص ٤٨)

٢ الكافي ج ٣ ص 355 ح 550 من جملته عن الإمام الباقر - عليه السلام - في بيان الخلفاء الثلاثة: «الخطبة» بدل «البجدة»

٣ الخطبة الكبرى (المصباح الكبير ص 163)

٤ أيعجز عن مضاعفة الرأس كالصربان والقيم والتمه (النهج ج ١ ص 347)

٥ الأور - بالضم - حريرة الشمس والشمس والمطر (النهج ج ١ ص 150) وهو هنا كناية عن الإيلاء

addressed Do not evade me as the irascible people are (to be) evaded; do not meet me with flattery and do not think that I shall take it ill if a true thing is said to me, and do not entitle me with undue greatness. Certainly the person who feels disgusted and burdensome when truth is said to him or a just matter is placed before him would find it more difficult to act upon them

Therefore do not abstain from saying the truth or pointing out a matter of justice because I do not regard myself above erring.¹ I am not immune from erring in my actions unless that God helps me (in avoiding errors) in matters in which He is more powerful than I. Certainly I and you are slaves owned by a Lord, other than Whom there is no Lord. He owns from ourselves that which we do not own. He brought us forth from where we were towards what brings prosperity to us. He altered our straying into guidance and gave us insight after blindness.²

4/6

Commitment to the Truth in Knowing Men

165. *al-Amali* –narrated by Asbaq ibn Nubāta: "Hārith ibn Hamdāni along with a group of Shi'ites, including myself, went to visit the Commander of the Faithful 'Alī ibn Abī Tālib (a.s.) Being sick, Hārith walked in with a bent back and a walking stick. The Commander of the Faithful (a.s.) came towards him, for Hārith was highly esteemed by him, and said: 'How are you feeling Hārith?'

He said: "Life has done to me what it has pleased, O Commander of the Faithful, and the conflict of your companions at your doorstep is irritating and infuriating me "

He asked "What is their conflict about?"

He replied. "About you and the previous three caliphs. One

1 It is evident from what follows in his words that Imām 'Alī (a.s.) regards his *'isma* (infallibility) as a blessing from God and in accordance says if God does not help him in avoiding errors, he would be misguided. Therefore, this statement does not contradict the infallibility of the Imām.

2 *al-Kaṣf*, vol. 2, p. 335, h. 350, narrating from Jābir from Imām al-Baqir (a.s.). *Nahy al-Balaghah*, Sermon 216.

مُرْتَابٍ، لَا يَدْرِي أَيْقَدِمُ أَمْ يُجْجِمُ؟ فَقَالَ: خَشَيْتُ يَا أَحَا قَهْدَانِ، أَلَا إِنَّ خَيْرَ شَيْعَتِي
الْمُطَّ الْأَوْسَطُ، إِلَيْهِمْ يَرْجِعُ الْعَالِي، وَيِهِمْ يَلْحَقُ النَّاسُ.

فَقَالَ لَهُ الْحَارِثُ: لَوْ كَشَفْتَ - فِدَاكَ أَبِي وَأُمِّي - الرِّيزَ عَنْ قُلُوبِنَا، وَجَعَلْتَنَا فِي
دَلِيلِكَ عَلَى بَصِيرَةٍ مِنْ أَمْرِنَا قَالَتْ: قَدْ كُنْتُ أَمْرُكَ مُلْبُوسٌ عَلَيْكَ إِنَّ دِينَ اللَّهِ لَا
يُعْرَفُ بِالزُّجَالِ، بَلْ بِآيَةِ الْحَقِّ؛ فَأَعْرِفِ الْحَقَّ تُعْرِفَ أَهْلَهُ
يَا حَارِثُ، إِنَّ الْحَقَّ أَحْسَنُ الْحَدِيثِ، وَالصَّادِقُ بِهِ مُجَاهِدٌ^١

166. البيان والبيان: تنهض الحارث بن خوط اللخمي إلى علي بن أبي طالب، وهو على
المسيب، فقال: أَنْظِرْ أَنَا نَظَرُ لَنْ طَلْعَةِ وَالرُّبُزِ كُنَّا عَلَى ضَلَالٍ؟ قَالَ: يَا حَارِثُ، إِنَّهُ
مَلْبُوسٌ عَلَيْكَ؛ إِنَّ الْحَقَّ لَا يُعْرَفُ بِالزُّجَالِ؛ فَأَعْرِفِ الْحَقَّ تُعْرِفَ أَهْلَهُ^٢

راجع: مرسوعة الإمام علي بن أبي طالب عليه السلام ج 3 ص 132 (الناس الأمر عن من لا بصيرة له)

١ قد يحسب، ويقال للمخاطب: فذلك أي خشيت (النهاية ج 4 ص 19)

٢ الأماشي السعيد ص 3 ج 3، الأماشي الطوسي ص 625 ج 1292 وفيه «في شئت» و«بينة» من قبله بدل «ذلك» وفي
الثلاثة من قبله بدل «قال» و«قال» بدل «قال» بشاره للصفي ص 4 وفيه «قال» بدل «قال»، تأويل الآيات الظاهرة: ج 2
ص 849 ج 1، كشف الغطاء ج 2 ص 37 كلامه منسوب وراجع ج 5 ص 112 (السيد الحميري)

٣ البيان والبيان، ج 3 ص 211، شرح المفرد ج 1 ص 273، تاريخ الطبري ج 2 ص 210، مرقاة (راجع: نهج البلاغة
الحكمة 202 وروضة الأعظم، ص 39)

of them is an extremists and zealot, another falls short, and a third is hesitant who does not know whether to go forth or back."

'Alī (a.s.) said: "Enough O brother from Hamadan! You should know that the best of my followers are the middle group; he who exceeds the due bounds shall be brought back to them, and he who falls short shall be made to reach them."

Hārith told him: "May my father and mother be your ransom! Would you cleanse our sullied hearts and elucidate our affairs for us?"

'Alī (a.s.) said: It is enough. You are confused in (certain) affairs. The religion of God is not known through men, but with the sign of the truth. So come to know the truth and you will only then know its people.

'O Hārith! Truth is the best of words, and he who declares it is a struggler (*mujāhid*)."¹

166. *al-Bayān wa al-Tabyīn*. When 'Alī ibn Abī Ṭālib (a.s.) was on the pulpit, Hārith ibn Hawṣ al-Laythī stood up and said: "Do you think that we consider that Ṭāḥa and Zubair have gone astray?"

He replied: "O Hārith! You are confused. Certainly you are confused. The truth is not known through men. So come to know the truth and you will only then know its people."²

See: *The Encyclopedia of Amir al-Ma'mūn* (Confusion by those lacking insight).

1. *al-Amālī* by al-Mufīd, vol. 3, p. 3. *al-Amālī* by al-Ṭūsī, p. 625, h. 1292, *Beḥār al-Manājib*, p. 4.

2. *al-Bayān wa al-Tabyīn*, vol. 3, p. 211, *Tārīkh al-Ya'qūbi*, vol. 2, p. 210.

الفصل الخامس

السياسة الاقتصادية

1 / 5

النص على العمل

167. الإمام علي عليه السلام: إِنَّ الْأَشْيَاءَ لَمَّا ارْتَوَجَتْ ارْتَوَجَ الْكَسْلُ وَالْعَجْزُ، فَشَبَّحَ يَسْهُمَا الْفَقْرُ^١
168. عنه عليه السلام: إِنْ لَا بَعْضُ الرُّجُلِ يَكُونُ كَسْلَانًا مِنْ أَمْرِ دُنْيَاهُ، لِأَنَّهُ إِذَا كَانَ كَسْلَانًا مِنْ أَمْرِ دُنْيَاهُ فَهُوَ عَنْ أَمْرِ آخِرَتِهِ أَكْسَلُ^٢
169. عنه عليه السلام: مَا عُذْرَةٌ أَخَذْتُمْ فِي سَبِيلِ اللَّهِ بِأَعْظَمَ مِنْ عُذْرَتِهِ يَطْلُبُ يَوْلَدَهُ وَهَيْالِهِ مَا يُصْلِحُهُمْ^٣.
170. عنه عليه السلام: مَنْ طَلَّتْ الدُّنْيَا خِلَالًا؛ تَغَطَّى عَلَى وَالِدٍ أَوْ وَلَدٍ أَوْ زَوْجٍ، بَعَثَهُ اللَّهُ تَعَالَى وَجْهَهُ عَلَى صِرَاطِ الْقَمَرِ لَيْلَةَ الْبَدْرِ^٤.
171. عنه عليه السلام: أَوْصِيَكُمْ بِاخْتِيَةِ مِنَ اللَّهِ فِي السِّرِّ وَالْعَلَانِيَةِ، وَالْعَدْلِ فِي الرِّضَا وَالْقَصْرِ، وَالْإِكْتِسَابِ فِي الْفَقْرِ وَالْغِنَى^٥.

١ كذا في المصدر، وفي تحف العقول: «فَنَجَّحَ مِنْهَا»، ولعله أسروا

٢ الكافي، ج ١ ص ٤٦ ح ٨ عن علي بن محمد رقه، تحف العقول، ص 228

٣ معالم الإسلام ج 2 ص 14 ح 2

٤ السرائر ج 2 ص 228، معالم الإسلام ج 2 ص 15 ح 9، عوالي اللئالي ج 3 ص 194 ح 6

٥ مستدرج ص 255

٦ تحف العقول، ص 290 عن هشام بن الحكم عن الإمام الكاظم عليه السلام، بحار الأنوار ج 29 ص 304 ح ٦

Chapter Five

Economic Policies

1/5

Encouragement to Work

167. Imām 'Alī (a.s.): "When things coupled one with another (chosen as pairs), laziness and incapability were connected and poverty was produced from them."¹
168. Imām 'Alī (a.s.): "Indeed I hate a man who is lazy in his worldly affairs; for if he is lazy in his worldly affairs, he will be more lazy in the affairs of the Hereafter."²
169. Imām 'Alī (a.s.): "No early rising of any of you in the path of God is greater than the early rising of someone who seeks for that which improves [the conditions for] his children and household."³
170. Imām 'Alī (a.s.): "He who seeks the world lawfully in order to take care of his parents, children or wife, God will resurrect him with his face radiating like a full moon."⁴
171. Imām 'Alī (a.s.): "I advise you to fear God secretly and openly, to practice justice in pleasure and anger, and to earn livelihood in poverty and affluence."⁵

1. *al-Kāfi*, vol. 5, p. 86, h. 8. *Tuhaf al-'Uqāl*, p. 226.

2. *Da'ā'im al-Islām*, vol. 2, p. 14, h. 2.

3. *Al-Sarā'ir*, vol. 2, p. 228. *Da'ā'im al-Islām*, vol. 2, p. 15, h. 9. *Asadī al-Li 'Alī*, vol. 3, p. 191, h. 4.

4. *Munad of Zaid*, p. 255.

5. *Tuhaf al-'Uqāl*, p. 390. *Bihār al-Anwār*, vol. 78, p. 304, h. 1.

172. عنه: **إِنْ طَلَبَ الْمَعَاشَ مِنْ جُلُوٍّ لَا يَشْمَلُ عَنْ عَمَلِ الْآجِرَةِ**^١
173. عنه: **يُكَلِّبُ لَأَيِّهِ الْحَسَنَ** - **لَا تَدْعُ الطَّلَبَ فِيمَا يَحِلُّ وَيُطِيبُ؛ فَلَا بُدَّ مِنْ بُلْعَةٍ، وَسَيَأْتِيكَ مَا قُدِّرَ لَكَ**^٢
174. عنه: **لِلْمَرْبِيِّ ثَلَاثُ سَاعَاتٍ: سَاعَةٌ يُبَاجِي فِيهَا رَبَّهُ، وَسَاعَةٌ يَرْثُمُ^٣ مَعَاشَهُ، وَسَاعَةٌ يُحْمِلُ بَيْنَ نَفْسِهِ وَبَيْنَ لَدُنْهَا فِيمَا يَحِلُّ وَيَحْتَمِلُ**
- وَلَيْسَ لِلْعَاقِلِ أَنْ يَكُونَ شَاحِصًا إِلَّا فِي ثَلَاثٍ: مَرَمَّةً لِمَعَاشٍ، أَوْ حُطْوَةً فِي مَعَادٍ، أَوْ لَذَّةً فِي غَيْرِ مُحَرَّمٍ**^٤
175. **شرح نهج البلاغة لابن أبي الحديد** - في ذكر صفات أمير المؤمنين: **كَانَ يَمْتَنُّ بِيَدِهِ، وَيَحْرُثُ الْأَرْضَ، وَيُسْكِي الْمَاءَ، وَيَغْرِسُ النَّخْلَ، كُلُّ ذَلِكَ يُبَاهِرُهُ بِتَحِيَّةِ الشَّرِيفِ**^٥
- راجع موسوعة الإمام علي بن أبي طالب ج 5 ص 440 (الجمع بين العادة والعمل) و ص 466 (صفاته)

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عِمَارَةُ الْبِلَادِ^٦

176. الإمام علي: **يُنْهَدِي إِلَى مَالِكِ الْأَشْتَرِ - هَذَا مَا أَمَرَهُ عَبْدُ اللَّهِ عَمِلُ أَمِيرِ الْمُؤْمِنِينَ**

١ الأماشي للمفيد ص 119 ج 3 عن الحسن بن أبي الحسن البصري، جمل الأسوار ج 22 ص 422 ح 41

٢ تكملة العمال ج 16 ص 177 ح 44215 خلاص وكبح والمكزي في التوامط.

٣ رُمُ الشيء: يَرْثُمُهُ أصلحه (لسان العرب ج 12 ص 252).

٤ نهج البلاغة الحكمة 395، نصب المقرئ ص 283، الأماشي للطوسي ص 147 ح 290 عن أبي وجرة السعدي عن أبيه وفيها «ساعة يحاسب فيها نفسه» بدل ساعة يَرْثُمُ نفسه، معجم الأسرار ج 103 ص 12 ح 36

٥ شرح نهج البلاغة لابن أبي الحديد ج 19 ص 147

٦ العمارة - بناء - تخطيط الخراب (تسميات كشاف القرآن ص 588)، وعمارة البلاد هي كل عمل ما من شأنه توفير الراحة والحياة الإنسانية الكريمة

بعبارة أخرى: عمارة البلاد في قاموس الثقافة المعاصرة تعني التخطيط، بمفهومها العام الشامل للتنمية الزراعية، والصناعية، والتجارية، وكل ما يخص رفاهية العيش لدى الإنسان من حيث توفير الماء والكهرباء وحماية البيئة وغيرها.

ومن هنا فالعناوين التالية تُعد من قبيل ذكر الخاص بعد العام.

172. Imam 'Alī (a.s.): "Certainly, seeking a lawful livelihood does not prevent [man] from working for the Hereafter."¹
173. Imām 'Alī (a.s.) – in his letter to his son Hasan (a.s.): "Do not leave out what is lawful and agreeable, since the necessities of life must be met, and what is destined for you will reach you."²
174. Imām 'Alī (a.s.): "A believer has three time periods [in life]: The period when he is in communion with God, the period when he manages for his livelihood and [thirdly] the period when he is free to enjoy what is lawful and pleasant. A wise person should not spend his time other than for three reasons: For the purpose of earning a living, or pursuing something for the next life or for enjoying what is not prohibited."³
175. *Sharḥ Nahj al-Balāghah* –in the report about the benefactions of the Commander of the Faithful. "He used to work with his hands, cultivate the land, plant palm trees and would do all these by himself."⁴

See: *The Encyclopedia of Amir al-Mu'minin*
(Bringing Together Worship and Work).
Ibid., ('Alī's (a.s.) benefactions).

5/2

City Developments

176. Imām 'Alī (a.s.) – in his instructions to Mālīk al-Ashtar: "This is what 'Alī, the servant of God and Commander of the Faithful

1. *al-Amālī*, Muṣṣid, p. 17, ḥ 3 *Bihar al-Anwār*, vol. 77, p. 422, ḥ. 41.

2. *Kanḥ al-'Ummāl*, vol. 16, p. 177, ḥ. 44213.

3. *Nahj al-Balāghah*. Aphorism 390, *Tuḥaf al-'Uqāl*, p. 203, *al-Amālī* by al-Tusi, p. 147, ḥ. 240.

4. *Sharḥ Nahj al-Balāghah*, vol. 15, p. 147.

مَالِكٌ بَيْنَ الْحَارِثِ الْأَشْجَرِيِّ عَهْدِهِ إِلَيْهِ، حِينَ وَلَّاهُ مِصْرَ. جَبَانَةٌ خَرَّاجُهَا، وَجَهَادَةٌ
عَدُوُّهَا، وَاسْتِصْلَاحُ أَهْلِهَا، وَبِعَازَةِ بِلَادِهَا.¹

177. عَنْهُ عَلَيْهِ السَّلَامُ بِمَا كَتَبَهُ إِلَى قَرْظَةَ بْنِ كَعْبٍ الْأَنْصَارِيِّ... أَنَا نَعْلُ، فَإِنْ رَحَالَ مِنْ أَهْلِ الذَّمِّ
مِنْ عَمَلِكَ ذَكَرُوا نَهْرًا فِي أَرْجَائِهِمْ قَدْ عَمَا وَادَّيْنُ، وَفِيهِ هُمْ بِعَازَةِ عَمَلِ الْمُسْلِمِينَ،
فَانْظُرْ أَنْتَ وَهُمْ، ثُمَّ اعْمُرْ وَأَصْلِحِ النَّهْرَ؛ فَلَقَمَرِي لَأَنْ يَعْمُرُوا أَخْبَ إِلَيْهِ مِنْ أَنْ
يَخْرُجُوا وَأَنْ يَعْمُرُوا أَوْ يَقْضِرُوا فِي وَاجِبٍ مِنْ صِلَاحِ الْبِلَادِ وَالسَّلَامِ²
178. عَنْهُ عَلَيْهِ السَّلَامُ فِي عَازَةِ السُّلْطَانِ بِعَازَةِ السُّلْطَانِ³

رواه مجمع، موسوعة الإمام علي بن أبي طالب ج 2 ص 439 (سبأة أخذ الخراج).

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الثَّيْبَةُ الرَّابِعَةُ

179. الْإِمَامُ عَلِيُّ عَلَيْهِ السَّلَامُ وَجَدَ مَاءً وَثَرَاباً ثُمَّ انْقَضَرَ فَأَبْعَدَهُ اللَّهُ⁴
180. عَنْهُ عَلَيْهِ السَّلَامُ إِنَّ مَعَايِشَ الْخَلْقِ حَسْبُ الْإِمْلَاقِ وَالْمِيزَانِ وَالنَّجَازَةِ وَالْإِحَارَةِ وَالصَّدَقَاتِ. .
وَأَمَّا وَجْهُ الْعِيزَةِ فَقَوْلُهُ تَعَالَى: ﴿لَمَّا لَمْ تَنَالُوا مِنَ الْأَرْضِ وَاسْتَعْمَرْتُمْ بَيْنَهَا﴾⁵، فَأَعْلَفَ
سُبْحَانَهُ أَنَّهُ قَدْ أَفْرَزَهُمْ بِالْعِيزَةِ لِيَكُونَ ذَلِكَ سَبَباً لِمُعَايِشِهِمْ بِمَا يَخْرُجُ مِنَ الْأَرْضِ
مِنَ الْحَبِّ، وَالشُّعْرَةِ، وَمَا شَاكَلَ ذَلِكَ، يَمَا جَعَلَهُ اللَّهُ مُعَايِشَ لِلْخَلْقِ⁶

1. مجمع البلاغة الكتاب 53، كشف المحجول ص 120

2. تاريخ البصري ج 2 ص 203

3. غرر الحكم ج 6562، حيون الحكم والرفق ص 397 ج 6044

4. عرب الاستاد ص 115 ج 409 عن الحسين بن علي بن الإمام الصادق عن أبيه، ينظر الأنوار ج 103 ص 65 ج 10

5. هود 61

6. وسائل الشريعة ج 13 ص 195 ج 10 خلاص من تفسير النعماني عن عمار بن محمد عن الإمام الصادق ع،

ينظر الأنوار ج 33 ص 46 و 47

charged Malik al-Ashtar in his instructions to him when he appointed him governor of Egypt: to collect its land tax, to struggle against its enemies, to improve the condition of the people and to engender prosperity in its cities [regions]."¹

177. Imām 'Alī (a.s.) – from his letter to Qarza ibn K'ab al-Ansārī: "Indeed some men from among the protected people (*Abī al-Dhimma*) in your area have reported that a river in their land has been destroyed and submerged. They have the rights over the Muslims to engender prosperity for them. See into this matter along with them, then repair and improve the river. By my life, bringing prosperity is more pleasant for us than their leaving or undergoing poverty or falling short of that which sets right the cities. Wassalām!"²
178. Imām 'Alī (a.s.): "The virtue of a ruler (*sulṭān*) is in the development of the cities."³

5/3

Agricultural Development

179. Imām 'Alī (a.s.): "He who finds water and land and then becomes poor, God will send him far [from His Mercy]."⁴
180. Imām 'Alī (a.s.): "Verily, there are five ways of [earning] livelihood for people: rulership, developing, trading, leases and taxes. Concerning development, God Almighty says: "He brought you forth from the earth and made it your habitation [to develop it]."⁵ It is implied here that God the Exalted has commanded his servants to construct the earth so that it will be a means for their livelihood through what grows from it such as grain, fruits and other things which God has made as provision for people."⁶

1. *Nahj al-Balāghah*, Letter 53, *Tuhaf al-Uqul*, p. 126.

2. *Tarikh al-Ya'qubi*, vol. 2, p. 203.

3. *Gharar al-Hikam*, h. 5562, *Uyūn al-Hikam wa al-Mamā'iz*, p. 357 h. 6044.

4. *Qurr al-Imād*, p. 113, h. 404, *Bihar al-Anwār*, vol. 103, p. 65, h. 19.

5. Qur'ān, 11: 61.

6. *Wasā'il al-Shi'a*, vol. 13, p. 195, h. 18, *Bihar al-Anwār*, vol. 93, p. 46 & 47.

181. الإمام الباقر عليه السلام: كَانَ يَكْتُبُ إِلَى أَهْلِ الْأَجْنَادِ أَنْشُدَكُمْ اللَّهَ فِي قَلَاجِي الْأَرْضِ أَنْ يُظْلَمُوا وَيَتَلَكَّمُوا.^١

راجع، موسوعة الإمام علي بن أبي طالب، ج ٤ ص 439 (مباعدة أحد الخوارج)
والنسبة الاقتصادية في الكتاب والسنة ص 152 (الزرع والغرس)

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التَّهْنِةُ الصَّاعِيَّةُ

182. الإمام علي عليه السلام: جِرْقَةُ الْمَرْءِ كَرٌّ.^٢
183. عنه عليه السلام: إِنَّ اللَّهَ غَرٌّ وَخَلٌّ يُحِبُّ الْمُحَرِّفَ الْأَمِينَ.^٣
184. عنه عليه السلام: فِي الْحُكْمِ الْمُسَوِيَّةِ إِلَيَّ: لَا تَطْلُبُ شُرْعَةَ الْعَمَلِ، وَاصْطَبِ لِهَوَاهُ؛ فَإِنَّ النَّاسَ لَا يَسْأَلُونَ فِي نَحْمٍ قَرَعَ مِنَ الْعَمَلِ، إِنَّمَا يَسْأَلُونَ عَنْ جَوْدَةِ صَنْعِهِ.^٤
185. الكافي عن أُمِّ الْحَسَنِ الشَّعْبِيَّةِ: مَرَّ بِ أَمِيرِ الْمُؤْمِنِينَ عليه السلام فَقَالَ: أَيُّ شَيْءٍ تَصْنَعِينَ يَا أُمَّ الْخَتَرِ؟ قُلْتُ: أَضِلُّ فَقَالَ: أَمَا إِنَّهُ أَخْلُ الْكَسْبِ - أَوْ مِنْ أَخْلُ الْكَسْبِ -.^٥
186. تفسير الميثاق عن محمد بن خالد الطُّمِّيِّ: مَرَّ بِ إِبْرَاهِيمَ الشَّعْبِيِّ عَمِلَ امْرَأَةً وَهِيَ جَالِيَةٌ عَنْ بَابِ دَارِهَا بِكَرَّةً، وَكَانَ يُقَالُ لَهَا: أُمُّ بَكْرٍ، وَفِي يَدِهَا بِعَرْلٌ تَعْرِكُ بِهِ، فَقَالَ: يَا أُمُّ بَكْرٍ، أَمَا كَبِيرَتُ الْأُمِّ يَأْبَى لَكَ أَنْ تَضْعِيَ هَذَا الْمِعْرَلُ؟^٦

١. مراد الإنسان ص 128 ح 489 عن أبي الليخثري عن الإمام الصادق عليه السلام: يَخَارُ الْأَمْرُ ج 100 ص 23 ح 10

٢. المرفوعة الاسم من الأحراب وهو الاكتساب بالصناعة والتمجدة (تجسس البحر) ج 1 ص 389.

٣. الواظف المشددة ص 55

٤. الكافي ج 3 ص 113 ح 1 عن محمد بن مسلم عن الإمام الصادق عليه السلام: كَتَبَ مِنْ لَا يَحْضَرُهُ الْفَقِيرُ ج 3 ص 158 ح 3580، المحض ص 821 ح 10 عن أبي بصير ومحمد بن مسلم عن الإمام الصادق عليه السلام: آيَاتُهُ عَمِيدٌ، كَتَبَ الْمَطْرُودُ ص 161

٥. شرح نهج البلاغة لابن أبي الحديد ج 20 ص 267 ح 183

٦. الكافي ج 5 ص 311 ح 32، تهذيب الأحكام ج 4 ص 382 ح 1127

181. Imām al-Bāqir (a.s.): "‘Alī (a.s.) used to write to his commanders of the troops: ‘I implore by God to refrain from doing wrong to the farmers.’"¹

See 5/8 (*Levying Taxes*).

5/4

Development of Crafts

182. Imām ‘Alī (a.s.): "The profession of a person is a treasure."²
183. Imām ‘Alī (a.s.): "Verily God Almighty loves one who has a profession and is trustworthy."³
184. Imām ‘Alī (a.s.) – in an aphorism attributed to him. "Do not seek speed of action, rather seek good quality. Indeed people will not be asked how long they took to finish the job, but they will be asked about the excellence of the product."⁴
185. *al-Kāfi* - narrated by Umm Hasan al-Nakha‘i: "The Commander of the Faithful passed by me and asked: 'Umm Hasan! What do you do?'"

I said, "I am a spinner."

The Imām said, "Verily it is the most legitimate occupation [or] one of the most legitimate of occupations."⁵

186. *Tafsīr al-Ayyāshi* – narrating from Muhammad ibn al-Ḍabbī: "Ibrāhīm al-Nakha‘i passed by a woman who was sitting at her doorstep in the morning holding a spindle in her hands and spinning. Ibrāhīm told her: 'O Umm Bakr! Have you not grown old! Is it not the time for you to put the spindle aside?'"

1. *Qurb al-Isnad*, p. 128, h. 480, *Bihar al-Anwar*, vol. 180, p. 33, h. 18.

2. *al-Mawā‘iz al-Adabiya*, p. 53.

3. *al-Kāfi*, vol. 5, p. 113, h. 1, *Man la Yahzarahu al-Faqih*, vol. 2, p. 158, h. 358, *al-Khizāl*, p. 62., h. 19.

4. *Sharh Nahj al-Balāghah*, vol. 20, p. 267, h. 103.

5. *al-Kāfi*, vol. 5, p. 311, h. 32, *Tahdhīb al-Ahkām*, vol. 4, p. 382, h. 1127.

قَالَتْ وَكَيْفَ أَصْعَقُهُ وَسَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ أَمِيرَ الْمُؤْمِنِينَ يَقُولُ هُوَ مِنْ طَيِّبَاتِ الْكَسْبِ^١

5 / 5

النَّبِيَّةُ الشَّجَارِيَّةُ

187. الإمام علي عليه السلام: تَعَرَّضُوا لِلتَّجَارَةِ فَإِنَّ فِيهَا جَنَى لَكُمْ عَمَّا فِي أَيْدِي النَّاسِ^٢
188. عنه عليه السلام - يُلَمَّوْا فِي الْيَجْرِ بَارَكَ اللَّهُ لَكُمْ فَإِنِّي قَدْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ الرُّزْقُ عَشْرَةُ أَجْرَاءٍ: تِسْعَةٌ أَحْرَاءٍ فِي التَّجَارَةِ، وَوَاحِدَةٌ فِي غَيْرِهَا^٣
189. عنه عليه السلام - فِي عَهْدِي إِلَى مَالِكِ الْأَشْجَرِ - ثُمَّ اسْتَوْصِي بِالتَّجَارِ وَدَوَى الصُّعَادِ، وَأَوْصِي بِهِمْ خَيْرًا: الْمُقِيمِ مِنْهُمْ وَالْمُصْطَرِبِ بِهِالِهِ، وَالْمُتَرَفِّقِ بِنَدِيهِ، فَإِنَّهُمْ قَوَادُ النَّاسِ، وَأَسَابُ الْمَرَاغِقِ، وَجَلَاءُهَا مِنَ الْبَاعِيدِ وَالْمُطَارِحِ^٤، فِي تَرْكِ وَبَحْرِكَ، وَسَهْبِكَ، وَجَلَّتْ، وَحَيْثُ لَا يَنْتَبِهُ النَّاسُ لَوَاجِعِهَا، وَلَا يَحْتَرِزُونَ عَنْهَا، فَإِنَّهُمْ يَسْلَمُ لَا تُخْلَفُ بِإِقْتَتِهِ، وَصُلُحُ لَا تُخْشَى عَائِلَتُهُ وَتَقْفُدُ أُمُورَهُمْ بِخَصْرَتِكَ، وَفِي خَوْشِي بِلَادِكَ^٥
190. عنه عليه السلام - فِي عَهْدِي إِلَى مَالِكِ الْأَشْجَرِ (فِي رَوَايَةٍ تُحِبُّ الْعُقُولُ) - ثُمَّ اسْتَوْصِي بِالصُّعَادِ فَاسْتَوْصِي وَأَوْصِي بِهِمْ خَيْرًا: الْمُقِيمِ مِنْهُمْ، وَالْمُصْطَرِبِ بِهِالِهِ، وَالْمُتَرَفِّقِ

١ نصير السبلي ج ١ ص 150 ح 494، سمار الأبرار ج 103 ص 53 ح 73

٢ الكافي ج 5 ص 149 ح 9 من محمد بن مسلم عن الإمام الصادق عليه السلام، كتاب من لا يحضره الفقيه ج 3 ص 193 ح 3773، تنقيح ج 21 ح 10 من أبي بصير وعبد بن مسلم عن الإمام الصادق عليه السلام وآلته ورد في آخره أو أن الله عز وجل يحب العبد المحترف الأمين

٣ الكافي ج 3 ص 319 ح 59 من الفضل بن أبي قرظ عن الإمام الصادق عليه السلام، كتاب من لا يحضره الفقيه ج 3 ص 192 ح 3722، عدة الداعي ص 72، عوالي اللآلي ج 1 ص 267 ح 68 وعبد قوله عليه السلام

٤ الطرح البعد والمكان البعد (لسان العرب ج 2 ص 528)

٥ نهج البلاغة الكتاب 53

٦ اضطرب بهاله المتردده بين اليقظان

Umm Bakr said: "How should I put it aside and I have heard 'Alī Ibn Abī Ṭālib the Commander of the Faithful (a.s.) say 'Spinning is among the good occupations.'"¹

See 5/5 (*Development of Trade*).

5/5

Development of Trade

187. Imām 'Alī (a.s.): "Engage in trade as it makes you self-sufficient and independent of what is in the hands of others."²
188. Imām 'Alī (a.s.) – to the freed slaves: "Carry on trade, may God grant you blessing. Verily, I heard the Messenger of Allah (s.a.w.) say "Provision is in ten parts. Nine parts are in trade, and one is in other occupations."³
189. Imām 'Alī (a.s.) – in his instructions to Mālik al-Ashtar: "Then make merchants and craftsmen –those who are permanently fixed, those who move about with their wares and those who profit from (the labor of) their own body– your own concern, and urge others to do so, for they are the bases of benefits and the means of attaining conveniences. They bring (benefits and conveniences) from remote and inaccessible places in the land, sea, plains and mountains, and from places where men neither gather together nor dare to go. They (the merchants and craftsmen) are gentle people from whom there is no fear of calamity and pacifying people from whom there is no worry of disruption. Examine their affairs in your presence and in every corner of your land."⁴
190. Imām 'Alī (a.s.) – in his instructions to Mālik al-Ashtar (as reported in *Tuhaf al-Uqūl*): "Now have the best intentions with merchants and craftsmen and give them good counsel whether they are settled (shopkeepers) or traders or laborers, because

1. *Tafsīr al-Ayyat*, vol. 1, p. 150, h. 494, *Bihar al-Anwar*, vol. 103, p. 53, h. 15.

2. *al-Kaṣf*, vol. 3, p. 149, h. 9, *Man la Yahdharahu al-Faqih*, vol. 3, p. 93, h. 3723, *al-Kāmil*, p. 621, h. 10.

3. *al-Kaṣf*, vol. 3, p. 319, h. 59, *Man la Yahdharahu al-Faqih*, vol. 3, p. 92, h. 3722, *Uṣūl al-Dīn*, p. 73.

4. *Nahj al-Balaghah*, Sermon 53.

بِيَدِهِمْ مَوَادُّ الْمَنَافِعِ، وَجَلَانُهَا فِي الْبِلَادِ فِي بَرِّكَ وَتَحْرِيكَ وَتَهْدِيكَ وَجَبَلِكَ،
وَحَيْثُ لَا يَلْتَمِثُ النَّاسُ لِمَوَاضِعِهَا وَلَا يَحْتَرِثُونَ عَلَيْهَا مِنْ بِلَادٍ أَعْدَانِكَ مِنْ أَهْلِ
الصُّنَاعَاتِ الَّتِي أَجْرَى اللَّهُ الرِّفْقَ بِهَا عَلَى أَيْدِيهِمْ فَاحْفَظْ حُرْمَتَهُمْ، وَمِنْ سُئُلِهِمْ،
وَحَدِّثْهُمْ بِحَقُوقِهِمْ، فَإِنَّهُمْ يَلْمُ لَا تُخَافُ بِإِقْنَتِهِ، وَصُدِّعْ لَا تُحْذَرُ عَائِنَتُهُ، أَحَبُّ
الْأُمُورِ إِلَيْهِمْ اجْتَمَاعُهَا لِلْأَمَنِ وَاجْتَمَاعُهَا لِلسُّلْطَانِ، فَتَقَعْدُ أُمُورُهُمْ بِخَصْرَتِكَ، وَفِي
خَوَاشِي بِلَادِكَ^١

6/5

مُرَاقِبَةُ السُّوقِ مُبَاشَرَةً

191. الإمام الباقر عليه السلام: كَانَ أَمِيرُ الْمُؤْمِنِينَ عليه السلام بِالْكُوفَةِ عِنْدَكُمْ يَفْتَدِي كُلَّ يَوْمٍ بُكَرَةً مِنَ
الْقَصْرِ، فَيُطْرَفُ فِي أسْوَاقِ الكُوفَةِ سَوْقًا سَوْقًا وَمَعَهُ الدُّرَّةُ عَلَى عَيْنَيْهِ، وَكَانَ هَا
طَرْدَانَهُ، وَكَانَتْ تُسَمَّى: الشَّيْبَةَ، فَيَقِفُ عَلَى أَهْلِ كُلِّ سَوْقٍ، فَيُنَادِي بِأَمْعَتِ
التُّجَّارِ، أَتَقْرَأُ اللَّهُ عَزَّ وَجَلَّ

فَإِذَا سَمِعُوا صَوْتَهُ قَرَأُوا مَا بِأَيْدِيهِمْ، وَارْعَوْا إِلَيْهِ بِقُلُوبِهِمْ، وَصَبَحُوا بِأَدَانِهِمْ
فَيَقُولُ: قَدُمُوا لِالْمُتَحَارَّةِ، وَتَبَرَّكُوا بِالشُّهُولَةِ، وَاقْتَرِبُوا مِنَ الْمُتَضَاعِفِ، وَتَرَبَّسُوا
بِالْجَلَمِ، وَتَنَافَرُوا عَنِ الْبَحْمِ، وَجَانِبُوا الْكَلْبِ، وَتَحَافُوا عَنِ الظُّلَمِ، وَأَنْصَبُوا
الْمَظْلُومِينَ، وَلَا تَقْرَبُوا الرِّبَا، وَلَوْفُوا الْكَفِيلَ وَالْمِيزَانَ، وَلَا تُبَحِّسُوا النَّاسَ أَشْيَاءَهُمْ،
وَلَا تَعْتَوِ فِي الْأَرْضِ مُقْسِدِينَ فَيَطُوفُ^٢ فِي جَمِيعِ أسْوَاقِ الكُوفَةِ، ثُمَّ يَرْجِعُ

^١ محمد الطهراني، ص ١١٥

^٢ أرض إليه سمنع، وأربعين ثلاثاً سمي إذا استعصت إلى ما هو أو لم يصب إليه (لسان العرب ج ١٤ ص ١٢٢)

they are sources of profits and their providers and bringers. They bring them from distant and remote areas throughout the lands and sea, plains or mountains, from where people do not feel at ease or dare to go, like the countries of your enemies they are people by whose hands God has brought comfort.

So protect their dignity, secure their paths and give them back their rights, for they are peaceful and there is no fear of their harm. The most favorable affairs for them are safeguarding their security and their authority. Look after their affairs in your presence and in every corner of your land ⁴¹

5/6

Direct Inspection of the Bazaars

191. Imām al-Bāqir (a.s.): "The Commander of the Faithful was among you in Kūfa and every morning he would leave the statehouse and walk through the markets of Kūfa one by one while carrying a double headed whip called a '*sabkha*' on his shoulder. He would stop before people of every market and call out: "O Tradesmen! Be wary of God Almighty!"

When the marketers heard his call, they would give up what they were doing and attentively listen to him.

Then he would say: "Seek what is best, look for blessing by being lenient, be close to the customers, adorn yourself with tolerance refrain from swearing, avoid telling lies, beware of doing injustice and assist the oppressed in returning his right. Do not seek nearness to usury and observe fully the measure and the balance. Do not cheat the people of their goods and do not act wickedly on the earth, causing corruption."

He would walk around all the bazaars of Kūfa, then he

41. *Tuhfat al-'Uqūl*, p. 140.

فَيَعْمَدُ لِلنَّاسِ^١.

192. الإمام الحسين عليه السلام [عليه السلام] رَكِبَ بَعْلَةَ رَسُولِ اللَّهِ ﷺ الشَّهَاءَ بِالْكُوفَةِ، فَأَتَى سَوْقًا سَوْقًا، فَأَتَى طَائِفَ النَّحَامِينَ، فَقَالَ بِأَعْلَى صَوْتِهِ: يَا مَعْشَرَ الْقَصْبِيِّينَ، لَا تَسْخَعُوا، وَلَا تَعْمَلُوا الْأَنْفُسَ حَتَّى تَرْهَقُوا، وَإِنَّا كُمْ وَالنَّمْعَ فِي النِّعَمِ لِلْيَمِينِ، فَإِنِ تَمِيعَتْ رُسُلُ اللَّهِ ﷺ يَتَّبِعُ مِنْ ذَلِكَ.

ثُمَّ أَتَى النَّبَارِينَ فَقَالَ أَطْهَرُوا مِنْ زِدِّي تَبِعَكُمْ مَا تُطْهَرُونَ مِنْ جَبْدِهِ
ثُمَّ أَتَى الشَّامِكِينَ فَقَالَ لَا تَبِيعُوا إِلَّا طَيِّبًا، وَإِنَّا كُمْ وَمَا طَلَمَا^٢

ثُمَّ أَتَى الْكُتَّابَةَ فَبَدَأَ فِيهَا أَنْوَاعَ الشَّجَارَةِ مِنْ نَحَاسٍ، وَمِنْ مَانِعٍ، وَمِنْ قَنَاطِئَ، وَمِنْ بَانِعٍ إِبْرَ، وَمِنْ صَبْرٍ، وَمِنْ خَنَاطِئَ، وَمِنْ بَرَارٍ، فَادَى بِأَعْلَى صَوْتِهِ إِنَّ أَسْوَاقَكُمْ هَذِهِ تَحْضُرُهَا الْأَيَّامُ، فَشَرُّوا أَيَّامَكُمْ بِالصَّدَقَةِ، وَكُفُّوا عَنِ الْخَلْبِ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَقْدُسُ مَنْ خَلَفَ بِأَسْمِهِ كَادِبًا^٣.

193. فضائل الصحابة لابن حنبل من أبي الشَّهَاءِ: رَأَيْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ يَشْطُرُ الْكَلَامَ
يَسْأَلُ عَنْ الْأَسْعَارِ^٤.

١ الكتاب ج 3 ص 151 ج 3، نهج الأحكام ج 7 ص 6 ج 17، الأمان للمفيد ص 197 ج 11 كلها من جابر، كتاب من لا يحضره الفقيه ج 3 ص 179 ج 1726، الأمان للصابغوني ص 527 ج 809 وليس في الثلاثة الأخيرة من «انفرد» الله عز وجل إلى قيام الدين، السرر ج 2 ص 230، لمع المقبول ص 216 بحود.

٢ في المصدر «نيسر» وهو تصحيف، والصحيح ما أثبتناه كما في دعائم الإسلام.

٣ في المصدر «وما خلقنا»، والصحيح ما أثبتناه كما في دعائم الإسلام.

٤ الكُتَّابَةُ عِلَّةٌ بِالْكُوفَةِ، هُنَا وَاقِعٌ يَوْسُفُ بْنُ حَمْرٍ الْقُتَيْبِيُّ وَطَبَّعَ عَلِيَّ بْنَ الْحُسَيْنِ (مَعْمُورُ الْبَيْهَقِيِّ ج 4 ص 441).

٥ في دعائم الإسلام، فمن سَخَسَ وَقَنَاطِئَ وَبَانِعٍ إِبْرَ.

٦ لمعريات ص 238، دعائم الإسلام ج 2 ص 338 ج 1913 من الأصح بحود.

٧ فضائل الصحابة لابن حنبل ج 1 ص 547 ج 919، ذخائر العقبين ص 192.

would return and sit for [seeing into the affairs of] the people."¹

192. *Imām Husain*: "Alī (a.s.) rode on the Prophet's (ṣ.a.w.) mule called 'Shahbā' in Kūfa and visited every market. He entered the butcher's market and called out: "O group of butchers! Do not cut the spinal cord of the animal nor make haste in taking its life. Let the soul gently leave its body. Avoid from blowing into the meat when selling it for I have heard the Messenger of God (ṣ.a.w.) prohibited doing so."

Then he went to the date sellers and said: "Display the bad products just like you display the good ones."

Then he went to the fish dealers and told them: "Do not sell except good fish, and refrain from selling what is caught dead [floating]."

Then he entered the Kunāsa area [in Kūfa] where various transactions were being made by the copper dealers, liquid sellers, sellers of swaddling clothes and needles, and there were also exchangers and sellers of camphor and cloth. He called out loudly to them: "Swearing oaths is common in your markets; protect yourselves from your oaths with charity and avoid sweating oaths, as God Almighty will not purify he who uses His Name in oath and tells lies."²

193. *Faḍā il al-Ṣahāba* – narrating from Abū al-Sahbā': "I saw 'Alī ibn Abī Ṭālib (a.s.) passing by the side of a pasture and asking about the prices."³

1. *al-Kāfi*, vol. 3, p. 151, h. 7, *Tahdhīb al-Ahkām*, vol. 7, p. 6, h. 17, *al-Amālī*, Muḥid, p. 197, h. 3.

2. *al-Ja fariyāt*, p. 238, *Da a'īm al-Islām*, vol. 2, p. 538, h. 1913.

3. *Faḍā il al-Ṣahāba*, vol. 1, p. 567, h. 919, *Diḥkāt il al-'Uqba*, p. 192.

194. دعائم الإسلام إنا [علياً] كان يمشي في الأسواق، ويبيد درة يضرب بها من
وَحَدَّ مِنْ مُطْلَقٍ لَوْ عَاشَ فِي نِجَارَةِ الْمُسْلِمِينَ.
- قَالَ الْأَصْبَحُ قُلْتُ لَهُ يَوْمًا أَنَا أَكْبَحُ هَذَا يَا أَمِيرَ الْمُؤْمِنِينَ، وَاجْلِسْ فِي
بَيْتِكَ أَقَالَ مَا تَصَحَّحْتَنِي يَا أَصْبَحُ.¹
195. تاريخ دمشق عن أبي سعيد: كَانَ عَلِيٌّ يَأْتِي السُّوقَ فَيَقُولُ يَا أَهْلَ السُّوقِ، اتَّقُوا
اللَّهَ، وَإِنَّاكُمْ وَالْحَلَمَ، فَإِنَّ الْحَلَمَ يُبْعَثُ السَّلْعَةُ، وَيَمْتَحَنُ الْبَرْكَهَ، وَإِنَّ النَّاجِرَ فَاجِرٌ،
إِلَّا مَنْ أَخَذَ الْحَقَّ، وَأَعْطَى الْحَقَّ، وَالسَّلَامُ عَلَيْكُمْ²
196. ربيع الأبرار كَانَ عَلِيٌّ يَمْشِي فِي السُّوقِ عَلَى الْبَاعَةِ، فَيَقُولُ لِمَنْ أَحْبَبُوا، ارْجِعُوا
يَتَعَلَّمُوا عَلَى الْمُسْلِمِينَ، فَإِنَّهُ أَصْغَرُ لِلْبَرْكَهَ.³
197. تاريخ دمشق عن زاذان إنا [علياً] كان يمشي في الأسواق وَحَدَّهُ وَهُوَ وَالِدُ،
يُرْسِدُ الصَّالِّ، وَيُعِيرُ الضَّعِيفَ، وَيَمْشِي بِالسَّيِّئِ وَالْبَقَالِ فَيَمْنَحُ عَلَيْهِ الْقُرْآنَ
وَقَرَأَ فِي ذَلِكَ الدَّارِ الْأَجْرَةَ نَحْمَلُهَا لِلْبَيْتِ لَا يُؤْمِنُونَ عَلُوًّا فِي الْأَرْضِ وَلَا تَسَادُّوا،
لَقَالَ: تَرَكْتُ هَذِهِ فِي أَهْلِ الْعَدْلِ وَالْتَوَّاضِعِ مِنَ الْوُلَاةِ، وَأَهْلِ الْقُدْرَةِ مِنْ سَائِرِ النَّاسِ⁴
198. مكارم الأخلاق عن وشيكة. رَأَيْتُ عَلِيًّا يَمْشِي فَوْقَ سُرَّتِهِ، وَيَرْفَعُ إِرَاذَهُ إِلَى
أَنْصَابِ سَاقِيهِ، وَيَبِيدُ دُرَّةً يَدُورُ فِي السُّوقِ، يَقُولُ اتَّقُوا اللَّهَ، وَأَوْفُوا الْكَيْلَ، كَأَنَّهُ
مُعَلِّمٌ حَسِييَانِ⁵

¹ دعائم الإسلام ج 2 ص 538 ح 1913

² تاريخ دمشق ج 42 ص 409، المصنف لأبي بكر بن أبي شيبة ج 5 ص 260 ح 4 عن والده وهو في طريقه إلى مكة في سنة 40 هـ ج 2 ص 110

³ ربيع الأبرار ج 4 ص 154

⁴ القصص 23

⁵ تاريخ دمشق ج 42 ص 488، القيد والتهذيب ج 6 ص 505، المصنف لأبي بكر بن أبي شيبة ج 2 ص 104، وهو وليس فيه
من المال. تركت. 9. جميع القيد. ج 7 ص 420، وراجع فضائل الصحابة لأبي حنبل ج 2 ص 621 ح 1064

⁶ مكارم الأخلاق ج 1 ص 247 ح 732

194. *Da'aim al-Islam* "He ['Ali] (a.s.) used to walk in the market places holding a whip in his hand with which he would punish the defrauders who used short measures and the cheaters in the trading with Muslims.

Asbagh said "One day I told him O Commander of the Faithful! You may stay home and I will do it for you." He replied "O Asbagh! You are not giving me good advice"¹

195. *Tārīkh Dimashq* – narrating from Abū Sa'īd. 'Alī (a.s.) used to come to the market and say "O Tradesmen! Be wary of God and avoid taking oath, for taking oath will ruin the deeds and bring the blessings to naught. Indeed, a tradesman is vicious unless he receives right (fully) and pays the right Wassalām"²
196. *Rabī' al-Abrar* "Alī (a.s.) would pass by the salesmen in the market and say to them: "Do good Sell goods to the Muslims at cheap prices, because this will increase prosperity"³
197. *Tārīkh Dimashq* – narrating from Zādān. "When he ['Alī] (a.s.) was a ruler, he would walk around alone in the Markets. He would guide the lost ones, help out the poor and when he passed by the salesmen and the shopkeepers, he would open the Qur'ān and recite, "This is the abode of the Hereafter which We shall grant to those who do not desire to dominate in the earth nor to cause corruption."⁴ He would then say "This verse is revealed concerning the just and humble leaders and the people who possess power."⁵
198. *Mahārim al-Akhbār* – narrating from Washika "I saw 'Alī (a.s.) who was wearing a short garment and had pulled his robe up to the middle of his foreleg while holding a whip in his hand and walking around the market saying: 'Be wary of God and observe the measure fully,' as if he was a teacher for children."⁶

1. *Da'aim al-Islam*, vol. 2, p. 338, h. 1913.

2. *Tārīkh Dimashq*, vol. 42, p. 409, *al-Musannif fi al-Ahādith wa al-Athar*, vol. 5, p. 260, h. 4, *al-Ghārib*, vol. 1, p. 110.

3. *Rabī' al-Abrar*, vol. 4, p. 154.

4. Qur'ān: 28: 83.

5. *Tārīkh Dimashq*, vol. 42, p. 409, *al-Bidāyah wa al-Nihāyah*, vol. 2, p. 5, *Munāqib Ali ibn Abi Talib*, vol. 2, p. 104.

6. *Mahārim al-Akhbār*, vol. 1, p. 287, h. 732.

199. الطقات الكبرى عن جرمود زأبث علياً وهو يخرج من القصر وعليه قطريتان
 إزار إلى يصعب الساق، ورجاء مشمر قريب منه، ومعه درة له يحيى بها في
 الأسواق، ويأمرهم بقوة الله، وحسن السمع، ويقولون أوفوا الكيل والميزان،
 ويقولون لا تفتحوا اللحوم.¹

200. مكارم الأخلاق عن عبد الله بن عباس لما رجع من البصرة وحل المال ودخل
 الكوفة وجد أمير المؤمنين ع قائماً في السوق، وهو ينادي بتحية معاشر الناس،
 من أصاء بعد برما هذا بيع الحري والطائفة والمارماهي غلواء يدرنا هدية -
 وكان يقال يدرنا السنية.

قال ابن عباس: فسلمت عليه، فرد علي السلام، ثم قال يا ابن عباس، ما فعل
 المال؟ فقلت: ما هو يا أمير المؤمنين، وقلت له إليه، فقرأني، وزحبت بي
 ثم أتاه مناد ومعه سبعة ينادي عليه بسعة دراهم، فقال: لو كان لي في بيت ما
 المسلمون ثمن يسواك أراك ما بعته، فباعته، واشترى قميصاً بأربعة دراهم له،
 وتصدق بدرهمي، وأصافي بدرهم ثلاثة أيام.

201. فضائل الصحابة لامن حنبل عن أبي مظهر البصري أنه شهد علياً في أصحات
 الثمر وحارية ثكني جند النهار، فقال ما شأنك؟ قالت باعني ثمر بدرهم، وردة
 مولاي، فأبى أن يقبض.

قال يا صاحبة الثمر، خذ ثمرك، وأعطها درهمها، فإنها خديمت، وليس لها أمر.
 فدفع علياً، فقال له المسلمون، تدري من دفعت؟! قال لا، قالوا: أمير المؤمنين العصب
 ثمرها، وأعطها درهمها.

¹ الطقات الكبرى ج 3 ص 28، تاريخ دمشق ج 42 ص 484، تاريخ الإسلام للذهبي ج 3 ص 643 شرح

الأخبار ج 2 ص 364 ح 725 معجم

² مكارم الأخلاق ج 1 ص 249 ح 248.

199. *al-Tabaqat al-Kubra* – narrating from Jarir: "I saw 'Alī (a.s.) leaving his seat of reign and he had two pieces of cheap clothing on: a loin-cloth covering down to the middle of his foreleg and a robe which was rolled up close to the lower part of the loin-cloth. He was holding a whip and walking in the markets enjoining the marketers to be wary of God and make fair deals. He would say: "Be loyal in the measure and balance." And: "Do not blow in the meat."¹

200. *Makārim al-Akhlaq* – narrating from 'Abdullāh ibn 'Abbās: "When he [Ibn 'Abbās] returned from Basra and entered Kufa carrying money, he saw the Commander of the Faithful (a.s.) standing in the market and shouting: "O People! From now on whomever I see selling hagfish, the fish caught dead [floating] and eels, I will punish them with this whip." The whip he had was called 'Sab'iyya'."

Ibn 'Abbās says, "I greeted him and he returned the greeting and then said, 'O Ibn 'Abbās! What happened to the money?'"

"I said, "Here it is, O Commander of the faithful." I gave it to him and he brought me near to him and welcomed me."

After that a herald came to him carrying his sword, announcing the selling of it for seven dirhams and then he said: "If I had a share in the Muslims' public treasury as little as the price of an Arāk tooth brush, I would not sell the sword."

He sold the sword and bought himself a shirt for four dirhams, gave two dirhams as charity and treated me as a guest for three days with the remaining one dirham."²

201. *Fada'il al-Sahaba* – narrating from Abū Matar al-Basrī who said: "I saw 'Alī (a.s.) going towards the date sellers. A female slave was crying near a date seller. He ['Alī] asked her: "What has happened to you?"

The female slave said: "He sold me some dates for one dirham, but my master returned them and he [the date seller] is not refunding the money."

'Alī (a.s.) said: "O owner of the dates! Take your dates back and refund her money as she is only a slave and she is not in authority."

The date seller pushed 'Alī (a.s.) back. The Muslims said to him: "Do you know whom you pushed back?" He said: "No I do not." They said: "It is the Commander of the Faithful!" At this time, he took back the dates and refunded her the dirham.

1. *al-Tabaqat al-Kubra*, vol. 3, p. 38, *Tarikh Dimashq*, vol.42, p. 484, *Tarikh al-Islam* Vol. 3 p. 643

2. *Makārim al-Akhlaq*, vol. 1, p. 209, h. 208.

قَالَ أَحِبُّ أَنْ تَرْضَى عَنِّي أَقَالَ مَا لِرِضَايَ عَنْكَ إِذَا أَوْفَيْتَ النَّاسَ حُقُوقَهُمْ.^١
 202. مَكَارِمُ الْأَخْلَاقِ عَنْ مَخَارِجِ الثَّمَارِ: كُنْتُ أَيْتُ فِي مَسْجِدِ الْكُوفَةِ، وَأَنْبَرْتُ فِي الرُّحْبَةِ،
 وَأَكُلْتُ الْخُبْزَ مِنَ الْبَقَالِ - وَكَانَ مِنْ أَهْلِ الْبَصْرَةِ - فَخَرَجْتُ دَاثَ يَوْمٍ، فَإِذَا رَجُلٌ
 يُصَوِّتُ بِي إِزْقِعَ إِزْقَاكَ فَإِنَّهُ أَنْقَى لِي ثَوْبِي، وَأَنْقَى لِي ثَوْبَكَ قُلْتُ، مَنْ هَذَا؟ فَقِيلَ
 عَلِيُّ بْنُ أَبِي طَالِبٍ.

فَخَرَجْتُ أَنْعَمَ وَهُوَ مُتَوَجِّهٌ إِلَى سَوَاقِ الْإِبِلِ، فَلَمَّا آتَاهَا وَقَفْتُ، وَقَالَ يَا مَعْشَرَ
 الثَّجَارِ، إِنَّكُمْ وَالْبَيْعِينَ الْعَاجِزَةَ، فَإِنَّهَا تُعَوِّزُ السَّلْعَةَ، وَتَمَحُضُ الْبَرَكَةَ
 ثُمَّ مَضَى حَتَّى أَتَى إِلَى الثَّمَارِ، فَإِذَا جَارِيَةٌ تَبْكِي عَلَى ثَمَرٍ، فَقَالَ مَا لَكَ؟ قَالَتْ:
 رَبِّي أَمَةٌ، أَرْسَلَنِي أَهْلُ أَتْبَاعِهِمْ يَدْرَهُمْ ثَمَرًا، فَلَمَّا أَتَيْتُهُمْ يَوْمَ لَمْ يَرْضَوْهُ، فَرَدَدْتُهُ، فَأَبَى
 أَنْ يَقْبَلَهُ فَقَالَ يَا هَذَا، خُذْ مِنْهَا الثَّمَرِ، وَرُدِّ عَلَيْهَا بِدَرْعَتِهَا فَأَبَى، فَقَبِلَ لِشَرِّهِ. هَذَا
 عَلِيُّ بْنُ أَبِي طَالِبٍ، فَقَبِلَ الثَّمَرِ، وَرُدِّ الدَّرْعَ عَلَى الْحَارِثِيَّةِ، وَقَالَ مَا عَزَمْتُكَ يَا
 أَمِيرَ الْمُؤْمِنِينَ، فَأَعْفِرْ لِي فَقَالَ يَا مَعْشَرَ الثَّجَارِ، انْفَرُوا اللَّهَ، وَاحْبِسُوا شِبَاعَتَكُمْ،
 يَعْزِرُ اللَّهُ لَنَا وَلَكُمْ

ثُمَّ مَضَى حَتَّى أَتَى سَوَاقَ الْكَرَّاسِيِّ، فَإِذَا هُوَ بِرَجُلٍ رَسِيمٍ، فَقَالَ يَا هَذَا، هَذَاكَ
 ثَوْبِي بِحِمْسَةِ دَرَاهِمٍ؟ فَوَسَّيَ الرَّجُلُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ، عَيْدِي حَاجَتُكَ فَلَمَّا
 عَرَفَتْهُ مَضَى عَنْهُ فَوَقَفَ عَلَى غُلَامٍ، فَقَالَ: يَا غُلَامُ، عَيْدُكَ ثَوْبِي بِحِمْسَةِ
 دَرَاهِمٍ؟ قَالَ: نَعَمْ عَيْدِي، فَأَخَذَ ثَوْبِي، أَخَذَهَا بِثَلَاثَةِ دَرَاهِمٍ، وَالْآخَرُ يَدْرُسُ بِي
 فَقَالَ يَا قُبْرُ، حَيْدُ الَّذِي بِثَلَاثَةِ فَقَالَ أَنْتَ أَوْلَى بِهِ، تَصْعَدُ الْمُنْبَرِ، وَتُحَاطَبُ النَّاسَ

١. كُتُبُ الصَّحَابَةِ لِأَبِي حَنِبَلٍ ج 2 ص 221 ح 1062، ربيع الأبرار ج 9 ص 253 نحوه وراجع الناصب للذكوري

He then said to 'Ali (a.s.): "I would like you to be pleased with me."

'Ali (a.s.) said, "I will be pleased with you only when you fully observe the rights of people."¹

202. *Makarim al-Akhlaq* – narrating from Mukhtār al-Tammār: "I used to spend the nights in the mosques and stay in the open square and buy bread from a grocer (he was from Basra). One day I went out and all of a sudden a man called upon me and said: 'Hold up your gown, it will stay cleaner this way and it will be closer to God-fearing.'"

I asked who he was and I was told that he was 'Ali ibn Abi Ṭalib (a.s.).

I went after him while he was going towards the camels market. When he got there, he stopped and said: "O Tradesmen! Beware of false swearing, as it would ruin the goods and bring the blessings to naught."

He then continued moving till he reached the date sellers. At this time, a female slave was crying before a date seller.

He asked her, "What happened to you?"

She answered, "I am a slavegirl. My people have sent me to buy one dirham of dates for them. When I took the dates to them, they did not like it, so I returned them, but this man refuses to take them back."

He said, "O Man! Take the dates back and refund her money!"

He [the salesman] refused to do so. He was told: "This [man] is 'Ali ibn Abi Ṭalib (a.s.)." Then he took back the dates and refunded her the money and said: "O Commander of the Faithful! I did not recognize you. Forgive me."

He said, "O tradesmen! Be wary of God and make your dealings fairly. May God forgive you and us."

He then left that place and arrived in the canvas market and encountered a handsome man. He said: "O Man! Do you have two garments for five dirhams?"

The man rose to his feet and said, "O Commander of the Faithful. I have what you want." Since the shop owner knew it was the Imam, he left him and went to another young person and said "O Young man! Do you have two garments for five dirhams?"

He said "Yes I do." He bought the two garments, one of them was for three dirhams and the other was for two. He said: "O Qanbar! You take the garment that is for three dirhams."

Qanbar said: "You deserve it more; you go on the pulpit and give sermons to people."

1 *Faḍl'ul al-Ṣabāḥ*, vol. 2, p. 621, h. 1062, *Rabī' al-Aḥmār*, vol. 4, p. 153.

قَالَ وَاتَّ شَاتٌ وَلَتْ شِرَّةُ الشَّابِّ، وَأَنَا أَسْجِي مِنْ رَبِّي أَنْ أَتَعَصَلَ غَيْبُكَ؛
سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ أَلَيْسَ هُمْ بِمَا تَلْسُونَ، وَأَطِيعُوا هُمْ بِمَا تَطْعَمُونَ.

فَلَمَّا لَبَسَ الْقَمِيصَ عَدَّ يَدَهُ فِي ذَلِكَ، فَإِذَا هُوَ بِمُضَلٍّ عَنْ أَصَابِيهِ، فَقَالَ: إِنْطَعِ
هَذَا الْمُضَلَّ، فَقَطَعَتْهُ، فَهَذَا الْعَلَامُ هَلُمَّ أَكْفُهُ، قَالَ: دَعْنِي كَمَا هُوَ، فَإِنَّ الْأَمْرَ أَسْرَعُ مِنْ ذَلِكَ.^١

203. تاريخ الطبري عن يزيد بن عدي بن عثمان: رَأَيْتُ عَلِيًّا عَاجِزًا جَائِسَ هَمَلًا، فَرَأَى فِتْنَةً
بَيْنَ بَنِي إِسْرَافِيلَ، فَفَرَّقَ بَيْنَهُمَا، ثُمَّ مَضَى، فَتَسَمَّعَ صَوْتًا يَأْخُذُهُ بِالْقَلْبِ فَخَرَجَ بِحُطْرٍ نَحْوَهُ حَتَّى
سَمِعَتْ خَفَقَ نَعْلَيْهِ وَهُوَ يَقُولُ: إِنَّكَ الْغَرُثُ، فَإِذَا رَجُلٌ يُلَارِمُ رَجُلًا، فَقَالَ يَا
أَمِيرَ الْمُؤْمِنِينَ، بِمَتْ هَذَا ثَوْبًا يَتَسَعَّى دَرَاهِمَ، وَشَرَطْتُ عَلَيْهِ إِلَّا يُعْطِيَنِي مَقْصُورًا وَلَا
مَقْطُوعًا. وَكَانَ شَرَطُهُمْ يَوْمَئِذٍ - فَكَيْفَ بِهِ الدَّرَاهِمُ لِي - فَأَبَى، فَلَرَّمَتْهُ، فَتَعَطَّنِي!
فَقَالَ أَيْدِلُهُ فَقَالَ: يَتَشَتَّى عَلَى اللَّطْمَةِ؟ فَأَنَاهُ بِالْيَتَةِ. فَأَقْعَدَهُ، ثُمَّ قَالَ دُونَكَ
فَأَقْتَصَرَ! فَقَالَ إِنَّ قَدْ عَفَوْتُ يَا أَمِيرَ الْمُؤْمِنِينَ. قَالَ إِنَّمَا أَزِدْتُ أَنْ أَسْتَأْذِنَ فِي حَقِّكَ،
ثُمَّ هَرَبْتَ الرَّجُلَ بِسَعِ ذَرَاتٍ، وَقَالَ: هَذَا حَقُّ الشُّلْطَانِ.^٢

7/5

مَنْعُ الْإِحْبَاكَارِ

204. الإمام علي ع - مِنْ كِتَابِهِ إِلَى رِفَاعَةَ - إِنَّهُ عَنِ الْحَكَمَةِ: قَضَى رَجَبُ النَّهْيِ فَأَرْجَعُهُ، ثُمَّ
هَاقِيَهُ بِإِظْهَارِ مَا اسْتَكْتَرَ.^١

١. مكارم الأخلاق ج ١ ص 229 ح 459 وجميع المجلدات ج ١ ص 105 والمناقب للكوثر ج 2 ص 602 ح 1103
والله أعلم بالصواب لا بأس بحمل ج ١ ص 328 ح 828 والمناقب من مسند عبد بن محمد ص 62 ح 90 وتاريخ دمشق
ج 42 ص 485 وصفة الصبر ج ١ ص 134 والمناقب للصورى ص 121 ح 136 والبيان والبيان ج 1 ص 4

٢. ليس به منكرة، أي عيب (جميع البحار ج 2 ص 1335).

٣. تاريخ الطبري ج 5 ص ١56، الكامل في التاريخ ج 2 ص 442 نحوه فيه هرجليين بدل المختارين.

٤. معالم الإسلام ج 2 ص 38 ح 80.

He said: "And you are young and have youthful wishes, and I feel shy of myself before God to look superior to you. I have heard the messenger of God (s.a.w.) say "Clothe your servants from what you clothe yourselves and feed them from what you feed yourselves."

When he put on the garment he noticed that the sleeves were longer than his hands. He said: "Cut off the extra." And the young man did so. Then he said: "Come forward and let me stitch it."

'Ali (a.s.) replied, "Leave it as it is, as things will pass sooner than that [life shall come to an end soon]"¹

203. *Tārīkh al-Jaharī* – narrating from Yazid ibn 'Uday ibn 'Uthman: "I saw 'Ali (a.s.) passing by the Hamdan neighborhood. He saw two groups fighting there. He separated them and then kept on going and he heard someone say: "Come to my help for God's sake!"

He quickly ran towards him in such a way that I heard the sound of his footwear and he was calling out: "Help is coming to you."

At this moment, he saw a man who was holding on to another man's collar. He said "O Commander of the Faithful! I sold a garment to this man for nine dirhams on the condition that he would not give me torn and defective dirhams (and this was their common condition of that time) and now I come to him to change these dirhams for me and he is refusing to do so. So I held on to him, and he slapped me."

'Ali (a.s.) said: "Change it for him!" He then said: "What is your proof for being slapped?"

The man showed his proof. Then 'Ali (a.s.) seated the man and told him [the complainant] to take revenge on him. The man said, "I forgive him O Commander of the Faithful!"

'Ali (a.s.) said, "I wanted to be cautious for your rights." Then he gave the man nine lashes and said, "This is the right of the state."²

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Prevention of Hoarding

204. Imām 'Ali (a.s.) – in his letter to Rifa'a: "Forbid hoarding, punish the one who commits it and penalize him by revealing what he had hoarded."³

1. *Makārim al-Akhlaq*, vol. 1, p. 224, h. 459. Also cf., *al-Ghārib*, vol. 1, p. 125, *Mandqib al-Imām Amir al-Mu'minin*, vol. 2, p. 402, h. 1103.

2. *Tārīkh al-Jaharī*, vol. 3, p. 176, *al-Kamil fi al-Tārīkh*, vol. 2, p. 442.

3. *Da'a'im al-Islām*, vol. 2, p. 36, h. 20.

205. عنه عليه السلام - في عهدِهِ إلى مالِك الأَثَرِ - ثُمَّ اسْتَوْصَى بِالنُّجَلِ وَدَوَى الصَّاعَاتِ. وَاعْلَمْ - مَعَ ذَلِكَ - أَنَّ فِي كَثِيرٍ مِنْهُمْ ضَبْطًا فَاجِسًا، وَشُحًا قَيْحًا، وَاحْتِكَارًا لِلْمَسَائِمِ، وَتَحَكُّمًا فِي الْبِعَاطِ، وَذَلِكَ مَاتُ مَضْرَّةً لِلْعَامَّةِ، وَغَيْبٌ عَنِ الْوُلَاةِ، فَأَمَعَ مِنْ الْإِحْتِكَارِ، فَإِنَّ رَسُولَ اللَّهِ ﷺ مَنَعَ مِنْهُ وَبَيَّنَّ الْبَيْعَ بَيْعًا تَمَحُّدًا، بِمَوَارِي عَدْلٍ، وَاسْعَدَ لَا تُجْبَعُ بِالْفَرِيقَيْنِ مِنَ الْبَائِعِ وَالْمُتَبَاعِ

فَمَنْ لَارَتْ حُكْرَةٌ بَعْدَ عَيْتِكَ لِنَاءُ فَكُلِّ بِهِ، وَهَاتِبُهُ فِي غَيْرِ إِسْرَابٍ^١

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سِيَّاسَةُ أَحْذِ الْحَرَّاجِ

206. الإمام علي عليه السلام - في محتاجِهِ إلى أَهْرَاءِ الْحَرَّاجِ - بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. مِنْ عَهْدِ اللَّهِ عَلَى أَمِيرِ الْمُؤْمِنِينَ إِلَى أَهْرَاءِ الْحَرَّاجِ، إِنَّمَا بَعْدُ فَإِنَّهُ مَنْ لَمْ يَحْتَدِرْ مَا هُوَ صَائِرٌ إِلَيْهِ لَمْ يَقْدُمْ يَنْفُسِهِ وَلَمْ يُجَرِّدْهَا، وَمَنْ أَتَّبَعَ هَوَاهُ وَانْقَادَ لَهُ حَلَّ مَا يَعْرِفُ نَفْعَ عَافِيَتِهِ عَمَّا قَلِيلٍ لِيَصِيبَهُ مِنَ النَّادِمِينَ.

أَلَا إِنَّ أَسْعَدَ النَّاسِ فِي الدُّنْيَا مَنْ عَدَلَ عَمَّا يَعْرِفُ خَسْرَهُ، وَإِنْ أَشْقَاهُمْ مَنْ أَتَّبَعَ هَوَاهُ. فَاعْتَدُوا

وَأَعْلَمُوا أَنَّ لَكُمْ مَا غَدَمْتُمْ مِنْ خَيْرٍ، وَمَا يَسُوْى ذَلِكَ وَدِدْتُمْ لَوْ أَنَّ بَيْكُمُ وَبَيْنَهُ اتِّدَاءُ تَعِيدًا، وَيُحَذِّرُكُمْ اللَّهُ نَفْسَهُ، وَاللَّهُ زُرُوفٌ وَرَحِيمٌ بِالْغِيَاةِ. وَأَنَّ عَلَيْكُمْ مَا قَرَّطُمْ فِيهِ، وَإِنَّ الْأُدَى طَلَبْتُمْ لَيْسَ، وَإِنَّ قَرَابَةَ لَكَبِيرٍ

١ - مروج الذهب، الكتاب 33، لمحمد الطبري، ص 140

205. Imam 'Ali (a.s.) in his instructions to Malik al-Ashtar: "Then do good to traders and craftsmen (or examine their affair). Know, nevertheless, that in many of them, there are shameful miserliness, detestable avarice, hoarding of benefits and arbitrariness in sales. They hoard goods for profiteering and fix high prices for the merchandise. This is a source of loss to all and a stain upon rulers. So prohibit hoarding, for the Messenger of God (s.a.w) prohibited it. Let selling be openhanded one with justly balanced scales and prices, not harmful to either party, the seller or the buyer. Whoever lets himself be tempted to hoard after you have forbidden him (to do so), make an example of him and punish him, but not excessively."¹

5/8

Levying Taxes

206. Imām 'Ali (a.s.) – in his letter to the tax collectors: "In the Name of God the All-Beneficent, the All-Merciful. From the servant of God 'Ali, Commander of the Faithful to the tax collectors. So now, he who does not fear where he is going (viz. the Hereafter) does not send forward for himself that which could protect him, and he who follows his desires and surrenders to them (despite of his knowledge of benefits that exist in the hereafter), will soon be among the regretful.

Know that the most felicitous person in the world is he who withdraws from what he knows is detrimental to him; and the most wretched person is he who follows passions. So take heed!

Know that whatever good you forward [to the Hereafter] will belong to you; apart from that, whatever you send forth, you would like that there would be a long distance between you and that. God warns you to beware of [disobeying] Him and God is the most Affectionate and the most Merciful to His servants. Certainly the loss of what you were negligent of, would return to you. And what you have demanded, is little, and Allah's reward is great.

¹ *Nahj al-Balaghah*, Letter 53, *Tuhfat al-Uqal*, p. 140.

وَلَوْ لَمْ يَكُنْ فِيهَا شَيْءٌ عَنْهُ مِنَ الظُّلْمِ وَالْعُدْوَانِ عِقَابٌ يُجَافَى، كَانَ فِي ثَوَابِهِ مَا لَا
عُدْلٌ لِأَحَدٍ بِتَرْكِ طَلَبِهِ، فَارْتَحَمُوا تَرْحَمُوا، وَلَا تَعَذِّبُوا خَلْقَ اللَّهِ، وَلَا تُكَلِّمُوهُمْ قَوْلَ
طَائِفَتِهِمْ، وَأَنْصِفُوا النَّاسَ مِنْ أَنْفُسِكُمْ، وَاصْبِرُوا لِمَا لَيْسَ بِكُمْ، فَإِنَّكُمْ حُرَانُ الرَّحْمَةِ
لَا تَتَجَدَّدَنَّ خُجُبَابًا، وَلَا تُحْجَبُ أَحَدًا عَنْ حَاجَتِهِ حَتَّى يُبَيِّهَا إِلَيْكُمْ، وَلَا تَأْخُذُوا
أَحَدًا بِأَخِي، إِلَّا كَعَمَلٍ عَمَّنْ كَفَلَ عَنْهُ، وَاصْبِرُوا أَنْفُسَكُمْ عَلَى مَا فِيهِ الْإِعْطَاطُ،
وَلِيَانُكُمْ وَتَأْخِيزُ الْعَمَلِ، وَدَمْعُ الْخَيْرِ، فَإِنَّ فِي ذَلِكَ الْإِدْمَ وَالسَّلَامَ.

207. الكافي عن مهاجر عن رجل عن ثقيب: استعملني علي بن أبي طالب عليه السلام على مدينتي
وسواد من سواد الكوفة، فقال لي - والناس حضور - أنظر حراحتك فخذ فيه،
ولا تنزك به ودرهم، فإذا أردت أن تنزجه إلى عملك فمتر بي.

قال فأثبته، فقال لي: إن أدي شيحت مني حذقة، إياك أن تضرب سبياً أو
يهودياً أو نصرانياً في درهم خراج، أو شيع ذابئة عمل في درهم، فإنها أمرنا أن تأخذ
منهم النصف^١

208. السنن الكبرى عن عبد الملك بن حمير: أخبرني رجل عن ثقيب قال استعملني
علي بن أبي طالب (رضي الله عنه) على بئر جسابور، فقال لا نصر من رجلا سواد
في جباية درهم، ولا شيع من رزقاً، ولا يمسوة شتاء ولا صيف، ولا ذابئة
يعملون عليها، ولا تقيم رجلاً قانياً في طلب درهم.

١ رحمه الله عليه. ص 108 الميزان والوزنة. ص 123 بحره وراجع نهج البلاغة الكتاب 51

٢ بالقرن. ناحية من أراضي الكوفة (معجم البلدان ج 1 ص 331)

٣ الكافي ج 3 ص 340 ح 8، تهذيب الأحكام ج 4 ص 98 ح 275 عن إسحاق بن إبراهيم بن مهاجر عن رجل من

ثقيب، كتاب من لا يحضره الفقيه ج 2 ص 24 ح 1683

٤ بئر جسابور من طاسيج ببلد (معجم البلدان ج 2 ص 410).

If there were no punishment to be feared of in doing injustice and aggression that has been prohibited, there certainly is enough reward in avoiding it, leaving no excuse for anyone to give it up. Be merciful so that you may be granted (His) Mercy. Do not torture servants of God, and do not task them beyond their capacity. Be fair to people and be patient in fulfilling their needs, since you are the treasurers of the subjects. Do not keep doorkeepers for yourselves, and do not prevent anyone from gaining access to you to pursue his case. Do not take anyone for anyone else except he who has guaranteed for him. Make yourselves patient regarding the joys [of life], and beware of postponing tasks and repelling goodness, for certainly there is regret in doing so. Wasalām."

207. *al-Kaṣf* – narrating from Muḥajir, on the authority of a man from the Thaḳīf tribe: "'Alī ibn Abī Ṭalīb (a.s.) appointed me as tax collector in the region of Bānqiyā and a village in Kūfa and told me in the presence of the people, 'See into the (land) taxes and make attempts in (collecting) them. Do not neglect even a single dirham, and whenever you want to go there come to me (first).'"

[He said,] "I went to him and he told me: 'Indeed, what you heard from me was a kind of plan and tactic. Never beat a Muslim, a Jew or a Christian for a dirham of tax; or sell an animal used by people for [levying] taxes, because we are ordered to take from them the extras [to their income].'"

208. *al-Sunan al-Kubrā* – narrating from 'Abd al-Malik ibn 'Umayr: "A man from the Thaḳīf tribe told me that 'Alī ibn Abī Ṭalīb (a.s.) assigned me [to collect taxes] over the vast region of Shāpūr³ and said: "Never whip anyone for collecting a dirham of tax or sell their sustenance, their winter or summer clothes, or their animals that they use. And do not appoint a person to collect a dirham."

1 *Waq'at Siffin*, p. 100, *Al-Miṣṣar al-Mawḍi'at*, p. 121, also cf., *Nahj al-Balaghah*, Letter 31.

2 *al-Kaṣf* vol. 1, p. 340, h. 8, *Tahdhīb al-Aḥkām*, vol. 4, p. 96, h. 275, *Man la yahdurahu al-Faqih*, vol. 2, p. 24, h. 1605.

3. An area in Baghdad.

قَالَ قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ إِذَا لَرَجِعُ إِلَيْكَ كَمَا ذَهَبْتُ مِنْ عَيْنِكَ قَالَ وَإِنْ رَجَعْتُ كَمَا ذَهَبْتُ، وَبِحَقِّكَ إِنَّمَا أَمْرٌ مَا لَنْ نَأْخُذَ مِنْهُمْ الْعَمَلُ - يَعْنِي الْعَصَلُ -^١

209. تاريخ دمشق عن عبد الملك بن عقيب حَدَّثَنِي رَجُلٌ مِنْ نَصَبٍ أَنْ عَلِيًّا اسْتَعْمَلَهُ عَلَى عَكْبَرٍ^٢ - قَالَ وَلَمْ يَكُنِ الشَّوَادِي كُنُهُ الْمَضْلُونُ - فَقَالَ لِي بَيْنَ أَيْدِيهِمْ لَتَسَوِي خَرَجَهُمْ، وَلَا يَجِدُونَ فِيكَ رُحْمَةً، وَلَا يَجِدُونَ فِيكَ شَعْمًا ثُمَّ قَالَ لِي إِذَا كَانَ حَيْثُ الظُّهْرِ قَرَحَ إِلَيَّ فَرَحْتُ إِلَيْهِ، فَلَمَّ أَجِدَ عَلَيْهِ حَاجِبًا يَحْبُسُنِي دُونَهُ، وَجَدْتُهُ جَائِسًا وَعِنْدَهُ قَدْخٌ وَكُوْرٌ فِيهِ مَاءٌ، فَذَعَا مَطْبَهُ، فَقُلْتُ فِي نَفْسِي - لَقَدْ أَمْسَى حَتَّى يُجْرَحَ إِلَيَّ جَوْعَرًا^٣ - يَدَا لَا أُدْرِي مَا فِيهَا، فِإِذَا عَلَيْهِ خَائِمٌ، فَكَثَرَ الْخَائِمُ فِإِذَا بِهَا سَوِيْنٌ، فَأَخْرَجَ مِنْهُ وَصَبَ فِي الْقَدَحِ، فَصَبَّ عَلَيْهِ مَاءٌ، فَشَرِبَتْ وَسَقَانِي فَلَمَّ أَصْبَرَ أَنْ قُلْتُ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ أَنْتَ صَنَعْتَ هَذَا بِالْعِرَانِيِّ^٤ طَعَامُ الْعِرَانِيِّ أَكْثَرُ مِنْ دِلْتِ^٥!

قَالَ أَمَا وَآلَهُ مَا أَحْتِمُ عَلَيْهِ نُحْلًا عَلَيْهِ، وَلِكِنِّي ابْتِغَاءً قَدَرًا مِنْ يَكْمِي، فَأَخَافُ إِنْ سَمِيَ^٦ نَبِصَعٌ فِيهِ مِنْ غَيْرِي، فَإِنَّمَا جُعِلَ لِي دَلِيلٌ، وَأَكْرَهُ أَنْ أَدْخَلَ نَطْبِي إِلَّا طَبِيًّا وَإِنِّي لَمْ أَسْتَطِيعْ أَنْ أَقُولَ لَكَ إِلَّا الَّذِي قُلْتُ لَكَ بَيْنَ أَيْدِيهِمْ، إِنَّهُمْ قَوْمٌ خُدْعٌ، وَلِكِنِّي أَمَرْتُكَ الْآنَ بِمَا نَأْخُذُهُمْ بِهِ، فَإِنْ أَنْتَ قَعَلْتَ وَإِلَّا أَحْذَرَكَ اللَّهُ بِهِ دُونَ، فَإِنْ يَسْلَمُنِي

^١ السيرة الكبرى ج ٩ ص 343 ح ١٥736، السيرة النجاشية ج ٤ ص 96 ح 3729 وفي «مروج ساجور» بدن «مروج ساجور».

^٢ كثر النبال ج ٤ ص 501 ح 11419 خلافاً عن سيرة محمد بن منصور وفيه «مروج ساجور».

^٣ «عكبر»: بليدة على دجلة فوق سواد بيشرة قراسخ بينها وبين بعقوبة وقد بناها شاپور ذو الأكتاف ب ويطلقون عليها أيضاً «بروج شاپور» (راجع تقرير البليدان ص 101).

^٤ كذا، وفي حاشية الأرباب: «بصينة وفي حاشية «كذا» في «مروج» ج ٢ طبعه وطبعه الصحيح، والخطبة جراب صغير أو هي شبه الخريطة والكيس».

^٥ في المصدر «جوعر»، والصحيح ما أثبتناه كما في حاشية الأرباب.

^٦ كذا في المصدر، وفي حاشية الأرباب: «فأخاف أن يسمي نبيصع من غيره» وهي أظهر.

The man said: "I told him, 'O Commander of the Faithful' In that case I would return to you empty-handed as I left you empty-handed!'"

He said, "Even if you return as you left 'Woe onto you' We are ordered to take from them the extras."¹

209. *Tārīkh Dimashq* – narrating from 'Abd al-Malik ibn 'Umayr: "A man from Thaqif told me that 'Alī ibn Abī Ṭalīb (a.s.) assigned me [to collect taxes] over the region of 'Ukbarā (where no one who performed prayers lived) and told me in the presence of the people there: 'Taxes must be fully taken from them. Take care not to show them leniency.' Then he told me to go to him at noon time."

I went to him and I did not see any doorman (at his place) to stop me. I saw him sitting down, and there was a bowl and a water jug. He asked for his bag and I said to myself that maybe he wanted to do me a favor, as I did not know what was in the bag. I found that the bag was sealed and he broke the seal and there was *sawiq*² in it. He took it out, put it in a bowl and poured some water on it. He then drank from it and also gave me some to drink.

I could not help asking him: 'O Commander of the Faithful' Do you act like this in Iraq? The Iraqis have much better food than this."

He said, "Know that by God, I do not seal it out of avarice; rather I buy as much as it meets my needs, for I fear that if it is not sealed, other things may be added to it. So I take care of it {by sealing it}³ and I dislike using anything other than clean food. As for what I said in the presence of the people, I had no option but to say what I said to you. They are deceitful people; but now I order you how to deal with them, for if you act that way, you will be saved, otherwise – besides me – God will also reprove you. If I am informed that you have acted contrary to

¹ *al-Sunan al-Kubra*, vol. 9, p. 345, h. 1873a, *Udd al-Ghaba*, vol. 4, p. 98, h. 3789, *Kanz al-'Ummal*, vol. 4, p. 501, h. 11488.

² A food made of wheat and barley flour.

³ It is clear that he means that if this food is added to, his friends and relatives might add better food to it, and this is why he buys to his need and seals the container.

عَلَيْكَ جَلَاتِ مَا أَمَرْتُكَ عَزْلُكَ! فَلَا تَيْسُ^١ لَكُمْ يَرْفَعُونَ يَأْكُلُونَ، وَلَا كِسْوَةٌ شَتَاءَ وَلَا صَيْبٍ، وَلَا تَعْرِضُ رَجُلًا مِنْهُمْ سَوَاطِئَ يَطْلُبُ بِرَحْمٍ، وَلَا تُقْسَحُ فِي طَلَبِ بِرَحْمٍ؛ فَإِنَّا لَمْ نُؤَمِّرْ بِدَيْلِكَ، وَلَا تَيْسُ لَكُمْ دَائِبَةٌ يَعْمَلُونَ عَلَيْهَا، إِنَّمَا أُمِرْنَا أَنْ نَأْخُذَ مِنْهُمْ الْعَصَى.

قَالَ قُلْتُ إِذَا أُجِزُوكَ كَمَا دَعَيْتُ! قَالَ: وَإِنْ فَعَلَتْ

قَالَ: فَذَهَبْتُ فَكَيْتُ مَا أَمَرْتُ بِهِ، فَرَجَعْتُ وَلَقِيَ مَا بَقِيَ عَلَى بِرَحْمٍ وَاحِدًا إِلَّا زَيْتَةً^٢

210. الإمام علي: - من عهدى إلى بعض عتالي وقد بعت على الصدقة... أمره يتقوى الله

في سرائر أمره، وخيانت عتالي، حيث لا شهيد غيره، ولا وكيل دونه، وأمره ألا يعمل بشيء من طاعة الله فيما ظهر، فيحالف إلى غيره فيما أسر، ومن لم يحتمل سره وعلايته ويعلمه ومقالته، فقد أذى الأمانة، وأخلص العبادة

وأمره أن لا يجتهدهم، ولا يفضيهم، ولا يرفع عنهم، تفصلاً بالإمارة عليهم؛

فإنهم الإخوان في الدين، والأعوان على استجراح الحقوق

وإن لك في هبة الصدقة نصيباً مفروضاً، وحققاً معلوماً، وشركة أهل مسكبة،

ومنعاء ذوي مائة، وأنا موقوف خلك، فوفهم حقوقهم، ولا تفصل فإنك من

أكثر الناس خصوصاً يوم القيامة، وتؤسى لمن حصصه عند الله الفقراء والمساكين

والتائبون والمندفعون والعارضون وابن السبيل.

^١ في الطبعة المصححة «ييسر» وهو تصحيح، والتصحيح من تاريخ دمشق «ترجمة الإمام علي» تحقيق محمد باقر المحمودي (ج 3 ص 179 ح 249)

^٢ تاريخ دمشق ج 48 ص 417، حلية الأولياء ج 1 ص 62 وفيه لى «طينة» وراجع العيار والولادة ص 248 وكرر المال ج 5 ص 771 ح 14346 وشرح الأندلس ج 2 ص 384 ح 726

^٣ العصاة والفضة والمضبوطة الثالثة للشيخ، وهي الإخف واليهتان والتعبئة (كتاب المصنف ج 13 ص 515)

what I have ordered you, I will dismiss you. Do not sell (take from) their daily foods and their summer and winter clothes, do not whip anyone for a dirham, nor disgrace them, as we are not ordered to do so; do not seize their draught horses, since we are ordered to take from them the extras."

The man said "I told him that I would return the same way that I went (with empty hands)."

'Alī (a.s.) said: "Even if you do so."

The man said: "I went on to collect taxes as he had ordered me and by God, when I returned I gave him what was with me to the last dirham."¹

210. Imām 'Alī (a.s.) – in his letter to one of his administrators whom he had sent for (collecting) taxes. "I order him to be wary of God in his secret matters and hidden actions where there is no witness except He and no one watches save He.

I also order him that whatever he does in obedience to God openly should not be different from what he does secretly. He whose hidden position is not different from his open position and whose action is not different from his words has discharged his obligation and his worship is pure.

I also order him that he should not harass them, should not be harsh with them and should not turn away from them because of superiority of official position over them, for they are brethren in faith and help in the recovery of rights.

Certainly you have a fixed share and a known right in these alms, and there are other sharers who are poor, weak and starving. We shall fully discharge your rights. So you should fully discharge their rights. If you do not do so, you will have the largest number of enemies on the Day of Judgment. How wretched is the man whose enemies in view of Allah are the needy, the destitute, the beggars, the turned away, and the indebted and (penniless) travelers.

¹ *Tārīkh Dimashq*, vol. 42, p. 487, *Ḥiṣṣat al-ʿAshīyāt*, vol. 1, p. 82. Also cf., *al-Miʿyār al-Mawḍiʿī*, p. 348.

وَمَنْ اسْتَهَانَ بِالْأَمَانَةِ، وَرَتَعَ فِي الْحَيَاةِ، وَلَمْ يَتْرَعْ نَعْمَةً وَدِيَّةً عَنْهَا، فَقَدْ أَحْلَى
بِنَفْسِهِ الْمَذَلَّ وَالْخِزْيَ فِي الشَّيْءِ، وَهُوَ فِي الْأَجْرَةِ أَدْلُ وَأَحْرَى. وَإِنْ أَعْظَمَ الْحَيَاةَ
نَيْبَانَةً لَأَمَّةٍ، وَأَطْعَمَ الْعِشْرَ عِشْرَ الْأَيْمَةِ وَالسَّلَامُ^١

211. عنه: - بِس وَصِيَّةٍ لَهُ كَانَ يَكْتُبُهَا لِمَنْ يَسْتَعِينُهُ عَلَى الصَّدَقَاتِ^٢ - يُطْلِقُ عَلَى تَقْوَى
اللَّهِ وَحَدَهُ لَا شَرِيكَ لَهُ، وَلَا تَرَوْعَ مُسْلِمًا، وَلَا تَحْتَارَ عَلَيْهِ كَارِهًا، وَلَا تَأْخُذُ بِهِ
أَكْثَرُ مِنْ حَقِّ اللَّهِ فِي مَالِهِ، فَإِذَا قَدِمْتَ عَلَى الْحَقِّ فَانْبِرِلْ بِهِائِهِمْ مِنْ غَيْرِ أَنْ تُحَالِطَ
أَيَّائِهِمْ، ثُمَّ امْضِ إِلَيْهِمْ بِالسَّكِينَةِ وَالْوَقَارِ حَتَّى تَقُومَ بَيْنَهُمْ فَتُسَلِّمَ عَلَيْهِمْ، وَلَا
تُجَدِّجُ^٣ بِالشَّجِيئَةِ هُمْ، ثُمَّ تَقُولُ بِحَمْدِ اللَّهِ، أَرْسَلَنِي إِلَيْكُمْ وَلِيَ اللَّهِ وَحَيْثُ لَا خُلُوفَ بِكُمْ
حَقُّ اللَّهِ فِي أَمْوَالِكُمْ، فَهَلْ لَكَ فِي أَمْوَالِكُمْ مِنْ حَقِّ قَتْلِهِ إِلَى وَلِيِّهِ؟ فَإِنْ قَالَ قَائِلٌ
لَا، فَلَا تُرَاجِعْهُ وَإِنْ أَنْفَعَكَ ذَلِكَ شَيْئًا فَانْطَلِقْ مَعَهُ مِنْ غَيْرِ أَنْ تُجِيعَهُ أَوْ مَوْجِدَهُ أَوْ
تُعْبِقَهُ أَوْ تُرْوِقَهُ، فَعُدْ مَا أَعْطَاكَ مِنْ ذَهَبٍ أَوْ فِضَّةٍ فَإِنْ كَانَ لَهُ مَا يَشِيءُ أَوْ إِبِلٌ فَلَا
تَدْخُلُهَا، لَا بِرِدِيهِ، فَإِنْ أَكْثَرَهَا لَهُ، فَإِذَا أَتَيْتَهَا فَلَا تَدْخُلْ عَلَيْهَا دُحُولٌ مُتَسَنِّطٌ عَلَيْهِ
وَلَا غَيْبٌ بِهِ

وَلَا تُتَقَرَّنُ تَبِيئَةً وَلَا تُعْرِغَهَا، وَلَا تُسَوِّغَ صَاحِبُهَا فِيهَا وَاصْدَعْ الْمَالَ
صَدَقِينَ، ثُمَّ خَيْرُهُ، فَإِذَا احْتَارَ فَلَا تُعْرِضْ لِمَا احْتَارَهُ ثُمَّ اصْدَعْ الْبَاقِيَّ صَدَقِينَ،
ثُمَّ خَيْرُهُ، فَإِذَا احْتَارَ فَلَا تُعْرِضْ لِمَا احْتَارَهُ. فَلَا تُرَأَى كَدْلِكَ حَتَّى يَنْقُصَ مَا فِيهِ وَفَاءً
لِحَقِّ اللَّهِ فِي مَالِهِ، فَاقْبِضْ حَقَّ اللَّهِ مِنْهُ فَإِنْ اسْتَحَالَكَ فَأَقِلَّهُ، ثُمَّ احْبِطْهَا، ثُمَّ اصْنَعْ
مِثْلَ الَّذِي صَنَعْتَ أَوَّلًا حَتَّى تَأْخُذَ حَقَّ اللَّهِ فِي مَالِهِ

١. صحيح البلاغة الكتاب 20، بيدر الأنوار ج 33 ص 528 ح 219 وراجع دعائه الإسلام ج 1 ص 252

٢. قال الشريف الرضي: وإني ذكرنا هنا جملاً لمعلم به الله: كان يقيم عياد الحق وشرع أشلة العدل في صعب الأمور
وكبيرها وديعتها وحلبها

٣. الجداج: التفتيح (لسان العرب ج 2 ص 248).

He who treats the trust lightly, indulges in treachery and does not keep himself and his faith untarnished by it has certainly deserved humiliation in this world, and his humiliation and disgrace in the Hereafter will be greater. Surely the greatest treachery is treachery against the Muslim community and the ugliest deceit is deceit towards the Muslim leaders. *Wassalam!*"¹

211. Imām 'Alī (a.s.) – from his instructions that he used to write to whomever he appointed for the collection of taxes: "Move on with the fear of God who is One and has no partner. Do not frighten any Muslim. Do not pass over his lands without his consent. Do not take from him more than God's right in his wealth. When you go to a tribe, you should stay at their watering place instead of entering their houses. Then go to them maintaining your dignity, calm. When you are in their midst salute them and do not be negligent in greeting and respecting them.

Tell them: "O servants of God, the vicegerent of God and His caliph has sent me to you to collect from you God's right in your wealth. Is there anything of His right in your wealth? If so, give it to His vicegerent." If someone says no, then do not repeat the demand (accept his plea). If someone speaks to you in the affirmative, then go with him without frightening him, threatening him, making him nervous or behaving with tyranny. Take what he gives you such as gold or silver (coins). If he has cattle or camels do not enter upon them save with his permission, because the major part is his. Therefore, when you get there do not enter upon them as one who has full control over them or in a violent manner.

Do not scare away and frighten any animal, do not tease and bother their owner. Divide the property into two parts and let the owner choose one. When he has chosen do not object to it. Then divide the remaining into two parts and let him choose one and when he has chosen do not raise any objection. Continue like this till only that much remains which is enough to satisfy God's dues, then take God's due from it. If he still disputes your action allow his views, then mix the two (separated) parts and repeat what you had done before until you take God's due from his wealth.

1. *Nahj al-Balaghah*, Letter 28, *Bihar al-Anwar*, vol. 32, p. 328, h. 719. Also cf., *Da'irah al-Islam*, vol. 1, p. 252.

وَلَا تَأْخُذَنَّ عَوْدًا، وَلَا هَرَمَةً، وَلَا مَكْشُورَةً، وَلَا مَهْلُوسَةً، وَلَا دَاتَ هَوَارٍ،
وَلَا تَأْمَسْ عَلَيْهَا إِلَّا مَنْ تَوَقَّ بِدِينِهِ، وَاقْتَفَى بِأَيَالِ الْمُسْلِمِينَ حَتَّى يُرْصَلَهُ إِلَى وَلِيِّهِمْ
فَيَقِيمَهُ بَيْنَهُمْ، وَلَا تُرْكَلْ بِهَا إِلَّا نَاصِحًا شَمِيقًا، وَأَمِيًّا خَظْطًا، غَيْرَ مُعَيَّبٍ وَلَا
مُجْجِبٍ،^١ وَلَا مُلْعَبٍ^٢ وَلَا مُتَعَبٍ^٣ ثُمَّ احْذَرِ إِلَيَّ مَا احْتَمَعَ بِعَدْلِكَ نُصِيرُهُ حَيْثُ أَمَرَ
اللَّهُ بِهِ

فَإِذَا أَخَذَهَا أَمْرُكَ فَأَوْجِرْ إِلَيْهِ إِلَّا يَحْوَلَ بَيْنَ مَاقَةٍ وَبَيْنَ فَصِيلِهَا، وَلَا يَمْضُرْ^٤ لِنَبِيٍّ
فَيَضُرَّ ذَلِكَ بَرْلِيَهَا، وَلَا يَجْهَدُهَا رُكُوبًا، وَلَيَعْدِلْ بَيْنَ صَوَابِهَا فِي ذَلِكَ وَيُسَيِّهَا،
وَيُبْرِئَهُ عَنِ التَّلَاجِبِ.

وَلَيْسَتَانِ بِالنَّقَبِ^٥ وَالظَّالِمِ^٦ وَلَيُورِدُهَا مَا تَحْمِلُهُ مِنَ الْعُدْرِ، وَلَا يَعْدِلْ بِهَا عَنْ
نَيْبِ الْأَرْضِ إِلَى خَوَادِ الظُّرْفِ، وَلَيَبْرُزْهَا فِي السَّاعَاتِ، وَلَيُسَيِّلَهَا جِدَ السُّطَابِ وَالْأَعْيَابِ؛
حَتَّى تَأْتِيَنَا بِإِذْنِ اللَّهِ بُدْأًا مُنْقِبَاتٍ خَيْرَ مُتَعَبَاتٍ وَلَا مَجْهُودَاتٍ، لِنُنْقِصَ مِنْ كِتَابِ
اللَّهِ وَسُنةَ نَبِيِّهِ ﷺ، فَإِنَّ ذَلِكَ أَعْظَمُ لِأَجْرِكَ، وَأَقْرَبُ لِرُشْدِكَ، إِنْ شَاءَ اللَّهُ^٧

١ العمود الجليل، النسر وفيه بنية (السان العرب ج 3 ص 321).

٢ المعض: ضد الرمي، والمعض: من لا يقن له بركوب الخيل، وقيل هو الذي لا تجلس الركوب، والمعنى أيضاً
الشديد من الشبر وأجحف بهم فلا تكلهم ما لا يظفرون (تاج المروس ج 12 ص 399 و ص 400 و ص 402).

٣ الضموم: النصب والإعفاء (السان العرب ج 1 ص 742).

٤ المضر: حطب كل ما في الضر، وفي حديث علي: «ولا ينصر لنبينا» يريد لا يكثر من تعذيبها (السان العرب ج 5 ص 173).

٥ النقاب: رثه الأصناف، لقب الجبري بقية فهو نقب، وفي حديث علي: «وليس تان بالزئب والظالم» أي يرقن منها،
ويجوز أن يكون من الجرب (السان العرب ج 1 ص 766).

٦ الظالم: المائل، والظالم: الأعراس ج علة يكون في الشيء مع الميل (السان العرب ج 8 ص 227).

٧ السطف: والتطافه: للميل من الماء (السان العرب ج 8 ص 135).

٨ مبعج: البلاحة: الكتاب 25، التكملي ج 3 ص 536 ح 1، تهذيب الأحكام ج 4 ص 96 ح 274 كلامه من يريد من
معاوية، المقتضى: ص 255 من يريد الصجلي، المطارب ج 3 ص 126 عن عبد الرحمن بن سليمان وكلامي عن الإمام
الصادق عليه السلام.

Do not take an old, decrepit, broken, limbed, sick or unsound animal. Do not entrust them (for custody) except to one whom you are confident of his faith and takes care of Muslims' wealth until he hands it over to their chief to distribute it. Do not entrust the animal to anyone except a well wisher, God-fearing, trustworthy and watchful, and a person who is not harsh on Muslims' wealth nor makes them exhausted too much, nor tires them, nor labors them. Then send to us all that you have collected and we shall deal with it as God has ordered.

When your trustee takes over (the animal) tell him that he should not separate the she-camel from its young and not to milk so much that nothing is left for its young and also that he should not exhaust it in riding, and should treat it and all rest fairly. He should allow camels (that are tired) to rest, and drive with ease those whose hoofs have been rubbed off. When passing a water spring he should take the camels there for drinking and should not take them away from vegetated land to barren paths. He should allow them rest now and then and give them time near water and grass. In this way when they reach us by will of God they will be fat with plenty of marrow and would not be fatigued or distressed. We will then distribute them according to the (commands of) the Book of God and the *sunnah* of His Prophet (s.a.w.). Certainly this will be a great source of reward for you and a means to secure your salvation by the will of God."¹

¹ *Nahj al-Balāghah*, Letter 25, *al-Kāfi*, vol. 3, p. 536, h. 1, *Tahdīb al-Ahkām*, vol. 4, p. 96, h. 274.

212. عنه - في عهدِهِ إلى مالِك الأَشتر - وَتَقَعْدَ أَمْرَ الْحَرَّاجِ بِهَا يُصْلِحُ أَمْنُهُ؛ فَإِنْ لِي صَلَاحُهُ وَصَلَاحُهُمْ صَلَاحًا لَيْنَ سِوَاهُمْ، وَلَا صَلَاحَ لِي سِوَاهُمْ إِلَّا بِهِمْ؛ لِأَنَّ النَّاسَ كُلَّهُمْ عِيَالٌ عَلَى الْحَرَّاجِ وَأَهْلِيهِ وَلَيْتَكَ نَظَرْتَ فِي عِمَارَةِ الْأَرْضِ أَلْبَغَ مِنْ نَظَرِكَ فِي اسْتِجْلَابِ الْحَرَّاجِ، لِأَنَّ ذَلِكَ لَا يُدْرِكُ إِلَّا بِالْعِمَارَةِ؛ وَمَنْ طَلَّتْ الْحَرَّاجَ بِعَمْرِ عِمَارَةِ أَحْرَبِ الْبِلَادِ، وَأَهْلِكَ الْعِمَارَةِ، وَلَمْ يَنْجِمِ أَمْرُهُ إِلَّا قَلِيلًا فَإِنْ شَكُوا يُقْلَأَ أَوْ جَلَّةٌ، أَوْ انْقِطَاعٌ شَرِبَ أَوْ بَالَتْ، أَوْ إِحَالَةٌ أَرْضٍ اغْتَرَمَهَا غَرَقٌ، أَوْ أَجَحَّتْ بِهَا عَطَشٌ، خَفَعَتْ عَنْهُمْ بِمَا تَرْجُو أَنْ يُصْلِحَ بِهِ أَمْرُهُمْ؛ وَلَا يَتَقَلَّبُ عَلَيْكَ شَيْءٌ خَفَعَتْ بِهِ الْمُلُوكَةُ عَنْهُمْ، فَإِنَّهُ دُحْرٌ يَتَوَدَّدُونَ بِكَ عَلَيْكَ فِي عِمَارَةِ بِلَادِكَ، وَتَرْبِيَةٍ وَلَا يَتَنَبَّهْنَ، مَعَ اسْتِجْلَابِكَ حُسْنِ نَسَائِهِمْ وَتَسْجِيحِكَ بِاسْتِغَاثَةِ الْعَدْلِ فِيهِمْ، مُعْتَمِدًا فَضْلَ قُوَّتِهِمْ بِهَا دَحْرَتْ عَنْتَهُمْ مِنْ إِحْمَالِكَ لَهُمْ، وَالثَّقَلِ بِهِمْ بِمَا عَوَّدْتَهُمْ مِنْ عَدْلِكَ عَلَيْهِمْ وَرَفَقَتِكَ بِهِمْ، فَزَيْتًا حَدَّثَ مِنَ الْأُمُورِ مَا إِذَا عَوَّلْتَ فِيهِ عَنْتَهُمْ مِنْ بَعْدِ احْتِمَالِهِ طَبِئَةً أَنْفُسُهُمْ بِهِ؛ فَإِنَّ الْعُمَرَاءَ مُخْتَبِلٌ مَا حَمَلَتْهُ، وَإِنَّمَا يُؤْنِسُ خِرَابُ الْأَرْضِ مِنْ إِعْوَاذِ أَهْلِهَا، وَإِنَّمَا يُعَوِّزُ أَهْلُهَا لِإِشْرَافِ أَنْفُسِ الْوَلَاةِ عَلَى الْجَمْعِ وَسِوَاهُ ظُهُمِ بَابِقَاءِ، وَفِيَّةِ انْتِمَاعِهِمْ بِالْبَيْتِ^١

213. عنه - في عهدِهِ إلى مالِك الأَشتر (في رواية تُحِبُّ الْعُقُولِ) - فَاجْمَعْ إِلَيْكَ أَهْلَ الْحَرَّاجِ مِنْ كُلِّ بُلْدَانِكَ، وَمُرُّهُمْ فَلْيَمْلِكْمْ حَالِ يَلَايِهِمْ وَمَا فِيهِ صَلَاحُهُمْ وَرِخَاءُ حَيَاتِهِمْ، ثُمَّ نَسِلْ مِمَّا يَرْفَعُ إِلَيْكَ أَهْلُ الْعِلْمِ بِهِ مِنْ غَيْرِهِمْ؛ فَإِنْ كَانُوا شُكْرًا يُقْلَأُ أَوْ عِلَّةً مِنْ انْقِطَاعِ شَرِبٍ أَوْ إِحَالَةِ أَرْضٍ اغْتَرَمَهَا غَرَقٌ أَوْ أَجَحَّتْ بِهِمُ الْعَطَشُ أَوْ آفَةٌ خَفَعَتْ عَنْهُمْ مَا تَرْجُو أَنْ يُصْلِحَ اللَّهُ بِهِ أَمْرَهُمْ، وَإِنْ سَأَلُوا مَعُونَةً عَلَى إِصْلَاحِ مَا يَقْدِرُونَ عَلَيْهِ بِأَمْوَالِهِمْ فَآكِبْهُمْ مَعُونَتَهُ؛ فَإِنْ لِي عَاقِبَةُ كِمَاتِكَ إِنَّمَا صَلَاحًا، فَلَا

212. Imām 'Alī (a.s.) – in his instructions to Mālik al-Ashtar "Investigate the situation of the land tax in a manner that will rectify the state of those who pay it, for in the correctness of the land tax and the welfare of the taxpayers is the welfare of others. The welfare of others will not be achieved except through them, for the people, all of them, are dependent upon the land tax and those who pay it. Let your care for the prosperity of the earth be deeper than your care for the collecting of land tax, for it will not be gathered except in prosperity. Whoever exacts land tax without prosperity has desolated the land and destroyed the servants (of God). His affairs will remain in order but briefly. So if your subjects complain of burden, of blight, or of cutting off of irrigation water or lack of rain, or of the transformation of the earth through its being inundated by a flood or ruined by drought, lighten (their burden) to the extent you wish their affairs to be rectified. And let not anything by which you have lightened their burden weigh heavily against you, for it is a store which they will return to you by bringing about prosperity in your land and embellishing your rule. You will gain their laudest praise and pride yourself at the spreading forth of justice among them. You will be able to depend upon the increase in their strength (resulting) from what you stored away with them when you gave them ease and upon their trust, since you accustomed them to your justice toward them through your kindness to them. Then perhaps matters will arise which afterwards they will undertake gladly if in these you depend upon them, for prosperity will carry that with which you burden it. Truly the destruction of the earth only results from the destruction of its inhabitants, and its inhabitants become destitute only when rulers concern themselves with amassing (wealth), when they have misgivings about the endurance (of their own rule) and when they profit little from warning examples."
213. Imām 'Alī (a.s.) – in his instructions to Mālik al-Ashtar (as narrated in *Tahaf al-Uqal*) "Gather tax-payers of all the regions under your dominion and order them to inform you of the situations of their regions, including ways of prosperity and the ease in the collection of taxes. Then check the views raised by the experts other than tax-payers. If they complain of heaviness of taxes or problem caused by the severing of the irrigation water or of a change in the condition of the land either due to flood or drought or pestilence, you should remit the tax to the extent that you hope God will improve their position. If they seek help in rectifying what they can do with their own fortune, you should assist them, for your assistance will bring about prosperity."

يَقْتَرَنَ عَلَيْكَ شَيْءٌ حَقَّقْتَ بِهِ عَنْهُمْ الْمَوَاقِفَ فَإِنَّهُ دُحْرٌ يَعُودُونَ بِهِ عَلَيْكَ لِهَيْبَةِ
بِلَادِكَ وَتَرْيِبِ وَلَايَتِكَ، مَعَ اقْتِنَائِكَ مَوَدَّتَهُمْ وَحُسْنِ بَيِّنَاتِهِمْ، وَاسْتِغَاثَةِ الْحَقِّ، وَمَا
يُسَهِّلُ اللَّهُ بِهِ مِنْ خَلِيلِهِمْ، فَإِنَّ الْحَرَّاجَ لَا يُسْتَحَرَّجُ بِالْكَذِّ وَالْأَتْعَابِ، مَعَ أَنَّهَا عَقْدٌ
تَعْتَمِدُ عَلَيْهَا بَنُ حَدَّثَ حَدَّثَ كُنْتَ عَلَيْهِمْ مُعْتَمِدًا؛ لِفَصْلِ قُرُونِهِمْ بِهَا دَخَرْتَ عَنْهُمْ
مِنَ الْجَهَامِ،^١ وَالنَّفَقَةِ مِنْهُمْ بِمَا عَوَّدْتَهُمْ مِنْ عَدْلِكَ وَرَفِيقَتِكَ، وَمَعْرِفَتِهِمْ بِعُدْوَانِكَ فِيهَا
حَدَّثَ مِنَ الْأَمْرِ الَّذِي أَتَكَلَّفْتَ بِهِ عَلَيْهِمْ، فَاحْتَمَلُوهُ بِطَيْبِ أَنْفُسِهِمْ، فَإِنَّ الْبِعْرَانَ
تَحْتَمِلُ مَا حَمَلَتْهُ، وَأَنَّهَا يُلَاقِي خَرَابُ الْأَرْضِ لِإِعْوَارِ أَعْمَلِهَا، وَأَنَّهَا يُعَوِّزُ أَعْمَلُهَا
لِإِسْرَافِ الْوَلَاةِ وَسُوءِ ظَنِّهِمْ بِالْبَقَاءِ وَفُلْذِ لِنَتَاعِيهِمْ بِالْعِتْرِ^٢

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عَدَمُ النَّاحِرِ فِي تَوَجُّعِ أَنْوَاعِ الْعَاقِبَةِ

214. أنساب الأشراف عن أبي صالح السمان: رَأَيْتُ حَيًّا دَخَلَ بَيْتَ الْمَالِ، قَرَأَ فِيهِ
مَالًا، فَقَالَ: هَذَا هَامُهَا وَالنَّاسُ يَحْتَاجُونَ!! فَأَمَرَ بِهِ فُقِّسَ بَيْنَ أَسَاسٍ، فَأَمَرَ بِالْبَيْتِ
فَنُكِّسَ، فَصُحَّحَ، وَصَلَّى فِيهِ^١

215. الغارات عن بكر بن حبي - لِي ذِكْرٍ سِبْرَةِ الْإِمَامِ عَنِ: - إِنَّهُ كَانَ يَقْسِمُ مَا فِي
بَيْتِ الْمَالِ، فَلَا تَأْتِي الْجُمُعَةُ وَلِي بَيْتِ الْمَالِ شَيْءٌ وَنَأْمُرُ بِبَيْتِ الْمَالِ لِي كُلُّ حَبِيَّةٍ
كَحَبَسٍ فَيُصْصَحُ بِالمَاءِ، ثُمَّ يُصَلِّي فِيهِ رَكَعَتَيْنِ^٢.

^١ العبد. كل شيء يستوثق الرجوع به لنفسه ويعتمد عليه (السند العرب ج 3 ص 299).

^٢ الجهم. الراحة (السند العرب ج 12 ص 705).

^٣ تحف العقول ص 137.

١ أنساب الأشراف ج 2 ص 371، تاريخ دمشق ج 42 ص 476.

٢ الغارات ج 1 ص 69 وراجع حلية الأولياء ج 2 ص 380.

The remission granted for the removal of distress from them should not be grudged by you, because it is an investment which they will return to you in the form of prosperity of your country, the progress of your dominion, the earning of their praise, well intention and happiness in addition to those which Allah makes easy for you to attract. The land tax cannot be collected through fatigue and exhaustion, yet, it is what you can depend upon. Besides, if something happens, you can depend upon them, that is because of the strength you preserved abundantly for yourself in them through catering for them and also because of their trust in you that you have gained through always treating them justly and also because you have shown to them that you have understood their excuses concerning the matters you relied on them and they happily accepted them. Indeed prosperity of towns guarantees what you expect and impose and the poverty and ruin of the land is because of the poverty of its people and people become poor when rulers turn towards extravagancy. As a result there remains very little hope for them (rulers) to remain in their post because of benefiting little from past lessons."¹

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Refraining from Delaying the Distribution of Public Assets

214. *Anṣab al-Ashraf* – narrating from Abi Ṣāliḥ al-Sammān "I saw 'Alī (a.s.) enter the public treasury and he noticed some money there and he said, "These are here while there are people in need" He then ordered the money to be distributed among people. He had the place swept and sprinkled with water and he said his prayers there."²
215. *al-Gharat* – narrating from Bakr ibn 'Isā mentioning the conduct (*sīra*) of Imām 'Alī (a.s.): "Verily he distributed (among the people) whatever there was in the public treasury. There came no Friday when anything would remain in the treasury. Every Thursday evening, he ordered the treasury to be cleaned and sprinkled with water and he would then perform two units (*rak'as*) of prayers."³

1. *Tuhaf al-Uqāl*, p. 137.

2. *Anṣab al-Ashraf*, vol. 2, p. 37; *Tārīkh Dimashq*, vol. 42, p. 476.

3. *al-Gharat*, vol. , p. 49. Also cf., *Ḥilyat al-Awliyā*, vol. 7, p. 300.

216. الغارات عن مجمع التبعي إن علياً كان ينضح بيت المال، ثم يتقل فيه ويقول
يشهد لي يوم القيامة أني لم أحبس فيك للمال على المسلمين.^١

217. فضائل الصحابة لابن حنبل عن مجمع التبعي إن علياً كان يأمر ببيت المال
فيكسر، ثم ينضح، ثم يصلي؛ رجاء أن يشهد له يوم القيامة أنه لم يحبس فيه المال
عن المسلمين.^٢

218. تاريخ دمشق عن أبي حكيم صاحب الخفاء عن أبيه. إن علياً أعطى العطاء في سنة
ثلاث مزارب، ثم أتاه مال من أصبهان، فقال أعدوا لي العطاء الزايع؛ إني لست
لكم بحارٍ قال وقسم الجبال، فأخذها قوم، ورثها قوم.^٣

219. مروج الذهب - في حوادث سنة 38 هـ - قبض أصحابه [علي] عن علي في هذه
السنة ثلاثة أراق - حل حسب ما كان يحمل إليه من المال من أهاليه - ثم ورد
عليه مال من أصبهان، فخطت الناس، وقال أعدوا لي عطائي رابع؛ فوافقه ما أتاه
لكم بحارٍ.

وكان في خطايه أسوة للناس؛ يأخذ كما يأخذ الواحد منهم.^٤

220. الأمالي للطوسي عن هلال بن مسلم المحمدي، سمعت جدي جرة - أو جوة -
قال شهدت علي من أبي طالب أتى بهالي عند المساء فقال، اقسموا هذا المال

^١ الغارات ج ١ ص ١٩٩ تاريخ الخفاء ص 213 بحره وراجع الثاقب للكتولي ج 2 ص 32 ح 317
^٢ فضائل الصحابة لاس حنبل ج ١ ص 513 ح 386 تاريخ الإسلام للذهبي ج 3 ص 443 تاريخ دمشق ج 42 ص
478، حلب الأركاء ج ١ ص 31، الاستيعاب ج 3 ص 211 الرقم 1025 كلها بحره وراجع الغارات ج ١
ص 46

^٣ تاريخ دمشق ج 42 ص 977، الأمالي ص 284 ح 673، كبر العيال ج 4 ص 584 ح 11783

^٤ مروج الذهب ج 2 ص 421

216. *al-Ghāḍi* – narrating from Muḥammad al-Taymī: “In truth, ‘Alī (a.s.) would sprinkle the treasury with water and perform supererogatory prayers there, saying “Bear witness on the Day of Resurrection that I did not lock the wealth of the Muslims in you.”¹
217. *Faḍā’il al-Ṣaḥāba* – narrating from Muḥammad al-Taymī: “‘Alī (a.s.) would order the treasury to be swept and sprinkled with water. After that he would perform his prayers there in the hope that it would bear witness for him on the Day of Resurrection that he did not lock up wealth from people.”²
218. *Tārīkh Dimashq* – narrating from Abū Ḥakīm Ṣāhib al-Ḥifā’ on the authority of his father: “‘Alī (a.s.) would distribute the collected wealth [among people] three times a year. Once some wealth was brought to him from Isfahan and he said ‘Proceed for the fourth distribution. Certainly I am not the one who amasses [wealth].”

[The narrator says] “He distributed the ropes and some people took [their share] and some refused to take.”³

219. *Murūj al-Dhahab* – regarding the events of the year 38 AH / 658 CE. “‘Alī’s (a.s.) companions received from him their provisions three times a year, depending on whatever wealth he would receive. He then received some wealth from Isfahan and he said “The fourth distribution shall be next morning. By God, I am not the one who amasses [wealth].”

He was an exemplar for the people in the distribution of the public wealth and he would take a share for himself like any of the other people.⁴

220. *Al-Amālī* – narrating from Ḥilāl ibn Muṣṭafī al-Jahḍarī: “I heard my grandfather, Jarrah (or Jawwāh) say: “I was in the presence of ‘Alī ibn Abī Ṭālib (a.s.) in an evening when some money was brought to him.”

He said: “Distribute this!”

1. *al-Ghāḍi*, vol. 1, p. 44, *Tārīkh al-Khulafā*, p. 263. Also cf., *Manāqib al-Imam Amir al-Mu’minin*, vol. 2, p. 32, h. 517.

2. *Faḍā’il al-Ṣaḥāba*, vol. 1, p. 531, h. 886, *Tārīkh al-Idam*, vol. 3, p. 643.

3. *Tārīkh Dimashq*, vol. 42, p. 477, *al-Amālī*, p. 284, h. 673, *Kanz al-‘Ummal*, vol. 4, p. 584, h. 11703.

4. *Murūj al-Dhahab*, vol. 2, p. 421.

فَقَالُوا قَدْ آمَنَّا يَا أَمِيرَ الْمُؤْمِنِينَ! فَأُخِرُوا إِلَى غَدٍ فَقَالَ لَهُمْ تَقْلُونَ لِي أَوْ أَعِشَ إِلَى غَدٍ؟ قَالُوا: مَاذَا بَأْيَدِنَا! قَالَ: فَلَا تُؤْخِرُوهُ حَتَّى تَقْسِمُوهُ، فَأَيُّ بِشْعٍ، فَتَقْسِمُوا ذَلِكَ الْمَالَ مِنْ تَحِبِّ لَيْلِيهِمْ^١

221. العبارات من الضمك بن مراحم من الإمام علي عليه السلام كَانَ خَلِيلَ رَسُولِ اللَّهِ ﷺ لَا يَجْسُ شَيْءٌ يَغِيْبُ، وَكَانَ أَبُو بَكْرٍ يَمْعَلُ، وَقَدْ رَأَى عُمَرُ بْنُ الْخَطَّابِ فِي ذَلِكَ أَنَّ دَوَى الدَّوَابِّ وَأَحْرَ الْمَالِ مِنْ سَنَةٍ إِلَى سَنَةٍ، وَأَنَا أَنَا فَاصِّعُ فِي صَنْعِ خَلِيلِ رَسُولِ اللَّهِ ﷺ

قَالَ، وَكَانَ عَلِيٌّ عَلَيْهِ السَّلَامُ يُعْطِيهِمْ مِنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ وَكَانَ يَقُولُ:

هَذَا جَنَائِي وَيَجْلِزُهُ فِيهِ إِذْ كُلُّ جَانٍ يَدُهُ إِلَى مِيهِ^٢

222. شرح معج البلاغة لابن أبي الحديد عن عبد الرحمن بن عجلان كَانَ عَلِيٌّ عَلَيْهِ السَّلَامُ يَقْسِمُ بَيْنَ النَّاسِ الْأَبْرَارَ وَالْخُرَفَ وَالْكُثُوبَ وَكُنَا وَكُنَا^٣.

١ القيل والقال، والثلث - بالصم - إذا صار ليلاً، أي كميلاً (السند العمري ج ١ ص 344)

٢ الأماشي للطبرسي ص 484 ح 906، نسي الخطاط ج 2 ص 173، النقيب الأهرم سهر آشوب ج 2 ص 93 عن سالم الجندري وجه إلى علي عليه السلام

٣ قال ابن الأثير حفا مثلاً، أول من قاله عمرو بن قنعت جديمة الأبرش، كان يعني الكتمان مع أصحاب له، فكانوا إذا وجدوا حيار الكتمان أكلوها، وإذا وجدوها صرّوا بجمعها في كُتْمَةٍ حتى يأتي بها حائله. وقال هذه الكلمة فسدت مثلاً وراة علي (روى عنه) معونها أنه لم يطلعني بشيء من شيء المسلمين بل وضعه مواضعه (السنن ج 1 ص 309).

٤ الطائفة ج 1 ص 47، معجم الأئمة ج 1 ص 68 ح 9

٥ البربر التائب، وجهه أبرد، ولينبر جمع الجمع (السند العمري ج 4 ص 56)

٦ الخرف، حب الرشاد، واحلته شرفه وقال الأزهري حب كالحردل (السند العمري ج 9 ص 45)

٧ شرح معج البلاغة لابن أبي الحديد ج 2 ص 199، الفهرست ج 1 ص 68 عن عبد الرحمن بن عجلان من جدته وراة فيه أيسره صرداً بعد الأبرار، معجم الأئمة ج 1 ص 136

The people said: "O Commander of the Faithful! It is night now, put it off until tomorrow."

He said: "Do you guarantee that I will live until tomorrow?"

They replied: "It is not in our hands."

He said: "Then do not delay it and distribute it." A candle was brought in and the money was distributed on that same night.¹

221. *al-Ghārat* – narrating from Ḍahhāk ibn Muzāḥim from Imām 'Alī (a.s.): "My friend, the Messenger of God (ṣ.a.w.) would not keep anything for the next day, but Abū Bakr did. 'Umar ibn al-Khaṭṭāb, however, decided to establish bureaus and the distribution of the wealth to be on yearly basis, but I will do as did my friend, the Messenger of God (ṣ.a.w.)."

[The narrator said:] 'Alī (a.s.) used to distribute the wealth every Friday and would say:

"This is my harvest and the best of it is in it;

Yet, every harvester puts it with his own hand in his own month."^{2,3}

222. *Sharḥ Nahj al-Balāghah* – narrating from 'Abd al-Raḥmān ibn 'Ajlān. "'Alī (a.s.) used to distribute seeds of flax, pepper-grass, caraway, and other things among the people."⁴

1. *al-Amāl* by al-Yusuf, p. 404, h. 964, *Tamdhid al-Khawāṣṣ*, vol. 2, p. 173, *Munāqib 'Alī ibn Abī Ṭālib*, vol. 2, p. 95.

2. Ibn Athīr said, "This is a parable first uttered by 'Amr, Jadhima's nephew. He and his friends were picking mushrooms and whenever his friends found a good mushroom, they would put it in their mouth, but he would place it in his sleeve to take it to his [maternal] uncle. 'Alī (a.s.) has implied by this parable that he does not ruin the Muslims' wealth; rather, he puts it in its rightful place." *al-Nihāya*, vol. 1, p. 309.

3. *al-Ghārat*, vol. 1, p. 47, *Bihār al-Anwār*, vol. 100, p. 60, h. 9.

4. *Sharḥ Nahj al-Balāghah*, vol. 2, p. 199, *al-Ghārat*, vol. 1, p. 60, *Bihār al-Anwār*, vol. 41, p. 136.

223. شرح نهج البلاغة لابن أبي الحديد عن الشعبي دخلت الرحبة بالكوفة - وأد غلام - في علبان، فإذا أنا بعتي قانياً على ضربين من ذهب وبضعة ومئة بمئة، وهو يطرد الناس بمحفظته، ثم يرجع إلى المال فيقبضه بين الناس، حتى لم يبق منه شيء، ثم انصرف ولم يحمل إلى بيته قليلاً ولا كثيراً، فرجعت إلى أبي، فقلت له لقد رأيت اليوم حيز الناس أو أحق الناس! قال من هو يا بني؟ قلت: علي بن أبي طالب أمير المؤمنين، رأيتُه يصح كذا، فقضيت عليه، فكنس، وقال: يا بني، بل رأيت حيز الناس^١

224. لإمام الباقرة إن علياً أتني بالمالي فأنفذت بين يديه الوزان والنقاد، فكنوم كومة من ذهب، وكومة من فضة، فقال: يا حمراء ويا بيضاء، حمري وايتقي وحمري غيري هذا حمري وجياره فيه وكل جاني يند إلى به^٢

225. تاريخ دمشق عن أبي صالح السمان رأيت علياً دخل بيت المال، فرأى فيه شيئاً، فقال لا أرى هذا هاهنا وبالناس إليه حاجة!! فأمر به فقسّم، وأمر بالبيت فكنس ونصح، فصل فيه، أو قال فيه: يعني نام^٣

١. الطبري: الكنس السد العرب، ج ٩ ص ٤٩١

٢. شرح نهج البلاغة لابن أبي الحديد ج ٢ ص ١١٩٢ المصنفات ج ١ ص ٣٤، بطر الأبرار ج ٩١ ص ١٣٥

٣. الأسوان ص ٢٨٥ ج ٥٧٥ من عبد العزيز بن محمد عن الإمام الصادق ع، عليه الأوكاف ج ٩ ص ٢١ من علي بن ربيعة القوالي، شرح نهج البلاغة لابن أبي الحديد ج ١٩ ص ١٢٦ من دون إسناد إلى أحمد ابن الحسين، وكلامه محمود كنز العمال ج ١٣ ص ١٥٢ ج ٢٨٣٩٥ الناصب للكليني ج ٢ ص ٩٣ ج ٥٤٦ ص سليمان بن بلال عن الإمام الصادق ع، وفيه أو أخرى من روى بدل فركومه من طه

٤. في المصدر «الاء» والصحيح ما أثبتناه كما في تاريخ دمشق مخرجه الإمام علي ع، فحسب محمد باقر المحمودي (ج ٣ ص ١٥٥ ج ٢١٩)

٥. من المطبوعة الاسراحة نصف النهار، وإن لم يكن معناه يوم (النهاية ج ٤ ص ١٣٣)

٦. في الطبعة المتقدمة «قام»، والصحيح ما أثبتناه كما في تاريخ دمشق مخرجه الإمام علي ع، فحسب محمد باقر المحمودي.

٧. تاريخ دمشق ج ٤٢ ص ٥٧٦، منه ليس ليحمد ص ٣١٥ ج ٢١٤٥

223. *Sharh Nahj al-Balaghah* – narrating from Sha‘bī: “I was a young man when I entered a square in Kūfa together with other young men. I saw ‘Alī (a.s.) who was standing over a pile of gold and silver and holding a whip in his hand with which he was keeping people off and at the same time distributing the property among people until there was nothing left of it. Then, he returned home without taking anything with him, neither little nor much.

I went back to my father and said to him. “Today, I saw the best of the people or the most foolish one!” He asked. O son, who he was.”

I said: “‘Alī ibn Abī Ṭālib (a.s.), the Commander of the Faithful. I saw him acting in such and such a way”, and I told him the story

My father wept and said “My son! You have seen the best of the people.”¹

224. Imām al-Bāqir: “Some money was brought to ‘Alī (a.s.), and he seated the weighers and the exchangers next to him. He then made a pile of gold and a pile of silver and said: ‘O reds and O whites! Be whatever you want to be, red or white but deceive someone else!’”

“This is my harvest and the best of it is in it;

*Yet, every harvester puts it with his own hand in his own mouth.”*²

225. *Tarikh Dimashq* – narrating from Abū Ṣālih al-Sammān “I saw ‘Alī (a.s.) enter the treasury and see something there, and he said: “I should not see it here, while people are in need of it.” Then he ordered it to be distributed, had the treasury swept and sprinkled with water, and he then performed prayers there or took an afternoon nap; or he slept there.”³

1. *Sharh Nahj al-Balaghah*, vol. 2, p. 198, *Bihar al-Anwar*, vol. 41, p. 135.

2. *al-Amwāl*, p. 283, h. 673. *Hisayatu'l Anwar*, vol. 1, p. 81, *Sharh Nahj al-Balaghah*, vol. 19, p. 128.

3. *Tarikh Dimashq*, vol. 42, p. 476, *Musnad Ibn Ja‘id*, p. 313, h. 2345.

226. الدعوات. كَانَ أَمِيرُ الْمُؤْمِنِينَ إِذَا أَعْطِيَ مَا فِي بَيْتِ الْمَالِ أَمْرٌ بِهِ فَكَبَسَ، ثُمَّ صَنَعَ مِيوً، ثُمَّ يَدْعُو، فَيَقُولُ فِي دُعَائِهِ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ ذَنْبٍ يَحْبُطُ الْقَمَلَ، وَأَعُوذُ بِكَ مِنْ ذَنْبٍ يُعَجِّلُ النِّقَمَ، وَأَعُوذُ بِكَ مِنْ ذَنْبٍ يُعَيِّرُ النَّعَمَ، وَأَعُوذُ بِكَ مِنْ ذَنْبٍ يَمْنَعُ الرِّزْقَ، وَأَعُوذُ بِكَ مِنْ ذَنْبٍ يَمْنَعُ الدُّعَاءَ، وَأَعُوذُ بِكَ مِنْ ذَنْبٍ يَمْنَعُ الثَّوْبَةَ، وَأَعُوذُ بِكَ مِنْ ذَنْبٍ يَبْهِكُ الْعِصْمَةَ، وَأَعُوذُ بِكَ مِنْ ذَنْبٍ يُورِثُ الدَّمَ، وَأَعُوذُ بِكَ مِنْ ذَنْبٍ يَجْهَسُ الْقِسْمَ^١

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تَرْجُحُ أَمْوَالِ الْعَامَّةِ بِالشَّيْئَةِ

227. الاختصاص - في بيان يحصل وخصالي الإمام علي عليه السلام - الْقِسْمُ بِالشَّيْئَةِ، وَالْقَدْلُ فِي الرُّجِيَّةِ؛ وَلَمْ يَبْتَ مَالِ الْمَدِينَةِ عِمَّارَ بْنِ يَابِرٍ وَأَبَا هُرَيْرَةَ بْنِ الشَّيْهَارِ فَكَتَبَ الْقَرِيبُ وَالْقَرِيبِيُّ وَالْأَصْبَارِيُّ وَالنَّجَاشِيُّ وَكُلُّ مَنْ كَانَ فِي الْإِسْلَامِ مِنْ قِبَالِ الْعَرَبِ وَأَحْصَايَ الْعَجَمِ سِوَاءً

فَأَتَاهُ سَهْلُ بْنُ خُبَيْبٍ بِمَقْرُونٍ لَهُ أَسْوَدُ، فَقَالَ: كَمْ تُعْطِي هَذَا؟ فَقَالَ لَهُ: أَمِيرُ الْمُؤْمِنِينَ كَمْ أَخَذْتَ أَنْتَ؟ قَالَ: ثَلَاثَةَ دَنَانِيرَ، وَكَذَلِكَ أَخَذَ النَّاسُ قَالَ: فَأَعْطَاهُ سِتْرًا مِثْلَ مَا أَخَذَ ثَلَاثَةَ دَنَانِيرَ^٢.

228. الأماشي للطوسي عن إبراهيم بن صالح الأنباطي رفعه: لَمَّا أُصْبَحَ عَلِيُّ بْنُ عَبْدِ اللَّهِ يَتِيحًا، دَخَلَ بَيْتَ الْمَالِ، فَدَعَا بِإِلٍ كَانَ قَدْ اجْتَمَعَ، فَخَسَمَهُ ثَلَاثَةَ دَنَانِيرَ ثَلَاثَةَ دَنَانِيرَ بَيْنَ مَنْ

١ الدعوات عن 60 ح 150، بشار الأنوار ج ٢٤ ص 93 ح 9

٢ الاختصاص عن 152، بشار الأنوار ج 40 ص 107 ح 112

226. *Al-Da'awāt*: "Whenever the Commander of the Faithful gave out what was in the treasury, he would order it to be swept and would perform prayers there and would say in his invocation: "O God! I seek Your protection from the sin that brings my deeds to naught; and I seek Your protection from the sin that expedites retribution; and I seek Your protection from the sin that alters blessings; and I seek Your protection from the sin that holds back provision; and I seek Your protection from the sin that averts repentance; and I seek Your protection from the sin that tears apart immunity; and I seek Your protection from the sin that brings about penitence; and I seek Your protection from the sin that withholds portion (in bounties)."¹

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Equality in Distributing Public Assets

227. *al-Ikhtisār* - describing the characteristics and virtues of Imām 'Alī (a.s.): "He made equal distributions and practiced justice among citizens. He appointed 'Ammār ibn Yāsir and Abū Haytham ibn Tayyhan as directors of the treasury of Madina and wrote to them. "The Arabs, Qurayshites, Ansārs, non-Arabs and whoever is a Muslim, whether from among the Arab or non Arab tribes are all equal."

Sahl ibn Hanīf brought a freed black slave to him and asked "How much would you give him?"

The Commander of the Faithful asked him. "How much have you received?"

He replied: "Three dinars. The others have received the same amount."

The Imām said: "Give the freed one the same amount as others: three dinars."²

228. *Al-Amālī* - narrating from Ibrāhīm ibn Šāliḥ al-Anmāṭī: "In the morning after the allegiance, he entered the treasury and distributed the wealth that gathered there among all the people present, giving three dinārs to each one of them.

1. *al-Da'awāt*, p. 60, ḥ. 150, *Bihar al-Anwār*, vol. 94, p. 93, ḥ. 9.

2. *al-Ikhtisār*, p. 153, *Bihar al-Anwār*, vol. 40, p. 107, ḥ. 117.

خَضَرَ مِنَ النَّاسِ كُلِّهِمْ. قَامَ سَهْلُ بْنُ حُبَيْبٍ، فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ، قَدْ أَعْنَتُ
هَذَا الْعُلَامَا فَأَعْطَاهُ ثَلَاثَةَ قَنَابِيرَ، مِثْلَ مَا أُعْطِيَ سَهْلُ بْنُ حُبَيْبٍ^١

229. الكافي عن أبي مخنف أني أمير المؤمنين صلوات الله عليه رهط من الشيعة، فقالوا
يا أمير المؤمنين، لو أخرجت هذه الأموال ففرقتها في هؤلاء الرؤساء والأشرار،
وقضيتهم غيبا، حتى إذا استوفيت الأمور عدت إلى أفضل ما عودك الله من
القسم بالسوية، والعدل في الرعية!! فقال أمير المؤمنين: «أنا مؤمنون - وبخكم -
أن أطلب النصر بالظلم والجور فيمن وليت عليه من أهل الإسلام لا والله، لا
يكون ذلك ما سخر السعير، وما زابت في السماء نجما، والله لو كانت أموالكم مالي
تساويت بينهم، فكيف وأما هي أموالكم؟»

230. الإمام علي: «من حطية له عندما عوب على السوية في الفداء - فأما هذا الفداء
فليس لأحد فيه على أحد أثر»، قد فرغ الله عز وجل من نفسه، فهو مال الله،
وانتم عباد الله الميامين، وهذا كتاب الله، به أقربا، وعليه شهيدا، وله أسلما،
وعهد بين أظهرنا، فسلموا زجكم الله، فمن لم يرض بهذا فليقل كيف شاء^٢
231. عنه - من كتابه إلى مصقلة بن خيرة الشيباني عليه على أردشير خراة - «ألا وإن حق من
يملك رقنا من المسلمين في سنة هذا الفداء سواء، يردون جندي عليه ويصدرون عنه^٣

١ الأمان للطوسي ص 884 ح 1457، القاتب لابن شهر آشوب ج 2 ص 114 عن مالك بن أوس بن الحدثان وفيه
عن قدام سهل...، بحار الأنوار ج 32 ص 38 ح 24

٢ الكافي ج 4 ص 31 ح 3، تحف العقول ص 183، شرح القاتب ج 1 ص 118 كلاما محرو، وراجع الأمان للعبد
ص 176 ح 6 والقاتب لابن شهر آشوب ج 2 ص 95

٣ الأثر وبلاترة والأثر المكونة (السلطان العرب ج 4 ص 2)

٤ تحف العقول ص 184، المعيار والمرتبة ص 12 وفيه على قولنا بدل على قولنا: «شرح نهج البلاغة لابن أبي الحديد ج 7 ص 40
٥ لؤديش خراة. من أجل ملحق فارس، وقد بناها أردشير ملكك، ومعه مدينة شيراز وبيست وكازرون، وهي بلدة قديمة
(راجع مصمم الجبل ج 1 ص 146).

٦ نهج البلاغة الكتاب 43، بحار الأنوار ج 33 ص 516 ح 712

Sahl ibn Hunayf stood up and said: "O Commander of the Faithful I freed this slave."

Then the Imam gave him [the freed slave] three dinars, the same amount that he had given to Hanaf.¹

229. *al-Kaṣf* – narrating from Abu Mikhnaf: "A group of the Shi'ites came to 'Alī (a.s.) and said: 'O Commander of the Faithful' Why don't you distribute these assets among the dignitaries and chiefs and give them priority to us so that things can settle down. Then, later you can return to the best of your character that God has bestowed on you, which is making equal distributions and practicing justice among citizens."

The Commander of the Faithful said "Woe onto you! You are commanding me to seek support by doing injustice and inequity to the Muslims over whom I have been chosen as a guardian. By God, I will not do that as long as the world remains and as long as I see stars in the skies. By God, even if it were my wealth, I would distribute it equally among them; how could it be when the wealth is theirs?"²

230. Imām 'Alī (a.s.) – in his sermon given when he was reprimanded for equal distribution of assets: "Regarding this booty, no one should enjoy precedence in the shares of the booty. God the Great and Almighty has completed its distribution. It is God's possession and you Muslims are the servants of God. This is the Book of God; we recognize it, declare it and submit to it. Our prophet's *Sunnah* (ways of conduct and teachings) is with us. Hence submit to the matter. May God's Mercy be upon you. Whoever does not yield to this matter may leave us in any way he chooses."³

231. Imām 'Alī (a.s.) – from his letter to Masqala ibn Hubayta al-Shaybāni, his administrator in Ardashir Khurrah⁴: "Know that the right of those Muslims who are around you and those who are around me in this wealth is equal. For that reason they come to me to take it and return."⁵

¹ *al-Amālī* by al-Tūsī, p. 488, h. 1457, *Manāqib Ali ibn Abi Talib*, vol. 2, p. 111.

² *al-Kaṣf*, vol. 4, p. 31 h. 3, *Tuhaf al-Uqāl*, p. 183, *Nashr al-Durr*, vol. 1, p. 38. Also cf., *al-Amālī*, p. 175, h. 6.

³ *Tuhaf al-Uqāl*, p. 186, *al-Mi'yar al-Mawḍiʿi*, p. 112, *Sharh Nahj al-Balāghah*, vol. 7, p. 40.

⁴ A region in Fars (a province in southern Persia) which Ardashir Babakan developed and this area includes Shiraz and Kerman.

⁵ *Nahj al-Balāghah*, Letter 63, *Bihār al-Anwār*, vol. 33, p. 516, h. 712.

232. عنه - من كتابه إلى حذيفة بن اليمان والي المدائن - أَمَرَكَ أَنْ تُجِبِيَ حَرَاجَ الْأَرْضِينَ عَلَى الْحَقِّ وَالصَّعْقَةِ، وَلَا تَتَجَاوَرَ مَا قَعَمْتُ بِهِ إِلَيْكَ، وَلَا تَدْعَ بِهِ شَيْئاً، وَلَا تَبْتَدِعَ فِيهِ أَمْرًا، ثُمَّ أَقِيمَهُ بَيْنَ أَهْلِهِ بِالسُّوِّيَّةِ وَالْعَدْلِ.^١

233. العارات عن أبي إسحاق الميموني. إِنَّ امْرَأَتِي أَتَانَا عَلَيْنَا عِذَ الْفِسْقَةِ إِحْدَاهُمَا مِنَ الْعَرَبِ، وَالْأُخْرَى مِنَ الْمَوَالِي، فَأَعْطَى كُلَّ وَاحِدَةٍ مِائَةَ وَعِشْرِينَ دِرْهَمًا وَكُرًّا مِنَ الطَّعَامِ

فَقَالَتِ الْعَرَبِيَّةُ يَا أَمِيرَ الْمُؤْمِنِينَ، إِنِّي امْرَأَةٌ مِنَ الْعَرَبِ، وَهَذِهِ امْرَأَةٌ مِنَ الْعَجَمِ! أَفَقَالَ عَلِيٌّ: إِنَّ وَاللَّهِ لَا أَجِدُ لِي إِسْمَاعِيلَ فِي هَذَا الْفَرْقِ فَصَلَّاءُ عَلَى نَبِيِّ إِسْحَاقَ!!^٢

234. أنساب الأشراف عن الحارث. كُنْتُ بِعِذِّ عَلِيٍّ، فَأَتَتْهُ امْرَأَتَانِ، فَهَاتَانِ يَا أَمِيرَ الْمُؤْمِنِينَ، إِنِّي لَقَبْرَتَانِ وَسَكَبَتَانِ فَقَالَ قَدْ وَجِبَ خَصْمُكُمَا عَلَيْنَا وَعَلَى كُلِّ ذِي سِنَةٍ مِنَ الْمُسْلِمِينَ إِنْ كُنْتُمَا صَادِقَتَيْنِ، ثُمَّ أَمَرَ رَجُلًا فَقَالَ انْطَلِقِي بِهِمَا إِلَى سُوْفِنَا، فَاشْتَرِي لِكُلِّ وَاحِدَةٍ مِنْهُمَا كُرًّا مِنْ طَعَامٍ وَثَلَاثَةَ أَثْوَابٍ - فَذَكَرَ رِدَاءَهُ أَوْ جَمَادًا وَإِرَارًا - وَأَعْطَى كُلَّ وَاحِدَةٍ مِنْهُمَا مِائَةَ دِرْهَمٍ

فَلَمَّا وَكَّتْ، سَمِعَتْ إِحْدَاهُمَا وَقَالَتْ يَا أَمِيرَ الْمُؤْمِنِينَ فَصِّلِي بَيْنَا فَصَّلَكَ اللَّهُ بِهِ وَشَرَّفَكَ! قَالَ: وَبِهَذَا فَصَّلَنِي اللَّهُ وَشَرَّفَنِي؟ قَالَتْ بِرَسُولِ اللَّهِ ﷺ قَالَ صَدَقْتَ، وَمَا أَنْتِ؟ قَالَتْ أَنَا امْرَأَةٌ مِنَ الْعَرَبِ وَهَذِهِ مِنَ الْمَوَالِي قَالَ فَتَنَاوَلْ شَيْئًا مِنَ الْأَرْضِ، ثُمَّ قَالَ قَدْ قَرَأْتُ مَا نَبِيَّ الْفُؤَادِ فَمَا زَأَيْتُ يُؤَلِّدُ إِسْمَاعِيلَ عَنْ وَلَدٍ إِسْحَاقَ فَصَلَّاءُ وَلَوْ جَحَاجَ بَعُوضَةٍ^٣

١. نيرشاد للفروب ص 321، المبرجات الحميدة ص 289، بحار الأنوار ج 28 ص 81 ح 3

٢. الفاروق ج 1 ص 70 ورجع الاختصاص ص 161 والمفسر الكبير ج 6 ص 562 ح 12990 وكفر الشك ج 6 ص 610 ح 12093

٣. أنساب الأشراف ج 2 ص 376

232. Imām 'Alī (a.s.) – from his letter to Hudhayfa ibn Yaman, his governor of Madā'in. "I command you to collect land taxes rightfully and equally, do not violate what I sent you for and do not be negligent of it, nor make any innovation in it. Then distribute it equally and fairly among those who are entitled to it."¹

233. *al-Gharat* – narrating from Abu Ishāq al-Hamadānī. "Two women came to 'Alī (a.s.) at the time of the distribution [of the wealth], one was Arab and the other non-Arab and he gave each one of them twenty five dirhams and a measurement of corn."

The Arab woman said, "O Commander of the Faithful! I am an Arab and she is a non-Arab."

'Alī (a.s.) said: "By God! I do not see any preference for the children of Isma'il (Ishmael) over the children of Ishāq (Isaac) in this booty."²

234. *Ansab al-Asraf* – narrating from Harith: "I was with 'Alī (a.s.) when two women came to him and said: 'O Commander of the Faithful! We are poor and needy.'"

Alī (a.s.) said: "If you are truthful, your rights would be incumbent upon us and all the well-to-do Muslims."

Then he ordered a man to go along with them to the market and to buy for each one of them a measurement of corn, three pieces of clothes –dresses, scarves, and veils– and to give one hundred dirhams from his own grants to each one of them.

When they returned, one of them unveiled her face and said "O Commander of the Faithful! Favor me by what God has favored and honored you."

He asked: "How has Allah favored and honored me?"

She said: "By the Messenger of Allah (s.a.w.)."

'Alī (a.s.) said: "You are right, who are you?"

She said: "I am an Arab woman and this woman is a freed slave."

[Harith said] "He took something from the ground and then said: 'I have read what was between the two tablets (the Quran) and I did not find any virtue for the children of Isma'il over the children of Ishāq, even by an insect's wing.'"³

1. *Ishād al-Qulūb*, p. 321, *al-Daraj al-Rafī'a*, p. 209, *Bihar al-Anwar*, vol. 28, p. 88, h.3.

2. *al-Gharat*, vol. 1, p. 70, *al-Ikhtisār*, p. 151, *al-Sunan al-Kubra*, vol. 6, p. 567, h. 2990.

3. *Ansab al-Asraf*, vol. 2, p. 376.

235. أنساب الأشراف عن مُصعب كانَ عَلِيٌّ يَقْسِمُ بَيْنَا كُلَّ شَيْءٍ، حَتَّى يَقْسِمَ الْمُطَوَّرَ
بَيْنَ بَنَاتِنَا

236. أنساب الأشراف عن الحارث سَمِعْتُ عَلِيًّا يَقُولُ وَمَنْ يَخْطُبُ قَدْ أَمَرَ لِسَاءَ
الْمُهَاجِرِينَ يَوْرَسِي وَإِيرَ. قَالَ. فَأَمَّا الْإِيرُ فَأَخَذَهَا مِنْ بَابٍ مِنَ الْيَهُودِ يَمَّا عَلَيْهِمْ مِنَ
الْجَرِيَّةِ.^١

237. فضائل الصحابة لابن حنبل عن فضالة بن عبد الملك عن كريمة بنت همام الطائفة
كانَ عَلِيٌّ يَقْسِمُ بَيْنَا الْيُورَسِيِّ بِالْكُوفَةِ. قَالَ فَضَالَةُ: خَلَّاهُ عَلَى الْعَدْلِ بِهِ.^٢

238. المناقب لابن شهر آشوب عن حكيم بن أوس: كَانَ عَلِيٌّ لَا يَبْتَغِي إِلَّا بِإِذَا يَرْقِي^٣
الْعَسَلُ فَيَقْسِمُ بَيْنَا، ثُمَّ يَأْمُرُ أَنْ يُلْقَوْهُ وَأَنْ يَأْتِيَ إِلَيْهِ بِأَحَابِلِ فَايَكَّةَ، فَأَمَرَ بِبَيْعِهَا، وَأَنْ
يُطْرَحَ نَتْنُهَا فِي بَيْتِ الْمَالِ.^٤

239. تاريخ دمشق عن كليب: قَدِمَ عَلَى عَلِيٍّ مَالٌ مِنْ أَصْبَهَانَ، فَخَسَمَهُ عَلَى سَبْعَةِ أَسْهُمٍ.
فَوُجِدَ فِيهِ رَغِيصًا، فَكَسَّرَهُ عَلَى سَبْعَةٍ، وَجَعَلَ عَلَى كُلِّ نِصْفٍ مِنْهَا كِسْرَةً، ثُمَّ ذَهَابَ أَمْرَاءُ
الْأَشْيَاعِ فَأَتَرَعُ بَيْنَهُمْ لِيَطْرَحُوا بَعْضُ الْأُشْيَاءِ^٥

١ أنساب الأشراف: ج 2 ص 374

٢ أنساب الأشراف: ج 2 ص 374

٣ فضائل الصحابة لابن حنبل ج 1 ص 582 ح 920، فضائل الفضائل ص 191، تاريخ دمشق: ج 3 ص 221 وفيها
«الطائفة بدل الطائفة» المناقب للكوفي ج 2 ص 77 ح 539 عن كريمة بنت همام الطائفة وليس فيه بدل.

٤ طرق كل وعاء للمد للشراب والمجيرة، وحمه لخرافق، ورفاق، ووقان (تاج المروس ج 3 ص 196)

٥ المناقب لابن شهر آشوب ج 2 ص 111، بعد الأشراف ج 41 ص 117 ح 24

٦ تاريخ دمشق ج 42 ص 476، فضائل الصحابة لابن حنبل ج 1 ص 543 ح 933، الكامل في التاريخ ج 2

ص 442، الفاروق ج 1 ص 31، المناقب لابن شهر آشوب ج 2 ص 112 كلها مدونة وراجع حلية الأولياء ج 2

235. *Ansab al-Ashraf* – narrating from Mus'ab: "'Ali (a.s.) distributed everything among us, he even distributed perfume among our wives."¹
236. *Ansab al-Ashraf* – narrating from Hārith: "I heard 'Ali (a.s.) say in his sermon: 'We ordered to give red garments and needles to the *Muhājirin* women.' [Hārith says.] 'He had taken the needles as poll tax (*jizya*) from a group of Jews."²
237. *Faḡh'ul al-Shāhba* – narrating from Fadāla ibn 'Abd al-Malik, on the authority of Karima, daughter of Humām al-Ṭābiya: "'Ali (a.s.) distributed red garments among us in Kūfa." Fadāla said, "We construed it as justice from him (a.s.)."³
238. *Al-Manāqib* – narrating from Hakim ibn Aws: "'Ali (a.s.) would send [leather] containers of honey to us to be distributed among us. He would then order the containers to be licked (cleaned). Several times fruits were brought to him and he ordered them to be sold and the money deposited in the treasury."⁴
239. *Tārīkh Dimashq* – narrating from Kulayb: "Some wealth was brought to 'Ali (a.s.) from Isfahan. He divided it into seven portions and found some bread in it and he also divided that bread into seven parts and allocated each part to one of the portions. He then called the chiefs of the tribes and drew lots among them to decide who to receive his portion first."⁵

1. *Ansab al-Ashraf*, vol. 2, p. 374.

2. Ibid.

3. *Faḡh'ul al-Shāhba*, vol. 1, p. 547, h. 920, *Diḡhāt al-Uqbā*, p. 193, *al-Riyāḡ al-Naḡra*, vol. 3, p. 221.

4. *Manāqib 'Alī ibn Abī Ṭālib*, vol. 2, p. 111, *Bihar al-Anwār*, vol. 41, p. 117, h. 24.

5. *Tārīkh Dimashq*, vol. 42, p. 470, *Faḡh'ul al-Shāhba*, vol. 1, p. 543, h. 913.

240. الغارات عن كليب الحرابي كُتِبَ عِنْدَ عَلِيٍّ ۖ فَجَاءَهُ مَالٌ مِنَ الْحَبْلِ، فَقَامَ وَقَامَا مَعَهُ، حَتَّى انْتَهَيَا إِلَى خَرَنْدَجٍ^١ وَخَالَيْنَ، فَاجْتَمَعَ النَّاسُ إِلَيْهِ، حَتَّى ارْتَمَوْا عَلَيْهِ، فَأَخَذَ جَالاً فَوَضَعَهَا بَيْنَهُ وَعَقَدَ بَعْضَهَا إِلَى بَعْضٍ، ثُمَّ أَدَارَهَا حَوْلَ الْمَتَاعِ، ثُمَّ قَالَ: لَا أُجِلُّ لِأَخِي أَنْ يُجَاوِزَ هَذَا الْحَبْلَ. فَقَعْدَمَا مِيسَ وَرَأَى الْحَبْلَ وَدَخَلَ عَلَيْهِ ۖ فَقَالَ أَيْبَنُ رُؤُوسِ الْأَسَاقِ؟ فَدَخَلُوا عَلَيْهِ، فَجَعَلُوا يَحْمِلُونَ هَذَا الْحَوَالِقَ إِلَى هَذَا الْحَوَالِقِ، وَهَذَا إِلَى هَذَا، حَتَّى قَسَمُوا سَبْعَةَ أَجْرَاءِ قَالَ: فَوَضَعَ الْمَتَاعَ وَغِيماً، فَكَثَرَتْ سَبْعُ كَيْسٍ، ثُمَّ وَضَعَ عَلَى كُلِّ جُرْءٍ كَيْسَةً، ثُمَّ قَالَ:

هَذَا خَبَرِي وَجِبَارَةُ فِيهِ إِذْ كُلُّ جَانٍ يَنْدُو إِلَى فِيهِ

قَالَ: ثُمَّ اقْرَعْ عَلَيْهَا، فَجَعَلَ كُلُّ رَجُلٍ يَدْعُو قَوْمَهُ، فَيَحْمِلُونَ الْحَوَالِقَ^٢

241. مَرُوجُ الذَّهَبِ: ابْتَرَعَ عَلِيٌّ أَمْلَاقاً كَانَ عَشِيرَاتُهَا تَحَافَةً مِنَ الْمُسْلِمِينَ، وَقَسَمَ مَا فِي بَيْتِ الْمَالِ عَلَى النَّاسِ، وَلَمْ يُفْضَلْ أَحَدٌ عَلَى أَحَدٍ^٣

242. مَرُوجُ الذَّهَبِ: فِي ذِكْرِ حَرْبِ الْحَبْلِ... قَبَضَ [عَلِيٌّ ٥] مَا كَانَ فِي مُسَكَّرِهِمْ مِنْ سِلَاحٍ وَدَابَّةٍ وَمَتَاعٍ وَآلَةٍ وَغَيْرِ ذَلِكَ فَبَاعَهُ، وَقَسَمَهُ بَيْنَ أَصْحَابِهِ، وَأَخَذَ يَنْقِيهِ كَمَا أَخَذَ لِكُلِّ وَاحِدٍ مِنْ مَعَهُ مِنْ أَصْحَابِهِ وَاهْلِهِ وَوَلَدِهِ الْخَمْسِينَ دِرْهَمٍ فَأَنَاءَهُ زَخْنٌ مِنْ أَصْحَابِهِ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنِّي لَمْ أَخُذْ شَيْئاً، وَخَلَقْتَنِي فِي الْحَضَرِ كَذَا... وَأَدْنَى بَغْضٍ... فَأَعْطَاهُ الْخَمْسِينَ الَّتِي كَانَتْ لَهُ^٤

١ كذا في المصدر، وفي هامشه والظاهر والله العالم أن العبارة كانت هكذا «خَرَنْدَجٍ وَخَالَيْنَ»، وآخر ينادي «ج» كلمة فارسية مركبة من كلمتي «خَر» و«ج» ويعني «معتصم» صاحب الجبل والمخبر ومكره، وكلمة «ج» في آخرها علامة الجمع الفارسي «مَرْج» «كاد» بالكاف الفارسية. وآخر ينادي «ج» معزوف من «خَر» «كاد»

٢ الغارات: ج ١ ص 32، بحار الأنوار ج 100 ص 60 ح ٤٨

٣ مروج الذهب ج 2 ص 362

٤ مروج الذهب ج 2 ص 320 وراجع شرح نهج البلاغة لآمين محمد الحيدري ج 1 ص 250

240. *al-Gharat* – narrating from Kulayb al-Jarmi. "I was with 'Alī (a.s.) when some wealth was brought to him from the mountains. He stood up and we rose along with him too, and went toward the donkey-keepers and camel-drivers. People crowded around him. Then he took some pieces of rope, tied them together and made a fence around the wealth and said, "I shall not let anyone pass through this rope."

We sat behind the rope and 'Alī (a.s.) walked over the rope and said "Where are the chiefs of the seven tribes?"

They went to him and began to move the saddlebags here and there until they divided them into seven portions."

Kulayb said "He ['Alī (a.s.)] found some bread among the goods and he divided it into seven parts, then placed a piece of bread on each portion and said:

'This is my harvest and the best of it is in it;

Yet, every harvester puts it with his own hand in his own mouth.'

Kulayb said, "Then he drew lots on the portions and the chiefs of each tribe called their tribesmen to carry away the saddlebags."¹

241. *Murāj al-Dhahab* "He took back the properties that 'Uthman had granted to a group of Muslims and distributed what was in the treasury, without favoring anyone over anyone else."²

242. *Murāj al-Dhahab* – from the report on the battle of Jamal. "'Alī (a.s.) took hold of what was [left] in the battlefield of the enemy such as arms, animals, wealth, etc., and he sold them and distributed the money among his companions (those present in his army), taking for himself as much as his other companions, household and children which was five hundred dirhams.

Then a man from among his companions came to him and said: "O Commander of the Faithful! I did not get anything because I was not present for such and such reason." And he gave his excuse for not being present and 'Alī (a.s.) gave him his own five hundred dirhams to him."³

1. *al-Gharat*, vol. 1, p. 32, *Bihar al-Anwar*, vol. 100, p. 40, h. 10.

2. *Murāj al-Dhahab*, vol. 2, p. 362.

3. *Murāj al-Dhahab*, vol. 2, p. 361. Also cf. *Sharh Nahj al-Balāghat*, vol. 1, p. 730.

243. الحِمْلُ ثُمَّ تَرَى [بَعْدَ وَقْعَةِ الْحَقْلِ]، وَاسْتَدْعَى جَمَاعَةً مِنْ أَصْحَابِهِ، فَمَشَوْا مَعَهُ حَتَّى دَخَلَ بَيْتَ الْمَالِ، وَأَرْسَلَ إِلَى الْقُرَئَةِ فَدَعَاهُمْ، وَدَعَا الْحِزْنَ، وَأَمَرَهُمْ بِفَتْحِ الْأَبْوَابِ الَّتِي دَاخِلُهَا الْمَالُ، فَلَمَّا رَأَى كَثْرَةَ الْمَالِ قَالَ:

هَذَا جَنَائِي وَخِيَارُهُ فِيهِ

ثُمَّ قَسَمَ الْمَالَ بَيْنَ أَصْحَابِهِ، فَأَصَابَ كُلَّ رَجُلٍ مِنْهُمْ سِتَّةَ أَلْفٍ دِرْهَمٍ، وَكَانَ أَصْحَابُهُ اثْنِي عَشَرَ أَلْفًا، وَاحَدٌ هَرَجَ كَأَخِيهِمْ. فَيَا هُمْ عَلَى تِلْكَ الْحَالِ إِنْ أَنْتُمْ آتَيْتُمْ، فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ: إِنْ أَسْمِيَ سَفَطٌ مِنْ كِتَابِكَ، وَقَدْ رَأَيْتُ مِنَ الْبَلَاءِ مَا رَأَيْتُ! فَذَقْتَ سَهْمَهُ إِلَى ذَلِكَ الرَّجُلِ^١

244. الفُجَارَاتُ مِنَ الْمَعِيرَةِ النَّضِيبِي: كَانَ أَشْرَافُ أَهْلِ الْكُوفَةِ عَاشِينَ لِعَلِيٍّ، وَكَانَ هَرَاهُمْ مَعَ مُعَاوِيَةَ؛ وَذَلِكَ أَنَّ عَلِيًّا كَانَ لَا يُعْطِي أَحَدًا مِنَ الْقِي: أَكْثَرَ مِنْ خَفْوَةٍ، وَكَانَ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ يَحْتَلُّ الشَّرَفَ فِي التَّعْطَاءِ أَلْفِي دِرْهَمٍ^٢

245. عَنْهُ - فِي قَوْمٍ مِنْ أَهْلِ الْمَدِينَةِ يَلْجَأُوا بِمُعَاوِيَةَ - قَدْ عَرَفُوا الْعَدْلَ وَرَأَوْهُ وَسَمِعُوهُ وَوَعَدَهُ، وَحِيلُوا أَنَّ النَّاسَ جِنْدًا فِي الْحَقِّ أَسْوَأَ، فَهَرَبُوا إِلَى الْأَثَرِ، فَبَعْدَ أَهْمٍ وَشُحْقٍ^٣ رَجَعَ مَرْسُوعُهُ الْإِمَامُ عَلِيٌّ مِنْ أَبِي طَالِبٍ ص 481 (إمامة العدل)

١ الحِمْلُ: ص 400 وراجع شرح نهج البلاغة لابن أبي الحديد ج 1 ص 250

٢ الفُجَارَاتُ: ج 1 ص 44

٣ نهج البلاغة الكتاب 70، غرر الحسنى الأندلس ص 113 وفيه من قوله: «يَجْعَلُ الْأَمْرَ ج 33 ص 321»
ج 171 أنساب الأشراف ج 2 ص 284 وفيه من قوله: «...»

243. *al-Jamal*: [After the Battle of Jamal] 'Alī (a.s.) dismounted and summoned a group of his companions. They accompanied him to the treasury and entered it. He then sent for the Qur'ān reciters and called them in, he also summoned the treasurers and commanded them to open the doors behind which the assets were kept. When he saw the abundance of wealth, he said:

"This is my harvest, and the best of it."

Then he distributed the wealth among his companions, who consisted of twelve thousand people, giving six thousand dirhams to each one of them. He took for himself the same amount as others. At this time, a man came in and said "O Commander of the Faithful! My name has been left out of your registers and I have faced a lot of problems." 'Alī (a.s.) gave his own share to that man.¹

244. *al-Ghāḍi* – narrating from al-Mughayra al-Qabbī: "The nobles of Kūfa were dishonored to 'Alī (a.s.) and were inclined towards Mu'āwiya, as 'Alī (a.s.) did not grant anybody beyond their rights from the spoils. However, Mu'āwiya ibn Abī Sufyān had allotted two thousand dirhams to each one of the chiefs."²

245. Imām 'Alī (a.s.) – regarding a group of people in Madīna who joined Mu'āwiya: "They have known justice, seen it, heard it and appreciated it. They have realized that according to us all people are equal in rights, but they ran away to selfishness and partiality. Let them be far away (from God's Mercy)"³

See 6/1 (Social Policies: Establishing Justice).

1. *al-Jamal*, p. 400.

2. *al-Ghāḍi*, vol. 1, p. 44.

3. *Nahj al-Balāgh*, Letter 70, *Khaṣṣat al-Imma*, p. 113, *Bihar al-Anwār*, vol. 33, p. 521, h. 714.

An Explanation on the Method of Distribution of Public Revenue in Early Islam

The term "Public Treasury" in the *hadith* texts is a general term for the public income of the Muslims that is left to the Islamic state to be spent. A comprehensive study of *hadith* (narrations) reveals that there are two categories of expenditure for the public treasury: the specific and the general.

1. Specific Expenditure

This category includes a series of public expenditure that has specific titles, such as providing for the poor, the needy, the disabled and the families of martyrs; providing salaries for judges and troops, education and health care; the prisoners expenditures; [discharging the] debts of the [desperate] debtors, [discharging] blood money (*diya*) for the murdered who had no personal perpetrators, the developing and building of cities, etc.

2. General Expenditure

In early Islam, after providing for the specific expenditure, the surplus of public treasury was distributed among the Muslims. In *hadith* texts, this type of expenditure is referred to as the people's general right in the public treasury.

The ideal distribution of the public treasury from an Islamic viewpoint relies on two fundamental features. 1) Observing justice and fairness in distribution, 2) Not locking up any public assets.

1 *Observing justice in distribution*: Economic justice in the distribution of public facilities in Islam, incorporates two main criteria: giving priority to social welfare and fulfilling the needs of the underprivileged and vulnerable strata and increasing their welfare; observing justice regarding equal entitlements.

The clearest instance of these two criteria is seen in Imam 'Ali's (a.s.) distribution policies. In his letters to his governors, he would

always assert the allocation of part of treasury resources to the underprivileged and the low-income class. His strong emphasis on canceling undue and ambiguous privileges and granting equal rights to relatives and non-relatives, Arabs and non-Arabs, men and women, the famous and the unknown has displayed a brilliant image of human justice to those searching for justice in the world

2. *Not locking up public assets*: Hastening in spending (*infāq*) and the avoidance of locking up public assets are among the basic characteristics of economic policies in Islam. Despite its emphasis on the necessity of moderation and even planning and precautions in spending, Islam has strongly condemned the locking up of the public property and stressed on speed in disbursement

Considering the two above features, the ideal practice of spending from the public treasury can be stated as follows: Whenever part of the (state's) incomes is dedicated through certain planning to a particular purpose in a way that both the income and the expense are immediate, delay in spending in such cases is regarded as 'storing' and 'parsimony', and that is what the *hadiths* concerning the 'avoidance of accumulating public property' refer to

The holy Prophet's (s.a.w) concern for observing this principle was so great that when even a small amount of the property that was supposed to be handed over to those who were entitled to it, remained in his hand, he would become very sorrowful. In the time of 'Umar, when there had been an unprecedented increase in public incomes, the government proceeded to establish public treasury and to set up state council. The public incomes were collected and stored all year round then finally distributed among Muslims at the end of the year.

Rejecting this policy, Imām 'Alī (a.s.) took up the Prophet's (s.a.w) procedure in this respect after he took reign over the government. His avoidance of delaying the distribution of the public treasury, even for a single night, and his emphasis on distributing what existed in the public treasury and even the dividing of a rope into seven portions indicates his great concern for refraining from piling up public property

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تَوْفِيرُ الْحَاجَاتِ الصَّرْفِيَّةِ لِلْجَمِيعِ

246. الإمام علي عليه السلام: إِنَّ اللَّهَ سُحْبَانُهُ قَرَضَ فِي أَمْوَالِ الْأَعْيَاءِ أَقْوَاتَ الْمَقْرُوءِ، فَمَا جَاعَ فَقِيرٌ

إِلَّا بِمَا فَتَحَ بِهِ عَمِيٍّ؛ وَاللَّهُ تَعَالَى مَا يُلْهِمُهُمْ مِنْ ذَلِكَ.^١

247. عنه عليه السلام: إِنَّ اللَّهَ قَرَضَ عَلَى الْأَعْيَاءِ فِي أَمْوَالِهِمْ بِخَفَرٍ مَا يَكْفِي فَقَرَاءَهُمْ، فَإِنْ جَاعُوا

وَعَزَّوْا سَتَهَدُّوْا فِي سَبْعِ الْأَعْيَاءِ؛ فَحَقَّ عَلَى اللَّهِ أَنْ يُحَاسِبَهُمْ يَوْمَ الْقِيَامَةِ وَيُعَذِّبَهُمْ عَلَيْهِ.^٢

248. عنه عليه السلام: مَا أَصْبَحَ بِالْكَرْفَةِ أَحَدٌ إِلَّا نَاجِيًّا، إِنْ أَدْنَاهُمْ مَرِئَةٌ لِيَأْكُلَ مِنَ التُّرِّ وَيَجْلِسَ فِي

الظِّلِّ وَشَرِبَ مِنْ مَاءِ الْفُرَاتِ.^٣

249. تهذيب الأحكام عن محمد بن أبي حمزة عن رجل بلغ به أمير المؤمنين عليه السلام مَرُّ شَيْخٍ

مَكْمُوفٍ كَثِيرٍ يَسْأَلُ، فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عليه السلام: مَا هَذَا؟ فَقَالُوا: يَا أَمِيرَ الْمُؤْمِنِينَ نَصْرَانِيًّا!

قَالَ: فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عليه السلام: اسْتَعْمَلْتُمُوهُ، حَتَّى إِذَا كَبُرَ وَخَفَرَ مَسْعَمُوهُ؟^٤ أَلَيْفُوا عَلَيْهِ

مِنْ بَيْتِ الْمَالِ!^٥

^١ نهج البلاغة الحكمة 328، روضة القراطين، ص 497، معجم صيغ الحكم والمراعاة، ص 152 ح 13343، ناسخ

الورقة ج 2، ص 248 ح 188، ربيع ناسخ، بلد، منشع ١.

^٢ النسخ للتكملة ج 7، ص 13 ح 1206، عن محمد بن علي، كسر المعاني ج 6، ص 328 ح 16848.

^٣ طبائل الصلابة لابن سني ج 1، ص 531 ح 183، المصنف لابن أبي شيبة ج 3، ص 157 ح 13 كلاما عن محمد الله

بن مسعود، كسر المعاني ج 14، ص 173 ح 38276، نقلًا عن حنابلة الثالث لابن شهر آشوب ج 2، ص 99،

بطلر الأنوار، ج 40، ص 327.

^٤ تهذيب الأحكام، ج 6، ص 293 ح 811.

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Fulfillment of Basic Needs for All

246. Imām 'Alī (a.s.): "God the Glorified has fixed the livelihood of the destitute in the wealth of the rich. Consequently, whenever a poor person remains hungry it is because a rich person has denied (him his share) and God Almighty will question them about it."¹
247. Imām 'Alī (a.s.): "God has fixed in the wealth of the rich what is enough to suffice the poor. If the poor remain hungry and clotheless, attempts must be made to restrain the rich. It is a right upon God to judge the rich on the Day of Resurrection and punish them for this [negligence]."²
248. Imām 'Alī (a.s.): "There is no one in Kūfa who does not have a good welfare. The lowest among them in rank has wheat bread, sits in the shade and drinks from the Euphrates."³
249. *Tahdhīb al-Ahkām* – narrating from Muḥammad ibn Abī Hamza on the authority of a man who was met by 'Alī (a.s.): "An old blind person who was begging passed by and the Commander of the Faithful asked, "Who is that man?" They said, "O Commander of the Faithful! He is a Christian."

[The narrator says] "The Commander of the Faithful said: "You exploited him until he grew old and disabled, and then you deprive him? Spend on him from the Public Treasury."⁴

1. *Nahj al-Balāghah*, Aphorisms 328, *Rawḍat al-Wa'izīn*, p. 497, *Uyūn al-Hikam wa al-Maw'iz*, p. 132, h. 3343.

2. *al-Sunan al-Kubrā*, vol. 7, p. 37, h. 13206, *Kanz al-'Ummāl*, vol. 6, p. 522, h. 6840.

3. *Faḡh al-Sahāb*, vol. 1, p. 531, h. 683, *al-Maṣanif fi al-Aḥādith wa al-Athār*, vol. 8, p. 157, h. 15.

4. *Tahdhīb al-Ahkām*, vol. 4, p. 293, h. 511.

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جناية الطبقة السفلى

250. الإمام عليؑ - من كتابه إلى قثم بن العباس - وانظر إلى ما اجتمع عندك من مال الله فاصرفه إلى من قبلك من ذوي العيال والمجانة، مُصِيباً بِهِ مَوَاصِعَ الْعَاقَةِ وَالْحَلَالِ، وَمَا فَضَّلَ عَنْ ذَلِكَ فَاجِلهُ إِلَيَّا بِتَمِيحَةٍ قِيمَ قَبْلَا^١

251. عنه - في عهدي إلى مالك الأشتر - ثُمَّ اللَّهُ اللَّهُ فِي الطُّقَّةِ الشُّمْلِ مِنَ الدِّينِ لَا حِيلَةَ لَهُمْ، مِنْ لِمَاكَرِهِ وَالْمُحْتَاجِينَ وَأَهْلِ الْبُؤْسِ وَالرُّمَسِ^٢ فَإِنْ فِي هَذِهِ الطُّقَّةِ قَانِعاً وَمُتَمَرِّزاً^٣ وَحَفِظَ اللَّهُ مَا اسْتَحْفَظَكَ مِنْ حَقِّهِ فِيهِمْ، وَاجْعَلْ لَهُمْ قِسْماً مِنْ بَيْتِ مَالِكَ، وَقِسْماً مِنْ غَلَّتِ صَوَائِغُ الْإِسْلَامِ فِي كُلِّ بَلَدٍ، فَإِنَّ لِلْأَفْصَى مِنْهُمْ مِثْلَ الَّذِي لِلْأَدَى، وَكُلُّ قَدٍ اسْتُرِعِيتْ حَقُّهُ، فَلَا يَشْعَلُكَ عَنْهُمْ بَطَرٌ، فَإِنَّكَ لَا تُعَلِّزُ بِتَطْيِيبِكَ النَّافَةَ لِأَحْكَامِكَ الْكَثِيرِ الْمُهْمِّ، فَلَا تُشْجِصْ عَنْكَ عَنْهُمْ، وَلَا تُصَغِّرْ حَقَّكَ لَهُمْ

وَتَفْقِدَ أُمُورَ مَنْ لَا يَحِيلُ إِلَيْكَ مِنْهُمْ بِمَنْ تَفْتَحُهُ الْعِيُونَ، وَتَحْفِرُهُ الرِّجَالُ، فَفَرِّغْ لِلْأُولَيْنِ تَقْتَنَكَ مِنْ أَهْلِ الْحَشِيَّةِ وَالنَّوَاصِعِ فَلْيَرَفَعْ إِلَيْكَ أُمُورَهُمْ، ثُمَّ احْمِلْ عَلَيْهِمْ بِالْإِعْدَادِ إِلَى اللَّهِ يَوْمَ تَلْقَاءُ، فَإِنَّ هَؤُلَاءِ مِنْ بَيْنِ الرِّجِيَةِ أَحْوَجُ إِلَى الْإِنْصَابِ مِنْ غَيْرِهِمْ، وَكُلُّ مَا أُعِدَّ إِلَى اللَّهِ فِي تَأْيِيدِهِ حَقُّهُ إِلَيْهِ.

١ جمع حذ. نسخة والنصر (راجع المسألة ٢٢ ج 2 ص 72)

٢ سبيع البلاغة الكتاب 67، معجم الأسرار ج 3 ص 497 ج 702

٣ جمع زبيري ورجل زبيري أي عتاك بين الزمالة والزمانه (راجع لسان العرب ج ٢3 ص 199)

٤ المتمرز هو الذي يتمرز لسؤال من غير طلب (المنهاج ج 3 ص 205).

٥ المصنوي. الأملاك والأرض التي يتجلا عليها أهلها أو ماتوا ولا ولدت لها، واحتلتها حايك (لسان العرب ج 14 ص 463)

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Supporting Lowest Class

250. Imām 'Alī (a.s.) from his letter to Qutham ibn 'Abbās "See into what has been collected with you of the funds of God (in the public treasury) and spend it on those around you from among the people with families, distressed, the starving and the empty-handed. Send the remaining to us for distribution among those who are next to us (throughout the state)."¹
251. Imām 'Alī (a.s.) – in his instructions to Mālik al-Ashtar "Then (fear) God, (fear) God regarding the lowest class, the wretched, the needy, those suffering and the disabled who have no means at their disposal, for in this class there is he who begs and he who is needy (but does not beg). Be heedful for God's sake of those rights of theirs, which He has entrusted to you. Set aside for them a share of your treasury and a share from the crops of the lands taken over as booty for Islam in every area, for to the farthest away of them belongs the equivalent of what belongs to the nearest. You are bound to observe the right of each of them, therefore be not distracted from them by arrogance, for you will not be excused, if attending to the important affairs, you neglect the small matter and trifling. So avert not your solicitude from them and turn not your face away from them in contempt."

"Attend to the affairs of those (of the lowest class) who are unable to gain access to you, those upon whom eyes disdain to gaze and whom men regard with scorn. Appoint to attend exclusively to them a person whom you trust from among the God-fearing and humble and let him submit to you their affairs (demands). Then act towards them in a manner that will absolve you before Allah on the day that you meet Him. For among the subjects these are more in need of equity than others, in the case of each of them prepare your excuse with Allah by accomplishing for him his rightful due."

1. *Nahj al-Balaghah*, Letter 67. *Bihar al-Anwar*, vol. 33, p. 497. h. 702.

وَتَعَاهِدُ أَهْلَ الْبَيْتِ وَذَوِي الرَّقَبِ فِي السَّرِّ عَنِ لَا حِقَّةَ لَهُ، وَلَا يَنْصِبُ بِلَمَسَالَةٍ
نَفْسَهُ وَدَلِيلَ عَلَى الْوَلَاةِ ثَقِيلٌ، وَالْحَقُّ كُلُّهُ ثَقِيلٌ^١

252. عنه - في عهدي إلى مالك الأشتر (في رواية تحجب العقول) :- وَتَعَاهِدُ أَهْلَ الْبَيْتِ
وَالرَّامَةَ وَالرَّقَبَةَ فِي السَّرِّ عَنِ لَا حِقَّةَ لَهُ، وَلَا يَنْصِبُ بِلَمَسَالَةٍ نَفْسَهُ، فَأَحْرِمْهُمْ
أَرْوَاقَهُ، فَإِنَّهُمْ عِبَادُ اللَّهِ، فَتَقَرَّبْ إِلَى اللَّهِ بِتَحَلُّصِهِمْ وَوَضْعِهِمْ مُوَاصِفَتُهُمْ فِي أَقْوَامِهِمْ
وَحَقُوقِهِمْ، فَإِنَّ الْأَهْمَالَ تُخْلَصُ بِصِدْقِ السَّيِّدِ ثُمَّ إِنَّهُ لَا تَسْكُرُ تُعْرَسُ النَّاسُ أَوْ
بَعْضُهُمْ إِلَى أَلَنِكَ قَدْ قَصَيْتَ حَقُوقَهُمْ بِظَهْرِ الْغَيْبِ دُونَ مُشَافَهَتِكَ بِأَحْجَابٍ،
وَدَلِيلَ عَلَى الْوَلَاةِ ثَقِيلٌ، وَالْحَقُّ كُلُّهُ ثَقِيلٌ، وَقَدْ يُجْمَعُ اللَّهُ عَلَى أَقْوَامٍ طَلَبُوا الْعَاقِبَةَ
فَصَبَرُوا تُعْرَسُهُمْ، وَتَقَرَّبُوا بِصِدْقِ مَوْعِدِهِ إِلَى صَبَرٍ وَاحْتِسَابٍ، فَكُنْ مِنْهُمْ
وَاسْتَعِينِ بِاللَّهِ^٢.

253. عنه - في عهدي إلى مالك الأشتر، وَمَوْ فِي بَيَابِ طَبَقَاتِ النَّاسِ :- إَعْلَمَنَّ أَنَّ الرَّجِيَّةَ
طَبَقَاتٌ . ثُمَّ الطَّبَقَةُ السُّعْلَى مِنْ أَهْلِ الْحَاجَةِ وَالْمُسْكَنَةِ الْأَدْنَى يَحِقُّ وَفْدُهُمْ
وَمَعْرِئَتُهُمْ فِي اللَّهِ لِكُلِّ سَنَةٍ، وَلِكُلِّ عَلَى الْوَلَاةِ حَقٌّ بِقَدْرِ مَا يُصْلِحُهُ^٣

254. عنه - من كتبني إلى بعضي عمالي، وَقَدْ بَعَثْتُ عَلَى الصَّدَقَةِ - إِنَّ لَكَ فِي هَذِهِ الصَّدَقَةِ
نَصِيباً مَفْرُوضاً، وَحَقّاً مَعْلوماً، وَشُرْكَاءَ أَهْلِ مُسْكَنَةٍ، وَصُغَمَاءَ ذَوِي عَاقِبَةٍ، وَإِنَّا
مُؤَدُّوكَ حَقْلَكَ، فَوَقِّهِمْ حَقُوقَهُمْ، وَإِلَّا تَعْمَلْ فَإِنَّكَ مِنْ أَكْثَرِ النَّاسِ خُصُوماً يَوْمَ

١. يقال: رعب عظام فلان إذا كبر ونس (اللسان العرب ج ١٥ ص ١٢٢)

٢. نهج البلاغة الكتاب ٥٣ وراجع دعائهم الإسلام ج ١ ص ١٤٤

٣. تحف العقول ص ١٤١

٤. نهج البلاغة الكتاب ٥٣، تحف العقول ص ١٣٢ وفيه علي في الله بدل في الله وراجع دعائهم الإسلام ج ١

"Take upon yourself the upkeep of the orphans and aged from among those who have no means at their disposal and do not exert themselves in begging. (All of) This is a heavy burden upon rulers. The truth, all of it, is a heavy burden"¹

252. Imām 'Ali (a.s.) – in his instructions to Mālik al-Ashtar (as related in *Tuhaf al-'Uqūl*): "Take upon yourself the upkeep of the orphans and aged from among those who have no means at their disposal and do not exert themselves in begging. Arrange pensions for them. They are the servants of God. Seek God's favor through relieving them [from their plights] and keeping them in their proper positions in provisions and rights, since deeds are regarded sincere when they are well intended. The people, or some of them, will not be tranquil even if you settle their needs and fulfill their rights in your absence, without attending to their problems physically present. This is a heavy burden upon the rulers. The truth, all of it, is a heavy burden. God lightens it for those who seek the next world and endure [hardships] upon themselves and trust in the truthfulness of God's promise to those who endure [hardships] and are sincere. So be one of them and seek God's help."²
253. Imām 'Ali (a.s.) – in his instructions to Mālik al-Ashtar on various classes of people: "Know that subjects are of various classes. Then there is the lowest class from among the needy and deprived who have the right to aid and assistance. With God there is amplexness for each [of these classes] and each has a claim upon the ruler to the extent that he will set them aright."³
254. Imām 'Ali (a.s.) – from his letter to one of his administrators sent for collecting taxes: "Indeed you have a fixed share and a known right in these taxes and there are other sharers who are poor, weak and starving. We shall fully discharge your rights, so you should also discharge their rights fully. If you do not do so, you will have the largest number of enemies on the Day of

1. *Nahj al-Balaghah*, Letter 53. Also cf., *Da'at al-Islām*, vol. 1, p. 366.

2. *Tuhaf al-'Uqūl*, p. 141.

3. *Nahj al-Balaghah*, Letter 53, *Tuhaf al-'Uqūl*, p. 132. Also cf., *Da'at al-Islām*, vol. 1, p. 357.

الْيَمَامَةِ، وَيُؤَسِّسُ لِيَنَّ خَصْمَهُ عِنْدَ اللَّهِ الْفُقَرَاءَ وَالْمَساكِينَ، وَالسَّائِلُونَ، وَالْمَدْفُوعُونَ،
وَالْعَارِمُونَ، وَابْنُ السَّبِيلِ^١

255. دعائم الإسلام إِيَّاهُ [عَلِيَّاهُ] أَوْصَى بِخِفَتِ بْنِ سُلَيْمٍ الْأَرْدَبِيِّ - وَقَدْ بَعَثَهُ عَلَى
الصَّدَقَةِ - يَوْصِيهِ طَرِيقَةَ أَمْرِهِ بِهَا بِتَقْوَى اللَّهِ وَتَقْوَى فِي سَرَائِرِ أُمُورِهِ وَخَوَاصِّ أَعْمَالِهِ،
وَأَنْ يُلْفَاهُمْ سَبِيلَ الرَّجَاءِ، وَلِيِّنَ الْجَانِبَ، وَأَمْرُهُ أَنْ يُلَاحِظَ التَّوَاضُّعَ، وَيَتَجَنَّبَ التَّكَبُّرَ،
فَإِنَّ اللَّهَ يَرْفَعُ الْمُتَوَاضِعِينَ وَيَضَعُ الْمُتَكَبِّرِينَ ثُمَّ قَالَ لَهُ يَا خِفَتُ بْنُ سُلَيْمٍ، إِنَّ لَكَ فِي
هَذِهِ الصَّدَقَةِ نَصِيباً وَحَقّاً مَفْرُوضاً، وَلَكَ فِيهِ شُرَكَاءُ، فَقَرَاءَ، وَمَساكِينَ، وَعَارِمِينَ،
وَمُجَاهِدِينَ، وَأَبَاءَ سَبِيلٍ، وَتَحْلُوكِينَ، وَشَتَاءَ لَمِينَ، وَإِنَّا مُؤَفِّقُكَ حَقّاً، فَوَقِّهْهُمْ
حَقْرَقَهُمْ، وَالْأَدْنَى مِنْ أَكْثَرِ النَّاسِ يَوْمَ الْقِيَامَةِ خَصْمَاءُ، وَنُؤْمَسُ لِأَمْرِي أَنْ يَكُونَ
خَصْمُهُ مِثْلَ هَؤُلَاءِ^٢

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الْبَيَانُ الْخَاصُّ بِالْإِيمَانِ

256. الكافي عن حبيب بن أبي ثابت جاء إلى أمير المؤمنين ع قتل ونيل من فمهمان^٣
وخلوان^٤، فأمر العرفاء^٥ أن يأتوا باليتامى، فأمكنهم من رؤوس الأرقاق^٦ يندفعون

^١ صحيح البلاغ الكتاب 26

^٢ دعائم الإسلام ج 1 ص 252، معجم الأنوار ج 96 ص 23 ج 2

^٣ محمدان مدينة تقع في غرب إيران، وهي مركز محافظة محمدان، مريضة من مدينة كرمانشاه

^٤ خلوان، مدينة عمرا ليس بالمرسى الفراق بعد الكوفة والبصرة ووسط وحداد وسر من رأى أكبر منها، وهي بقراب
الجيل، وليس للعراق مدينة بقراب لجيل غيرها (معجم البلدان ج 2 ص 291).

^٥ جمع صريفة، وهو الفقيه مأثور الفقيه أو المصلحة من الناس على أمورهم ويصرف الأمر منة لأمرهم (الفتاوى ج 3 ص 218).

^٦ الرق، الشفاء ينقل فيه الماء، أو جلد يخر شجرة ولا ينقصه حتى الأديم، وقيل الرق من لأغب. كل واحد من الخمر للشرب
ومعبر. والحسح لرقاق وريقاق وريقاق (شرح المعررس ج 12 ص 196)

Judgment. How wretched is he whose enemies in the view of God are the needy, the poor, the beggars, the turned away, the indebted and the helpless traveler [who is without any means] ¹

255. *Da'ā'im al-Islām* "He ['Alī] (a.s.) gave lengthy instructions to Mikhnaf ibn Sulaym al-Azdi –whom he had sent to collect taxes – in which he enjoined him to be wary of God who is his Lord in hidden affairs and secret actions and to meet people cheerfully and gently. He enjoined him to commit himself to humbleness and to avoid arrogance, as God elevates the humble and debases the arrogant."

"Then he told Mikhnaf, 'O Mikhnaf ibn Sulaym! Indeed you have a fixed share and a known right in these taxes and you have other sharers in them who are the poor, the destitute, the indebted, warriors, travelers (with no money), the slaves and those whose hearts are to be reconciled. We shall fully discharge your rights so you should also discharge their rights fully. If you do not do so, you will have the largest number of enemies on the Day of Judgment. How wretched is a man whose enemies are such people!' ²

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Special Concern for the Orphans

256. *al-Kaṣf* – narrating from Habib ibn Abi Thābit: "Honey and figs were brought for the Commander of the Faithful from Hamadān and Hulwān, ³ and he ordered the authorities of the tribes to bring along the orphans. He seated them next to the [leather] containers of honey to eat from them while he distributed it among the people, container by container."

1 *Nahj al-Balaghah*, Letter 26.

2 *Da'ā'im al-Islām*, vol. 1, p. 252, *Bihar al-Arṣat*, vol. 96, p. 85, h. 7.

3 An ancient city in Persia that the Arabs conquered in 660 CE and the Seljuqs set it on fire in 1046 CE, and it was destroyed by earthquake in 1149 CE.

وَهُوَ يَقْسِمُهَا لِلنَّاسِ قَدْحًا قَدْحًا، فَقِيلَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ، مَا لَكُمْ يَلْعَقُونَهَا؟ فَقَالَ
إِنَّ الْإِمَامَ أَبُو الْيَتَامَى، وَإِنَّمَا أَلْعَقْتُهُمْ هَذَا بِرِيعَةِ الْآمَاءِ^١

257. ربيع الأبرار عن أبي الطفيل: رَأَيْتُ عَلِيًّا - كَرَّمَ اللَّهُ وَجْهَهُ - يَدْعُو الْيَتَامَى فَيُطْعِمُهُمُ
الْعَسَلَ، حَتَّى قَالَ بَعْضُ أَصْحَابِهِ: لَوْ دِدْتُ أَنِّي كُنْتُ يَتِيمًا^٢

258. أنساب الأشراف عن الحسن: شَهِدْتُ عَلِيًّا وَأَبِي بَرْقَانِي بِنِ عَسَلٍ، فَدَعَا الْيَتَامَى وَقَالَ:
يَبُوءُ^٣ وَالْعَقَوَاءَ حَتَّى تَمُوتَ أَوْ يَتِيمٌ، فَخَسَمَهُ بَيْنَ النَّاسِ وَبَيْنِي مِنْ رِقٍّ^٤، فَأَمَرُ أَنْ يُسْقَاهُ
أَهْلَ الْمَسْجِدِ^٥.

259. المناقب لابن شهر آشوب: نَظَرَ عَلِيٌّ إِلَى امْرَأَةٍ عَلَى كَتِفَيْهَا قِرْبَةُ مَاءٍ، فَأَخَذَ مِنْهَا الْقِرْبَةَ
فَحَمَلَهَا إِلَى مَوْضِعِهَا، وَسَلَّمَهَا عَنْ حَالِهَا فَقَالَتْ: بَعَثَ عَلِيٌّ بَنِي أَبِي طَالِبٍ صَاحِبِي
إِلَى بَعْضِ الثُّغُورِ فَظَنَلُ، وَتَرَكَ عَلِيٌّ حَبِيبًا يَتَامَى وَلَيْسَ جِدِّي شَيْءًا، فَقَدْ اخْتَانِي
الْغُرُورُ لَكَ جِدَّةَ النَّاسِ فَانْصَرَفَتْ وَبَاتَ لَيْلَتُهُ قَلِقًا

فَلَمَّا اصْبَحَ حَتَلُ رَبِيبًا فِيهِ طَعَامٌ، فَقَالَ بَعْضُهُمْ: أَعْطِنِي أَحِلَّةَ نَعْلِكَ، فَقَالَ: مَنْ
يَحْمِلُ بِرِزْقِي حَتَّى يَوْمَ الْقِيَامَةِ؟ فَأَنَّى وَفَرَّغَ الْبَاتَ، فَقَالَتْ: مَنْ هَذَا؟ قَالَ: أَنَا ذَلِكَ
الْعَبْدُ الَّذِي حَمَلَ نَعْلَكَ الْقِرْبَةَ، فَانْقَضِيَ فَإِنَّ مَعِيَ شَيْئًا لِلصَّبِيَانِ. فَقَالَتْ: رَضِيَ اللَّهُ
عَنْكَ وَعَنْكُمْ نَيْبِي وَنَيْبِ عَلِيٍّ بِي أَبِي طَالِبٍ! فَدَخَلَ وَقَالَ: إِنِّي أَحَسْتُ اكْتِسَابَ

١. الحكائي، ج 1 ص 406 ح 9، بحار الأنوار ج 41 ص 123 ح 30

٢. ربيع الأبرار ج 2 ص 148، المعيار والموثقة ص 251، المناقب لابن شهر آشوب ج 2 ص 73

٣. السيب، حكمة عن الأوهن أعف من الشئ، فمعجم مقاييس اللغة، ج 2 ص 263

٤. في المعجم ٥، وقفا، وهو تصحيح

٥. أنساب الأشراف ج 2 ص 373

They asked him "O Commander of the Faithful,¹ Why do they lick the honey?"

He said: "The Imām is a father to the orphans, and as their father I made them eat honey"¹

257. *Rabī' al-Abrār* – narrating from Abū Tufayl "I saw 'Alī (a.s.) calling orphans and giving them honey to eat, to the extent that one of the companions said, "I wish I were an orphan too!"²

258. *Anisb al-Ashraf* – narrating from al-Hakam, "I saw 'Alī (a.s.) to whom several containers of honey were brought and he called the orphans and said: "Come here and eat!" to the extent that I wished I had been an orphan. Then he distributed the honey among people and one container was left and he ordered it to be given to the people of the mosque."³

259. *Al-Mandqib*: "'Alī (a.s.) saw a woman carrying a container of water on her shoulder. He took the container from her and carried it to her house and he asked about her situation. The woman said "Alī ibn Abī Ṭālib sent my husband to a frontier region and he was killed and he left behind orphaned children to me. I have no wealth and I have to serve people as a housemaid."

'Alī (a.s.) returned and was distressed throughout the whole night. When the morning dawned, he took a basket of food on his back. Some people said: "Let us carry it for you."

He said, "Who will carry my sins for me on the day of Resurrection?"

Then he went to her house and knocked at the door.

The woman asked: "Who are you?"

'Alī (a.s.) replied: "The one who carried your water container for you yesterday. Open the door, I have brought some food for your children."

The woman said: "May God be pleased with you and judge between me and 'Alī ibn Abī Ṭālib."

He then entered the house and said: "I would like to earn some rewards; so choose between either you making dough and

1. *al-Kaṣf*, vol. 1, p. 406, h. 5; *Bihar al-Anwār*, vol. 41, p. 123, h. 30.

2. *Rabī' al-Abrār*, vol. 2, p. 148; *al-Miṣṣar wa al-Mawāḍiḥ*, p. 251; *Mandqib 'Alī Amir al-Mu'minin*, vol. 2, p. 75.

3. *Anisb al-Ashraf*, vol. 2, p. 373.

الثَّوَابِ فَأَخْتَارِي بَيْنَ أَنْ تَعْجِبَنِي وَتُخْبِرَنِي، وَبَيْنَ أَنْ تُعَلِّمَنِي الصَّبَانَ لِأَحِبِّرَ أَنْ
فَقَالَتْ، أَنَا بِأَخْبِرُ أَسْقَرُ وَعَلَيْهِ أَفْتَرُّ، وَلَكِنْ شَأْنُكَ وَالصَّبَانَ، فَعَلَّيْهُمْ حَتَّى أَمْرُغَ
مِنْ الْخَبِيرِ. فَعَمَدَتْ إِلَى الدَّقِيقِ فَصَجَّتْهُ، وَعَمَدَتْ عَلَيَّ إِلَى اللَّحْمِ فَطَبَّخَتْهُ، وَجَعَلَ
يُلْقِمُ الصَّبَانَ مِنَ اللَّحْمِ وَالشَّمْرِ وَغَيْرِهِ، فَكَلَّمَا مَوْلَى الصَّبَانَ مِنْ ذَلِكَ شَيْئًا قَالَ لَهُ
يَا بُنَيَّ، احْمَسْ عَلَيَّ مِنْ أَبِي طَالِبٍ فِي حِلٍّ يَمَازِي أَمْرِي فَلَمَّا احْتَمَرَ الْعَجِينُ قَالَتْ
يَا غَبْدَ اللَّهِ، سَجِّرِ النَّوْرَ قَبَادِرَ لِسَجَرِهِ، فَلَمَّا أَشْتَلَهُ وَلَمَعَ فِي وَجْهِهِ جَعَلَ يَقُولُ
ذُقْ يَا عَلِيُّ! هَذَا جَرَاءُ مَنْ ضَيَّعَ الْأَرَامِلَ وَالْيَتَامَى قَرَأَتْهُ امْرَأَةٌ ثَمَرَهُ فَقَالَتْ
وَيْحَكَ! هَذَا أَمِيرُ الْمُؤْمِنِينَ قَالَ: فَبَاذَرْتُ الْمَرَأَةَ وَهِيَ تَقُولُ وَاحْيَايَ مِنْكَ يَا
أَمِيرَ الْمُؤْمِنِينَ! فَقَالَ بَلْ وَاحْيَايَ مِنْكَ يَا أُمَّةَ اللَّهِ عَمَّا قَصُرْتُ فِي أَمْرِكَ! ٢

260. كشف اليقين: رُوِيَ أَنَّهُ [عَلِيٌّ عَلَيْهِ السَّلَامُ] اجْتَنَزَلَ لَيْلَةً عَلَى امْرَأَةٍ يَسْكُنُ لَهَا أَطْفَالٌ صِبَاغًا
يَكُونُ مِنَ الْجَوْعِ، وَهِيَ تُشَاهِلُهُمْ وَيُطْعِمُهُمْ حَتَّى يَنَامُوا، وَكَانَتْ قَدْ أَشْتَلَتْ مَارًا لَحْتَ
فَدَبَّرَ فِيهَا مَاءً لَا غَيْرَ، وَأَوْغَمَتْهُمْ أَنْ فِيهَا طَعَامًا تَطْبُخُهُ لَهُمْ، فَعَرَفَ أَمِيرُ الْمُؤْمِنِينَ
حَالَهَا، فَمَسَى بِهَا وَنَعْنَعَةً فَتَبَرَّأَ إِلَى صَرِيحِهِ، فَأَحْرَجَ قَوْصَرَةً غَيْرَ وَجَرَاتٍ دَقِيقِي وَشَبَّ مِنْ
السُّحْمِ وَالْأَرْزِ وَالْخَبِيرِ، وَحَمَلَهُ عَلَى كَيْبِهِ الشَّرِيفِ، فَطَلَبَ قَنْبَرٌ حَمَلَهُ فَلَمْ يَمَعَلْ

١ كذا في المصدر (سبحان الأئمة)، ومعنى الواحد السوية للمعول بها اليوم أن يقال قد تعجبت وتخبرني وتعلمني،
لكن أدبه فأنصبه للمعول المضارع تكن ذكر صاحب النحر الوالي لأن بعض القبائل العربية يملها، فلا ينصب بها
المضارع برغم استينافها شروط نصبه، كقوله من فرأه قوله تعلم. (لو لم يكن قد تخرج من أرواحهم حزنهم كما يلقى من
أزاد أن يتم الرضا) يرفع المضارع بهم على اختياره لأنه معشوية موصلة. والأنسب اليوم ترك هذه الملة لأهلها،
والاقتصار على الإعمال، حرصاً على الإبانة، ويُعْلَقُ عَلَى الْإِبْطَاسِ (النحر هو المني) ج 4 ص 267.

٢ حمله بطعام وحديث وسجوداً شقاً بها (سبحان العرب) ج ٢١ ص 469

٣ الثائب لاس شهر كسرت ج 2 ص 175، سحر الأئمة ج 41 ص 52 وراجع مرسده الإمام علي بن أبي طالب ج 3
ص 416 (إمام المستضعفين)

٤ هي وعاء من قصب يعمل للتمر، ويُشَقُّ وَيُخْتَفُّ (سبحان العرب) ج 4 ص 121.

٥ هو وعاء من عاب [حمله] الشاء لا يؤمن فيه إلا بابس (سبحان العرب) ج 1 ص 261

baking bread or amusing the children and I will make bread!"

The woman said: "I am more acquainted with the baking and more capable of it. You stay with the children and keep them amused until I finish with the baking of bread." Then the woman took the flour and kneaded it and 'Ali (a.s.) picked up the meat, cooked it and made morsels of dates, meat and other foodstuff and put them in the children's mouth. Every time the children swallowed a mouthful, he would tell them: "My child! Forgive 'Ali ibn Abi Talib for what has befallen you!"

While the woman kneaded the flour, she said: "O Servant of God! Make some fire in the oven!" 'Ali (a.s.) hastened to make the fire and when it flared up and the heat touched his face, he said: "O 'Ali! Taste it! This is the punishment of he who neglects the widows and the orphans."

Another woman who knew 'Ali (a.s.) saw him and she said to the widow: "Woe onto you! This is the Commander of the Faithful!"

The narrator said: "The woman hastily said: "I am ashamed before you, O Commander of the Faithful!"

'Ali (a.s.) said: "I feel ashamed before you, O servant of God, since I fell short of your affairs."¹

260. *Kashf al-Yaqin*: "It is reported that one night 'Ali (a.s.) passed by a woman whose little children were crying out of hunger. The woman was amusing and playing with them to make them go to sleep, while she had set up a fire under a pot that contained just water so that the children would think that there is some food in the pot being cooked for them.

The Commander of the Faithful (a.s.) found out about the woman's condition. He went to his house along with Qanbar and he took a basket of dates, a sack of flour, some fat, rice and bread and put them on his back. Qanbar asked if he could carry it himself, but he (a.s.) refused.

¹ *Manaqib 'Ali ibn Abi Talib*, vol. 2, p. 115, *Bihar al-Anwar*, vol. 41, p. 52. Also cf., *Encyclopedia of Amir al-Mu'minin*, vol. 3, p. 416. "The Leader of the Oppressed"

فَلَمَّا وَصَلَ إِلَى بَابِ الْمَرْأَةِ اسْتَأْذَنَ عَلَيْهَا، فَأَذِنَتْ لَهُ فِي الدُّخُولِ، فَأَرَمَ شَيْئاً مِنْ
الْأُرْزِيِّ الْقَلْبَرِ وَمِثْلَهُ شَيْءٌ مِنَ الشُّحْمِ، فَلَمَّا قَرَعَ مِنْ تَحْتِهِ عَرَفَهُ لِلصَّعَارِ^١ وَأَمَرَهُمْ
بِأَكْلِهِ، فَلَمَّا شَبِعُوا اخَذَ يَطُوفُ بِالنَّبِيِّ وَيَتَّبِعُ هُمُ، فَأَخَذُوا فِي الضَّحِكِ
فَلَمَّا خَرَجَ قَالَ لَهُ قَبِيرٌ بَا مَوْلَايَ، زَايْتُ اللَّيْلَةَ شَيْئاً صَحِيحاً قَدْ عَلِمْتُ سَبَبَ
نَعْيِهِ وَهُوَ تَحْلُكُ لِلرَّأْيِ طَلَباً لِلثَّوَابِ، أَمَا عَلَوْنَاكَ بِالنَّبِيِّ عَلَى بَيْتِكَ وَبِرَجْلَيْكَ
وَالْبَيْعَةِ فَمَا أَدْرِي سَبَبَ ذَلِكَ!

فَقَالَ: يَا قَبِيرُ، إِنِّي دَخَلْتُ عَلَى مَوْلَايَ الْأَطْمَالِ وَهُمْ يَكُونُ مِنْ شِدَّةِ الْجُوعِ،
فَأَحْسِنْتُ أَنْ أَخْرِجَ عَنْهُمْ وَهُمْ يَصْحَكُونَ مَعَ الشُّعْبِ، فَلَمْ أَجِدْ شَيْئاً يَسُرُّ مَا فَعَلْتُ^٢

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النَّبِيُّ عَنِ الْجَوْدِ بِأَمْوَالِ الْعَامَّةِ

261. الإمام علي ع. جودُ الوَلَاةِ يَفِيهِ الْمُسْلِمِينَ جَوْرًا وَخَيْرًا^١

262. عنه ع. - مِنْ كَلَامٍ لَهُ كَلَّمَ بِهِ عَبْدَ اللَّهِ بْنُ رُمَّةَ، وَهُوَ مِنْ شَيْعَتِهِ، وَذَلِكَ أَنَّهُ قَدِمَ عَلَيْهِ
فِي خِلَافَتِهِ يَطْلُبُ مِنْهُ مَالاً... إِنْ هَذَا الْمَالُ لَيْسَ لِي وَلَا لَكَ، وَإِنَّمَا هُوَ لِي^٢ لِلْمُسْلِمِينَ
وَحَلَلْتُ أَسْيَابَهُمْ! فَإِنْ شَرِ كَتُمُ فِي خَرِيمٍ كَدَّ لَكَ يَنْتُلُ حَطْلُهُمْ، وَإِلَّا فَجَعَلْتُ أَيْدِيَهُمْ
لَا تَكُونُ لِعَيْرٍ أَوْ أَوَاهِمٍ^٣

١ هكذا في المصدر وفي هامشه ما يلي: في سببها: فقلنا فرغ من طلبه قربة للصنارة

٢ كشف الغم، ص 136 ج 129

٣ المختار المفرد (النهاية ج 2 ص 8).

٤ غرر الحكم، ج 4725.

٥ تجنى الثمرة ومحوها وتختلها. تناولها من شجرها واجتث ما يجثى من الشجر، واحطته جثاله وقيل الحنأة كالحنى
(لسان العرب ج 14 ص 155)

٦ نهج البلاغة الخطبة 232، المتأخر لا في شهر قسوم ج 2 ص 118، غرر الحكم ج 3703 ص 6.

When he reached the woman's house, he asked permission to enter and the woman allowed him in. He put some rice in a pot together with some fat and when he finished preparing the food, he called the children and asked them to eat. When they became full, he began to hop around the room (mimicking the actions of a lamb) and bleating and making the children laugh.

When they left the house, Qanbar said, "O my master! I saw something astonishing tonight and I understood the reason for it that is your carrying of the food which was for the sake of earning reward, but I did not know the reason for your hopping around the room and bleating!"

The Imām (a.s.) said: "O Qanbar! I went to see these children while they were crying from starvation and I wanted to leave them while they are full and laughing. I found no way to make them laugh other than the way I did."¹

5/14

Prevention of Extravagance in Public Property

261. Imām 'Alī (a.s.): "The rulers' generosity in using public property of the Muslims is injustice and treachery."²
262. Imām 'Alī (a.s.) – addressing 'Abdullah ibn Zam'a, one of his followers who came to him during his caliphate to ask for some money "This money is neither for me nor for you, but it is the booty gained by the Muslims and the acquisition of their swords. If you had taken part with them in their fighting you would have a share equal to theirs, otherwise the earning of their hands cannot be for other than their mouths."³

1. *Kashf al-Yaqīn*, p. 126, h. 129.

2. *Ghurur al-Hikam*, h. 4725.

3. *Nahj al-Balagh*, Sermon 232, *Manāqib 'Alī ibn Abī Talīb*, vol. 2, p. 519, *Ghurur al-Hikam*, h. 3702.

263. دعائم الإسلام إته [عليه السلام] جلس بقمم مالا بين المسلمين، فوقف به شيخ كبير فقال يا أمير المؤمنين، إني شيخ كبير كما ترى، وأنا مكاتب، فأعني من هذا المال. فقال والله ما هو بكذب يدي ولا ثراي من الوالد، ولكنها أمانة أرميتها فأنا أؤذيها إلى أهلها، ولكي أحلّس. فجلس والناس حول أمير المؤمنين، فطرأ عليهم فقال: رجم الله من أعاد شيخاً كبيراً مثلاً! فجعل الناس يعطونه^١

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عَدَمُ اسْتِثْنَاءِ الْأَوْلَادِ وَالْأَقْبَامِ

264. الاستنباط. كان علي (رضي الله عنه). لا يترك في بيت المال منه إلا ما يعجز عن قسمته في يومه ذلك، ويقول يا ذبا حزي غيري! ولم يكن يستأثر من القوي بشيء، ولا يخلص به خبياً ولا قريباً.^٢

265. الاختصاص. في ذكر مناقب الإمام أمير المؤمنين عليه السلام: دخل الناس عليه قبل أن يستشهد بيوم، فشهدوا جميعاً أنه قد وقر فيهم، وظلّفوا عن دنياهم، ولم يرش في إخراج أحكامهم، ولم يتناول من بيت مال المسلمين ما يساوي حقلاً، ولم يأكل من مال نعيمه إلا قدر البلغة، وشهدوا جميعاً أن أبعد الناس منهم بتميزه أقرهم منه!^٣

١ الكتاب: أن يكاتب الرجل عبده على مال يؤتيه إليه متخفياً، بهذا المعنى صار عمر (النهاية ج ١ ص ١٤٥).

٢ دعائم الإسلام ج ٢ ص ٣١٥ ح ١١٧١، الكتاب لابن شهر آشوب ج ٢ ص ١١٥، وهو اختصاص من ميثم بدل شيخ كبير.

٣ الاستنباط ج ٢ ص ٢١٥ ح ١٨٧٥

٤ رجل ظليفت النفس أي برعها وهو من موهم ظليفت عن كذا: إقانع (تكملة المعرور ج ١٢ ص ٣٤٦)

٥ في المصدر: يرشي، وهو تصحيح.

٦ الاختصاص ص ١٦٥

263. *Da'a'im al-Islam*: "He [ʿAlī] (a.s.) was sitting and distributing some money among the Muslims and an elderly man stopped next to him and said: "O Commander of the Faithful! As you see, I am an aged man and I am a contracted slave (*mukātab*),¹ so help me from this money." He said: "By God, this wealth is not the earning of my hands, nor it is my father's bequest to me; rather it is a trust that I should keep and return to its owners; however, take a rest."

The old man sat down and the people gathered around the Commander of the Faithful. He looked at them and said: "May God forgive him who helps this old man!" People started to help him out."²

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Refraining from Preferring One's Children and Kin over Others

264. *al-Ist'ab*: "Alī (a.s.), would not leave anything of the wealth in the treasury, unless he was unable to distribute it the same day and he would say: "O World! Deceive other than me!" He would not allocate anything of the booties for himself nor would he dedicate anything to his close ones or kin."³
265. *al-Ikhtisār* - reporting on the merits of the Commander of the Faithful (a.s.): "One day before his martyrdom, people came to his audience and all of them testified that he improved the public assets and withheld himself from their world. He did not take bribes, nor used the Muslims' treasury, even as little as a camel's shackle; he did not make use of his own wealth except for his dire need. All of them testified that the most distant people to him had the same position to him as the nearest ones."⁴

1 A *mukātab* slave is one who has contracted with his master that if he pays his price he will be freed.

2 *Da'a'im al-Islam*, vol. 2, p. 310, h. 1171, *Manāqib ʿAlī ibn Abī Ṭalīb*, vol. 2, p. 10.

3. *al-Ist'ab*, vol. 3, p. 210, h. 1873.

4. *al-Ikhtisār*, p. 160.

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الحَسَنُ وَالْحُسَيْنُ

266. أنساب الأشراف عن داود بن أبي عوف عن رجلٍ من عَشَمٍ: رَأَيْتُ الْحَسَنَ وَالْحُسَيْنَ يَأْكُلَانِ حَبْرًا وَخَلًّا وَيَمْلَأُ قُلُوبَهُمَا تَأْكُلَانِ هَذَا فِي الرُّحْبَةِ مَا فِيهَا فَقَالَا مَا أَعْيَنْكَ عَنْ أَمِيرِ الْمُؤْمِنِينَ^١

267. شرح معجم البلاغة لابن أبي الحديد عن خالد بن شعمر السدوسي - إيلياء بن الحسين - . مَاذَا تَوَمَّلَ عِنْدَ رَجُلٍ أَرَدْتَهُ عَلَى أَنْ يَرِيدَ فِي عَطَاءِ الْحَسَنِ وَالْحُسَيْنِ ذُرِّيَّتَهُمَا بِسَبْرَةٍ وَبِشَأْنٍ أَبَايَ^٢ بِمَا ظَلَمْتَ^٣ فِيهِمَا، فَأَبَى وَغَضِبَ فَلَمْ يَعْمَلْ^٤

268. فضائل الصحابة لابن حنبل عن أبي صالح: دَخَلْتُ عَلَى أُمِّ كُلثُومَ بِنْتِ هَيْبٍ فَوَدَا هِيَ تَمُكِّطُ^٥ فِي بَيْتِ بَنِي وَبَيْتِهَا، فَجَاءَ حَسَنٌ وَحُسَيْنٌ فَدَخَلَا عَلَيْهَا وَهِيَ جَالِسَةٌ تَمُكِّطُ فَقَالَا: أَلَا تُطْعِمُونَ أَبَا صَالِحٍ شَبَابًا؟ قَالَ: فَأَخْرَجُوا لِي نَصْعَةً فِيهَا مَرَقٌ بِحُبُوبٍ، قَالَ: ظَلَمْتُ^٦ تُطْعِمُونِي هَذَا وَأَنْتُمْ أَقْرَأُ^٧ فَقَالَتْ أُمُّ كُلثُومَ: يَا أَبَا صَالِحٍ، كَيْفَ لَوْ رَأَيْتَ أَمِيرَ الْمُؤْمِنِينَ - يَعْنِي عَلِيًّا -^٨

١ ربيعة النكاح - كالمسجد والندى - ساحته ومضجته شاح العروس ج 2 ص 119

لغزاه به عند ربيعة بنت الحارث

٢ أنساب الأشراف ج 2 ص 275، الفروع لأبي بكر الصديق ص 90 ج 139، محو الخشب لابن شهر آشوب ج 2 ص 101

٣ رأت أصلح وجيز (النهاية ج 2 ص 176)

٤ ظلمت البشر بؤس وشدة وخشونة (النهاية ج 3 ص 159)

٥ شرح معجم البلاغة لابن أبي الحديد ج 10 ص 238

٦ كذا في المصدر، وفي محقر المعبر والرياض النضرة - تطمونه، ولعله أنسب

٧ فضائل الصحابة لابن حنبل ج 1 ص 340 ج 301، الكافي لأبي جعفر ج 8 ص 156 ج 2 محو الخشب لابن شهر آشوب

ص 18، الرياض النضرة ج 3 ص 221

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Hasan and Husain

266. *Ansāb al-Ashraf* – narrating from Dawūd ibn Abi 'Awf, on the authority of a man from the Khath'am tribe: "I saw Hasan and Husain (a.s.) eating bread, vinegar and vegetable and I said to them. "You are eating such food, whereas there are various foods in *Rubba* [for you to eat]" They said: "How unaware you are of the Commander of the Faithful!"¹
267. *Sharh Nahy al-Balaghah* –narrating from Khalid ibn Mu'ammār al-Sadūsī who was addressing 'Alba' ibn al-Haytham: "What do you expect from a man whom when I asked to add a few dirhams to the share of Hasan and Husain (a.s.) so that they could possibly make up for the shortages of their lives, he rejected, got infuriated and did not do so"²
268. *Faḍā'il al-Ṣaḥāba* – from Abū Ṣāliḥ. "I went to visit Umm Kulthūm, the daughter of 'Alī (a.s.) who was sitting behind a curtain that was between her and me and she was combing her hair. Hasan and Husain (a.s.) came in and went to her while she was still sitting there combing her hair

They said to her: "Why don't you give anything to Abū Ṣāliḥ to eat?"

Abū Ṣāliḥ said: "They brought in a bowl containing some soup and grains and I asked: "You serve me with such food while you are masters?"

Um Kulthūm said. "O Abū Ṣāliḥ! What would you say if you see the Commander of the Faithful?"³

1. *Rubba* has several meanings. It is the name of a village near al-Qādisiyya; it also means the public square as well as the courtyard to a mosque. Here it seems to mean the city's public square.

2. *Ansāb al-Ashraf*, vol. 2, p. 373, *al-Warā'*, p. 90, h. 129, *Munāqib 'Alī ibn Abī Ṭālib*, vol. 2, p. 108.

3. *Sharh Nahy al-Balaghah*, vol. 10, p. 250.

4. *Faḍā'il al-Ṣaḥāba*, vol. 1, p. 540, h. 901, *al-Musannaf fi al-Aḥādith wa al-Aṣḥāb*, vol. II, p. 136, h. 1.

269. تاريخ دمشق عن عبد الله بن أبي حنيفة: أهدى إليّ دهقان^١ من دهاقين السواد بُرداً، وإلى الحسيني أو الحسين بُرداً مثله، فقام عليّ يحطّط بالمدائي^٢ يوم الجمعة، فرأه عليهما، فبعث إليّ وإلى الحسين فقال: ما هذان البُردان؟ قال: بعث إليّ وإلى الحسين دهقان من دهاقين السواد قال: فأخذتهما فجعلتهما في بيت المال.^٣

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أَمْ كُلُّنَا

270. الاختصاص: بُعِثَ إليه [عليّ] من البصرة من غوصي النحر يتحفة لا يُدري ما قيمتها، فقالت له امته: أَمْ كُلُّنَا: يا أمير المؤمنين، اتجمل به ويكون لي علفي؟ فقال: يا أبا رافع، أدخله إلى بيت المال؛ ليس لي ذلك سئل خفي لا تبقى امرأة من المسلمين إلا ولها مثل ذلك^٤

271. المصنف لابن أبي شيبة عن أبي رافع: كنت حارياً لعل، قال: رأيت ابنته ينزلو^٥ من المال قد عرقها، فرأها عليهما، فقال: من أين لهما هبوه؟ إن لله عليّ أن انقطع بذها قال: فلما رأيت ذلك قلت: يا أمير المؤمنين، رأيت بها بث أخي، ومن أين كانت فقبر عليهما فلما رأى ذلك سكنت^٦

١ الدهقان: وليس القرية وتقدم التكا. واصحاب الزواجر وهو معرب (التهذيب ج 2 ص 143)

٢ المدائي: أصل تسميتها هي: المدائن السبعة، وكانت مقر ملوك الفرس. وهي تقع على نهر دجلة من شرقيها تحت بغداد على مرحلة منها. وفيها إيراد كسرى. فُسحت هذه المدينة في (14 هـ) على يد المسلمين (راجع تقويم البلدان ص 102)

٣ تاريخ دمشق ج 62 ص 478، ترجمة الإمام عليّ عليه السلام في مجمع البحار ج 3 ص 182 ح (122)

٤ الاختصاص: ص 151، بحار الأنوار ج 40 ص 186 خلاص كتاب ابن رافع

٥ المصنف لابن أبي شيبة ج 7 ص 622 ح 5، تاريخ الطبري ج 3 ص 156 موطوع

269. *Tārīkh Dimashq* – narrating from ‘Abdullah ibn Abī Sufyān. “One of the chiefs of the villages in the region of Sawād (in Iraq) brought a cotton garment to me as a gift and he presented similar garments to Hasan and Husain (a.s.). Then when Ali (a.s.) proceeded to give the Friday Sermon in al-Madā’in, he saw Hasan and Husain (a.s.) wearing the garments. He sent someone to me and Hasan and Husain (a.s.) to ask [us] where the garments were from.

‘Abdullah ibn Abī Sufyān replied: “One of the chiefs of the villages in the region of Sawād sent these garments [as gifts] to me and Husain (a.s.).”

He went on to say: “Ali (a.s.) took them from us and put them in the treasury.”¹

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Umm Kulthūm

270. *al-Ikhtiyār* “A gift from the sea was brought for ‘Ali (a.s.) from Basra whose price was not known, so his daughter Umm Kulthūm said to him: “O Commander of the Faithful! Will you give it to me to wear it around my neck as ornament?”

The Imam said: “O Abū Rafi’! Put it in the Treasury! It is impossible, except when all Muslim women have one like that.”²

271. *al-Mujannaf* – narrated by Abū Rafi’ who was ‘Ali’s (a.s.) treasurer “I gave Ali’s (a.s.) daughter a pearl from the Treasury, of which the Commander of the Faithful had knowledge, to ornament herself with. He saw it on her and he asked: “Where did she get this from? I am responsible in front of God to cut off her hand.”

Abū Rafi’ said: “When I found out about this, I said ‘O Commander of the Faithful! I gave it to my brother’s daughter, otherwise where could she have gotten it from?’ When he heard this, he kept silent.”³

1. *Tārīkh Dimashq*, vol. 42, p. 478 “*Tarjumat al-Imam ‘Ali (a.s.)*” researched by Muhammad Baqir al-Mahmudi” (vol. 3, p. 182, h. 1223).

2. *al-Ikhtiyār*, p. 151 *Bihar al-Anwar*, vol. 40, p. 10a.

3. *al-Mujannaf fi al-Ahadith wa al-Ashkar*, vol. 7, p. 622, h. 6, *Tārīkh al-Tabari*, vol. 5, p. 156.

272. مهديب الأحكام عن علي بن أبي رافع كُتِبَ عَلَى بَيْتِ مَالِ عَلِيٍّ مِنْ أَبِي طَالِبٍ ۖ
وَكَانَتْهُ، وَكَانَ فِي بَيْتِ مَالِهِ عَقْدُ لَوْلِيٍّ كَانَ أَصَابَهُ يَوْمَ التَّحْرَةِ، قَالَ فَأَرْسَلْتُ إِلَيْهِ
بَيْتَ عَلِيٍّ مِنْ أَبِي طَالِبٍ ۖ

فَقَالَتْ لِي: بَلَّغْ بِي أَنَّ فِي بَيْتِ مَالِ أَمِيرِ الْمُؤْمِنِينَ عَقْدَ لَوْلِيٍّ وَهُوَ فِي يَدِكَ، وَأَنَا
أُجِبُّ أَنْ تُعْزِيَهُ أَتَحْتَمِلُ بِهِ فِي أَيَّامِ عِيدِ الْأَضْحَى، فَأَرْسَلْتُ إِلَيْهَا عَارِيَّةً مَضْمُونَةً
مَرْدُودَةً بِأَيْتِ أَمِيرِ الْمُؤْمِنِينَ؟

فَقَالَتْ: نَعَمْ، عَارِيَّةً مَضْمُونَةً مَرْدُودَةً بَعْدَ ثَلَاثَةِ أَيَّامٍ، فَذَفَعْتُ إِلَيْهَا. وَإِنَّ
أَمِيرَ الْمُؤْمِنِينَ ۖ رَأَى عَلَيْهَا فَعَرَفَهُ.

فَقَالَ لَهَا مِنْ أَبِيهِ صَارَ إِلَيْكَ هَذَا الْعَقْدُ؟

فَقَالَتْ: اسْتَقْرَرْتُ مِنْ عَلِيٍّ مِنْ أَبِي رَافِعٍ خَارِجِ بَيْتِ مَالِ أَمِيرِ الْمُؤْمِنِينَ لِاتِّزَانٍ بِهِ
فِي الْعَبْدِ ثُمَّ أَرَدَتْ.

قَالَ: فَبَعَثَ إِلَيْ أَمِيرِ الْمُؤْمِنِينَ عَجَظَةً

فَقَالَ لِي: أَعْمُودُ الْمُسْلِمِينَ بَيْنَ أَبِي رَافِعٍ ۙ

فَقُلْتُ لَهُ: مُعَاذَ اللَّهِ لَنْ أَحْرَقَ الْمُسْلِمِينَ ۙ

فَقَالَ: كَيْفَ أَغْرَثَ بَيْتَ أَمِيرِ الْمُؤْمِنِينَ الْعَقْدَ الَّذِي فِي بَيْتِ مَالِ الْمُسْلِمِينَ بِغَيْرِ
إِذْنٍ وَرِضَاهُمْ ۙ؟

فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّمَا ابْتَنَيْتُكَ وَسَأَلْتَنِي أَنْ أُعْزِمَ بِهَا إِيَّاهُ تَقَرُّبُ بِهِ ۙ فَأَعْرَضَتْهَا
إِيَّاهُ عَارِيَّةً مَضْمُونَةً مَرْدُودَةً، فَضَحِيَّتُهُ لِي مَالِي، وَعَلَيَّ لَنْ أَرُدَّهَ سَلْبًا إِلَى مُرْصِعِهِ

272. *Tahdhīb al-Ahkām* – narrating from ‘Alī ibn Abī Rāfi’ “I was the treasurer and scribe of the Commander of the Faithful and there was a necklace in his Treasury which had been obtained in the battle of Baṣra.

The daughter of ‘Alī ibn Abī Tālib (a.s.) sent a message to me saying: “I have heard that there is a pearl necklace in the Treasury of the Commander of the Faithful and that it is at your disposal. I would like you to lend it to me to wear during the celebration of *‘Id al-aḥḍā*.”

I replied the message asking: “O Daughter of the Commander of the Faithful! Is it as a guaranteed loan to be returned?”

She replied: “It is a guaranteed loan to be returned in three days.” So I handed it over to her. The Commander of the Faithful found it with her and recognized it and he asked, “How did this necklace happen to be with you?”

She said: “I borrowed it from ‘Alī ibn Abī Rāfi’, the treasurer of the Commander of the Faithful in order to wear it as an ornament during *‘Id al-aḥḍā* and then return it to him.”

The Commander of the Faithful sent for me and I went to him. He told me: “O Son of Abū Rāfi’! Are you betraying the Muslims?”

I said, “I seek refuge in God from betraying the Muslims.”

He said: “How did you lend to the daughter of the Commander of the Faithful a necklace from the treasury of the Muslims without my permission and their consent?”

I said: “O Commander of the Faithful! She is your daughter and she asked me to lend it to her to wear it as an ornament so I lent it to her as a loan guaranteed to be returned, and I guaranteed it with my own wealth and it is upon me to return it safely to its place.”

قَالَ، فَرَدُّهُ مِنْ يَوْمَيْكَ، وَإِنَّا كُنَّا لَمْ نَعُدْ لِحُلِّي هَذَا فَكُنَّا لَكَ عُصْبَتِي! ثُمَّ قَالَ
أُولِي الْإِبْتِي كُو كَانَتْ أَحَدَتِ الْعِقْدَ عَلَى غَيْرِ عَارِيَّةٍ تَضْمُونِيَّةٍ مَرْدُونَةٍ لَكَ كَانَتْ بِدَا
أُولِ هَاشِمِيَّةٍ قُطِعَتْ بِذُهَا فِي سِرْقَةٍ.

قَالَ قُطِعَ مَقَالَهُ ابْنَهُ، فَقَالَتْ لَهُ:

يَا أَمِيرَ الْمُؤْمِنِينَ، أَنَا اسْتُكِّ وَتَضَعُكَ بِتِلْكَ، فَمَنْ أَحَقُّ بِلُجُودِي؟
فَقَالَ لَهَا أَمِيرُ الْمُؤْمِنِينَ: يَا بِنْتَ عَلِيٍّ بِنِ أَبِي طَالِبٍ! لَا تُدْفِرِينَ بِفَعْلِكَ عَنِ
الْحَقِّ، أَكُلَّ يَسَاءٍ الْمُهَاجِرِينَ تَتَرْتِينَ فِي هَذَا الْعَرِيدِ بِمِثْلِ هَذَا؟
قَالَ: فَخَبَّصْتُ بِسَهَا وَرَدَدْتُهُ إِلَى مَوْجِعِهِ.¹

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عَقِيل

273. الإمام الصادق: لَمَّا وَلِيَ عَلِيٌّ عَ حَبِذَ الْمَيْتَرِ فَحَبِذَ اللَّهُ وَاشَى عَلَيْهِ، ثُمَّ قَالَ: إِنِّي
رَأَيْتُ لَا أَرَزُّكُمْ² مِنْ فَيْئِكُمْ دِرْهَمًا مَا قَامَ لِي عَدُوٌّ يَكْرِتُ، فَلْيَصُدُّكُمْ أَنْفُسُكُمْ،³
أَلْتَرَوْنَ مَا بَعْدَ نَفْسِي وَمُعْطِيكُمْ؟

قَالَ قُتَامُ إِلَيْهِ عَقِيلٌ فَقَالَ لَهُ: رَأَيْتُ لَتَجْعَلَنِي وَأَسْوَدَ بِالْمَدِينَةِ سَوَادًا فَقَالَ
إِجْبِسْ، أَمَا كَانَ هَاهُنَا أَحَدٌ يَنْكَلُمُ خَيْرًا أَوْ مَا فَصَلْتُكَ عَلَيْهِ إِلَّا بِسَافِقَةٍ أَوْ بِتَقَرُّي⁴!

¹ مضارع من كلّم من آل أبي جعفر (راجع لسائر العرب ج 14 ص 40).

² نهى عن الأحكام ج 10 ص 151 ج 106، تنبيه المحرر ج 2 ص 2 وراجع، الخائب لا من شهر آشوب ج 2 ص 108.

³ ما درأ فلا تات شيئاً أي ما أصاب من ماله شيئاً ولا يخص منه (سائر العرب ج 1 ص 85).

⁴ التلقى النحلة (النهاية ج 3 ص 199).

⁵ أي رجعو إلى أنفسكم وأنصروا، ولتقل أنفسكم لكم جعقأي ذلك (مرآة المعقول ج 26 ص 172).

⁶ التكاليف ج 3 ص 172 ج 204 عن محمد بن مسلم، سيرة المكارم ج 2 ص 151، الاختصاص ص 151 محرو.

He said, "Return it today! Take care that this should not be repeated or you will receive my punishment."

Then he said: "I swear that if my daughter had taken that necklace by any means other than the way of a guaranteed loan to be returned, she would have been the first Hāshimī woman that I would have had her hand cut off for theft."

The words reached her daughter and she told her father "O Commander of the Faithful! I am your daughter and part of your flesh. Who is more deserving to wear it than I am?"

The Commander of the Faithful said to her "O daughter of 'Alī ibn Abī Tālib! Do not be tempted by your desires to ignore the truth. Do all the women of the *Muhājirīn* ornament themselves on this 'īd with such a necklace?"

'Alī ibn Abī Rāfi' said: "I took the necklace from her and returned it to its place."¹

5/15 – 3

'Aqīl

273. Imām al-Šādiq (a.s.): "When Imām 'Alī (a.s.) took up government, he ascended the pulpit and after praising God he said: "By God, I would not take a dirham from your treasury as long as I have a palm tree in Madina. Return to yourselves (conscious) and be fair! Do you suppose that I deprive myself and bestow onto you (with no reason)?"

The [narrator] says: "[At this time] 'Aqīl stood up and said to him: "By God, will you equate between me and a black man in Madina?"

The Imām said: "Sit down! Was there no other person than you to speak? You have no precedence over him [the black man] except by precedence in religion or Godwariness."²

1. *Tahdhīb al-Ahkām*, vol. 10, p. 131, h. 406. *Tanbih al-Khawātir*, vol. 2, p. 3. Also cf., *Manāqib Ali ibn Abi Talib*, vol. 2, p. 108.

2. *al-Kāfi*, vol. 1, p. 182, h. 204, *Tanbih al-Khawātir*, vol. 2, p. 150, *al-Ikhtisāṣ*, p. 151.

274. الإمام علي عليه السلام: «وَاللَّهِ لَأَنْ أَيْتَ عَلَى حَتِّكَ السَّعْدَانِ مُسْتَعْدًّا، أَوْ أُجَرِّي الْأَعْلَالِ مُصْعَدًّا، أَحَبُّ إِلَيَّ مِنْ أَنْ أَلْقَى اللَّهَ وَرَسُولَهُ يَوْمَ الْقِيَامَةِ ظَالِمًا يَنْتَضِرُ الْعِيَادَ، وَغَايِبًا يُنْفِيهِ مِنَ الْمَطَامِ! وَكَيْفَ أَطْلُبُ أَحَدًا يَنْتَسِرُ بِسِرْعٍ إِلَى الْبَيْتِ قَعْرُهَا، وَيَعْلُو فِي الثَّرَى حُنْرُهَا؟»

وَاللَّهِ، لَقَدْ رَأَيْتُ عَنِيلاً وَقَدْ أَمْلَقَ حَتَّى اسْتَهَاخَنِي مِنْ بَرِّكُمْ صَاعًا، وَرَأَيْتُ جَبِيَّةً شَعَتْ الشُّعُوبَ، غَمَزَ الْأَكْوَانِ مِنْ فَقَرِهِمْ، كَأَنَّهَا سُودَتْ وَجُوهُهُمْ بِالْغَيْظِ، وَعَارَظَنِي مُزَكَّدًا، وَكَثَّرَ عَلَيَّ الْقَوْلَ مُرَدَّدًا، فَأَصْبَحْتُ إِلَيْهِ سَمْعِي، فَطَرْتُ لِي أَيْمَهُ دَيْسِي، وَأَتَيْتُ قِيَادَهُ مُقَدِّمًا طَرِيقَتِي.

فَأَحْبَبْتُ لَهُ حَدِيدَهُ، ثُمَّ أَدْبَيْتُهَا مِنْ جَسَدِهِ لِيَتَخَرَّجَ بِهَا، فَضَجَّ ضَجِيحٌ دِي ذَنْبٍ مِنْ أُلْهَاءِ، وَكَادَ أَنْ يَخْرُجَ مِنْ مِسْجِدِهَا، فَقُلْتُ لَهُ: كَذَلِكَ الثَّوَاكِلُ يَا عَقِيلُ! أَتَيْتُ مِنْ حَدِيدِهِ أَحْمَاها إِنْسَانِيًا لِلْعَبِيهِ، وَتَخَرَّجَ إِلَى مَا رَ سَجَرَهَا خَبَارُهَا لِيُغْضِبَ؟ أَتَيْتُ مِنْ الْأَدَى وَلَا أَتِي مِنْ لَظْفِي؟^{١٩}

275. المناقب لابن شهر آشوب: قَدِمَ عَلَيْهِ [عَلِيٌّ عَلَيْهِ السَّلَامُ] فَقَالَ لِلْحَسَنِ أَكْبَرُ عَمَلِكَ، فَكَسَاهُ قَمِيصًا مِنْ قُمُصٍ^{٢٠} وَرَدَّاهُ مِنْ أَرْدِيئِهِ. فَلَمَّا خَطَرَ الْعِشَاءَ قَادَاهُ خُبْرٌ وَمِصْبَحٌ، فَقَالَ عَقِيلُ لَيْسَ [إِلَّا] مَا أَرَى؟

١. الشَّخْلَانِ: بَيْتٌ وَشَوْكٌ، وَمِنْهُ شُجُونُ الْأَرْضِ، وَهُوَ مِنْ أَجْلِ مَرَامِي الْأَمَلِ مَادَامَ رَطْبًا. وَهَذَا الشَّبُّ شَوْكٌ يُقَالُ لَهُ حَشْكَةُ الشَّخْلَانِ وَالشَّهَادُ خَبَرُ الرُّفَادِ، وَقَدْ لَا يُشْهَدُ إِلَّا بِرُكْنِ الْأَنْبِيَاءِ (السَّيِّدُ الْعَرَبِ ج 3 ص 213 و ص 224)

٢. أَيِ رَجُوعِهَا يَفْأَلُ. قَتْلُ مَنْ شَرَّهُ أَيِ رَجْعِ (أَمْرٌ لِلصَّاحِبِ التَّخَرُّجِ ص 511)

٣. الْعِظِيمُ. عَصَا، يَمْسُ الشَّجَرُ وَفِيهِ هُوَ الْوَسْطَةُ (السَّيِّدُ الْعَرَبِ ج 12 ص 412)

٤. الذَّنْفُ: نَرَضُ الْإِلَازِمِ الْخَائِبِ (السَّيِّدُ الْعَرَبِ ج 9 ص 167)

٥. الْيَمَسُّ: الْيَكْوَةُ (السَّيِّدُ الْعَرَبِ ج 12 ص 435)

٦. نَجِجَ الْبَلَاغَةِ الْخَطْبَةُ 224 وَنَجِجَ الْأَعَالِي الْمَصْدُوقُ. ص 719 ح 988

٧. فِي الْمَصْدَرِ قَمْرِيَّةٌ، وَالصَّحِيحُ مَا أَتَيْنَاهُ كَمَا فِي بَحَارِ الْأَنْبِيَاءِ عَنْ الْمَصْدَرِ

٨. مَا يَمُوتُ الْخَطْبُوتُ سَقَطَ مِنَ الْمَصْدَرِ، وَأَتَيْنَاهُ مِنْ بَحَارِ الْأَنْبِيَاءِ

274. Imām 'Alī (a.s.): "By God, I would rather pass a night in wakefulness on prickly thorns or be driven in chains as a prisoner than to meet God and His Messenger on the Day of Resurrection as an oppressor of some people and a usurper of some worldly wealth. How can I oppress any one for the sake of a life that is fast moving towards destruction and [a body which] is to remain under the earth for a long time? By God, I saw [my brother] 'Aqil fallen in destitution and he asked me for a *ṣā'*¹ out of your wheat. I also saw his children with messy hair and a dusty face due to starvation, as though their faces had been blackened by an indigo color. He came to me several times and repeated his request to me again and again. I heard him and he thought I would sell my faith to him and I would follow his path leaving my own way. Then I heated a piece of iron and took it near his body so that he might take a lesson from it, and he cried the way a person in protracted illness cries with pain and he was about to get burnt with its branding. Then I said to him: "May moaning women moan over you, O 'Aqil! Do you cry on account of this iron which has been heated by a man for fun while you are dragging me towards the fire which Almighty God has prepared for [a manifestation of] His wrath? Should you cry from pain, but I should not cry from the (Divine) Furnace?"²

275. *Al-Mandqib*: "'Aqil went to him ['Alī] (a.s.) and asked Hassan. "Clothe your uncle!" Hassan clothed him with a garment and a robe of his own and when dinner was prepared, there was only bread and salt.

'Aqil said: "Is there nothing else beside what I see?"

'Alī (a.s.) said: "Is this not God's blessings? All praise be to Him."

1 A *ṣā'* is about three kilograms in weight.

2. *Nahj al-Balaghah*, Sermon 224. Also cf., *al-Amali* by al-Sadūq, p. 719, h. 981.

فَقَالَ: أَوَلَيْسَ هَذَا مِنْ بَعْثَةِ اللَّهِ؟ قُلْتُ: الْحَمْدُ كَثِيرًا
فَقَالَ: أَعْطِي مَا أَقْضِي بِهِ دَيْنِي وَتَعْمَلُ بِمِرَاحِي حَتَّى أُرْحَلَ عَنْكَ
قَالَ: فَكَمْ دَيْنُكَ يَا أَبَا بَرْدٍ؟
قَالَ: بِنَةُ أَلْبِ دِرْهَمٍ
قَالَ: وَاللَّهِ مَا هِيَ بِعِنْدِي وَلَا أَمْلِكُهَا، وَلَكِنْ أَصْبِرْ حَتَّى يُخْرِجَ عَطَانِي فَأَوْسِيكَهُ،
وَلَوْ لَا أَنَّهُ لَا بَدْءَ لِلْبَيَابِ مِنْ شَيْءٍ لَأَعْطَيْتُكَ كُلَّهُ
فَقَالَ عَقِيلُ: يَيْتُ الْمَالِ فِي يَدِكَ وَأَنْتَ تُسَوِّمُنِي إِلَى عَطَانِكَ؟ وَكَمْ عَطَاؤُكَ وَمَا
عَسَى يَكُونُ وَلَوْ أَعْطَيْتَهُ كُلَّهُ؟
فَقَالَ: مَا أَنَا وَأَنْتَ فِيهِ إِلَّا بِسَرِيلَةٍ رَجُلٍ مِنَ الْمُسْلِمِينَ - وَكَانَ يَتَكَلَّمُ فَوْقَ نَهْرٍ
الْإِمَارَةِ مُشِيرًا عَلَى صَادِقِ أَهْلِ السُّوْفِ - فَقَالَ لَهُ عَلَيْهِ السَّلَامُ: إِنْ أَتَيْتَ يَا أَبَا بَرْدٍ مَا
أَقُولُ فَأَنْزِلْ إِلَى بَعْضِ هَذِهِ الصَّادِقِ تَاكْبِرُ أَتَمَّائَهُ وَخُذْ مَا فِيهِ
فَقَالَ: وَمَا فِي هَذِهِ الصَّادِقِ؟
قَالَ: فِيهَا أَمْوَالُ النُّجَابِ
قَالَ: أَتَأْمُرُنِي أَنْ أَكْبِرَ صَادِقَ قَوْمٍ قَدْ تَوَكَّلُوا عَلَى اللَّهِ وَتَجَعَّلُوا فِيهَا أَمْوَالَهُمْ؟
فَقَالَ أَمِيرُ الْمُؤْمِنِينَ: أَتَأْمُرُنِي أَنْ أَفْتَحَ يَتَّ مَالِ الْمُسْلِمِينَ فَأَعْطِيكَ أَمْوَالَهُمْ وَقَدْ
تَوَكَّلُوا عَلَى اللَّهِ وَانْقَلَبُوا عَلَيْهَا؟ وَإِنْ شِئْتَ أَخَذْتُ شَيْعَكَ وَأَخَذْتُ سَبْعِي
وَحَرَجْنَا جَمِيعًا إِلَى الْحَيَّةِ؟ فَإِنْ يَمَّا نَجَّوْا مَيَّاسِينَ، قَدْ خَلَّطْنَا هَلْ يَعْصِيهِمْ فَأَخَذُوا مَالَهُ؟
فَقَالَ: أَوْ سَارِقًا جَشْتًا؟^١

١ الجيزة: مدينة حاصلة، كبيرة الأنبار، وهي من الكوفة على بحر قزوين، وكانت منازل آل النعمان من النادر القويوم
البلدان ص 289

٢ جمع نويسر واليهما الرجل صلوات الله على (تاج المعروس ج ٢ ص 634)

'Aqil said; "Give me some money to discharge my debt and be quick to fulfill my request so that I may go away from you."

He asked him: "O Abū Yazid! How much is your debt?" He said "One hundred thousand dirhams."

'Ali (a.s.) said: "By God, there is not such an amount of money with me and I do not own this much, but wait until I receive my share [of the treasury] so that I help you with half of it and if it were not for the needs of my household, I would grant it all to you."

'Aqil said: "The treasury is at your disposal and you put me off to [the time of receiving] your own share? Now, how much is your share? And if you give your entire share to me, how much would it be?"

He said: "You and I are [treated] like anyone of the Muslims in this wealth."

They were talking together on top of *dār al-ḥukma* (the seat of rule) overlooking the [safe] boxes of the marketers and 'Ali (a.s.) told him: "O Abū Yazid! If you do not accept my words, go down, break the boxes, and take what is in there!"

'Aqil said "What is in these boxes?"

He replied: "The wealth of the traders."

'Aqil said "Do you command me to break the boxes of the people who have trusted God and placed their wealth in there?"

The Commander of the Faithful said: "Do you command me to break into the treasury of the Muslims and give their wealth to you while they have trusted God and locked it? If you like, take your sword and I will also take my sword and go to Hīra, as wealthy merchants live there and we will ambush them and take their wealth!"

'Aqil said: "Did I come here as a thief?"

1 An ancient city near Kūfa in which the house of 'Alī Na'mān Mundhar is located. It had many rivers and a better climate than Kūfa.

قَالَ نَسْرِقُ مِنْ وَاحِدٍ خَيْرٌ مِنْ أَنْ نَسْرِقَ مِنْ الْمُسْلِمِينَ جَمِيعًا!

قَالَ لَهُ: أَتَتَأَذَّنُ لِي أَنْ أُحْرِجَ إِلَى مُعَاوِيَةَ؟

فَقَالَ لَهُ: قَدْ أُذِيتُ لَكَ

قَالَ: فَأَعَيَّ عَلَى سَفَرِي هَذَا

قَالَ: يَا خَسَنُ، أَهْلُ هَؤُلَاءِ أُرَيْتُمْ بِدِرْهَمٍ.

فَخَرَجَ عَقِيلٌ وَمُرَّ يَقُولُ:

سَيُعْطِيكَ الَّذِي أَحْبَبَكَ غَنِيً
وَيَنْتَهِي ذَهَابُ قَرِيبٍ^١

4-15 / 5

عَبْدُ اللَّهِ بْنُ جَعْفَرٍ

276. الغارات من حبيب بن أبي ثابت. قَالَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ: يَا

أَمِيرَ الْمُؤْمِنِينَ، لَوْ أَمَرْتُ لِي بِمَعْوِيَةَ أَوْ ثَقِيفَةٍ، قَوْلَهُ مَا عَجِدِي إِلَّا أَنْ أُبَيِّعَ بَعْضُ عُلُوَّتِي

قَالَ لَهُ: لَا وَاللَّهِ، مَا أُجِدُّ لَكَ شَيْئًا إِلَّا أَنْ تَأْمُرَ هَؤُلَاءِ أَنْ يَسْرِقُوا فَيُعْطِيكَ^٢

5-15 / 5

خَصِيصَةُ الْإِمَامِ

277. أنساب الأشراف من مسلم صاحب الحنفاء. لَمَّا فَرَّغَ عَلِيُّ بْنُ أَبِي طَالِبٍ مِنْ أَهْلِ

الْحَتَمَلِ أَتَى الْكُوفَةَ فَدَخَلَ بَيْتَ مَالِهَا... ثُمَّ جَاءَتْ ابْنَةُ لَيْحَسِيٍّ - أَوْ لِلْحُسَيْنِيِّ -

١. الخاقاني لابن شهر آشوب ج 2 ص 104، بهار الأثر ج 41 ص 113 ح 27 والنظامي أن طهيلي بن أبي طالب لم يأت معاوية قبل استشهاد الإمام علي عليه السلام.

٢. الغارمي ج 1 ص 166 شرح نهج البلاغة لابن أبي الحديد ج 2 ص 200 عن هرون بن محمد وفيه «وليتي» بدل «بعض عُلُوَّتِي».

He said: "It is better that you steal from one person than to steal from all Muslims!"

'Aqil said: "Do you permit me to go to Mu'āwiyā?"

He said: "I permit you."

'Aqil said: "Then help me with this journey."

He said: "O Hasan! Pay your uncle four hundred dirhams."

'Aqil left the place saying:

*"Soon he will make me needless (of you), He who made you
needless of me;*

*And the Proximate Lord will soon discharge our debts."*¹

5/15 – 4

'Abdullah ibn Ja'far

276. *al-Gharar* –narrating from Ḥabīb ibn Abī Thābit: "'Abdullah ibn Ja'far, ibn Abū Ṭālib told 'Alī (a.s.): "O Commander of the Faithful! Give an order so that I am being helped or provided with an allowance. By God, I have nothing except that I sell some of the forages."

'Alī (a.s.) said: "No, I do not find anything [of a share] for you, except that you command your uncle to steal and give it to you!"²

5/15 – 5

The Imam's Granddaughter

277. *Ansāb al-Ashraf* – narrating from Muslim, the author of al-Ḥanā: "When 'Alī (a.s.) was through with the Battle of Jamal, he came to Kūfa and entered the treasury. Then the daughter of Hasan –or Husain- (a.s.) came in and took something from it.

1 *Manāqib 'Alī ibn Abī Ṭalīb*, vol. 2, p. 106, *Bihar al-Anwār*, vol. 41, p. 13, h. 23.

2. *al-Gharar*, vol. 1, p. 66, *Sharḥ Naby al-Balagh*, vol. 7, p. 200.

فَتَاوَلَتْ مِنْهُ سَيِّئًا، فَسَمَى وَرَافِعًا فَقُلْتُ يَدُهَا وَتَرَعَهُ مِنْهَا. قَالَ. فَقُلْتُ يَا
أَمِيرَ الْمُؤْمِنِينَ، إِنَّ لَهَا فِيهِ حَقًّا قَالَ. إِذَا أَخَذَ أَبُوهُمَا حَقَّهُ فَلْيُعْطِهَا مَا شَاءَ^١

6-15/5

أُخْتُ الْإِمَامِ ع

278. الاختصاص دخلت علياً أخته أم هاني بنت أبي طالب، فدفع إليها عشرين
درهماً، فسألت أم هاني مولانها العجوبة فقالت: ثم دفع إليك أمير المؤمنين ع؟
فقلت: عشرين درهماً، فأنصرفت مسحطة، فقال لها إنصربي زوجك الله ما
ويجدنا في كتاب الله فضلاً لإسماعيل على إسحاق!!^٢

7-15/5

أُمُّ وَلَدِ الْإِمَامِ ع

279. المصنف لابن أبي شيبة عن أم عثمان ثم ولد لعلي ع: جئتُ علياً وتين يديو فرس
مكبوب في الرحبة، فقلت: يا أمير المؤمنين، قد لابس من هذا القرملي قلاذة،
فقال هكذا ونقر بيني: أرنني درهماً جيداً، فلنا هذا مال المسلمين، وإلا فاصبري
حتى يأتيانا خطنا منه فتهب لإيتيك به قلاذة^٣

١ كتاب الأسراف ج 3 ص 376

٢ الاختصاص ص 151

٣ الفرغل سورة شهر - شمال الهند وهو فصل الألابية الخنزير وأدكلها شاج الموروس ج 15 ص 614 و 615

٤ رعية المكان - كالمجد والداد - ساحت وشمعة شاج الموروس ج 2 ص 111. والمراد به ظاهر أرحبة بيت المال.

٥ أرنني صرحت شاج الموروس ج 15 ص 248

٦ المصنف لابن أبي شيبة ج 3 ص 157 ج 18 و ج 7 ص 622 ج 2 وفي أم هانئ هذا ثم عثمان وهو من درهم

هذا وأرنني درهماً جيداً: المكتوب لابن شهر آشوب ج 2 ص 109 وفيه خطأ قال: ونعم يده إلى درهماً - بدل - هكذا

ونقر بيدي أرنني درهماً جيداً، يحكر الأنوار ج 41 ص 115

He ['Alī] (a.s.) went after her, opened her fist and took it back from her."

We said: "O Commander of the Faithful! There is a right for her in the treasury!"

He said: "When her father receives his share, he can give her as much as he wishes."¹

5/15 – 6

The Imām's Sister

278. *al-Ikhtiyār*: "'Alī's (a.s.) sister Umm Hānī, the daughter of Abū Ṭālib came to visit him and he gave her twenty dirhams

Umm Hānī asked her non-Arab freed slave girl "How much did the Commander of the Faithful give you?"

She said: "Twenty dirhams."

Umm Hānī angrily returned [to 'Alī (a.s.)] and 'Alī (a.s.) said to her: "Go back! May God have Mercy on you! We did not find any precedence for Ismā'il (Ishmael) over Ishāq (Isaac) in the Book of God."²

5/15 – 7

The Imām's Maidservant

279. *Al-Muḥannaf* – narrating from Umm 'Uthmān, a maidservant who had a son from 'Alī (a.s.): "I went to visit 'Alī (a.s.) and saw carnations before him scattered in the yard. I asked him to give some flowers to my daughter and he said: "Like this (gesturing with his hands meaning "show me a good one dirham"); because these belong to the Muslims, or wait until we receive our share, then I shall give a bunch to your daughter."³

1 *Ansāb al-Ashraf*, vol. 2, p. 370.

2 *al-Ikhtiyār*, p. 151.

3. *al-Muḥannaf fi al-Aḥādīth wa al-Āthār*, vol. 4, p. 157, h. 18 and vol. 7, p. 622, h. 2, *Manāqib 'Alī ibn Abī Ṭālib*, vol. 2, p. 109.

16 / 5

التَّقَشُّطُ الْإِخْيَاطُ فِي النَّفَقَةِ مِنْ بَيْتِ الْمَالِ

280. الإمام علي عليه السلام - في كتابه إلى عماله - أدقوا أفلانكم، وقاربوا نيتَ سُطوركم، واحذبوا عني نُصركم، واقعبدوا نَصَدَ المعالي، وإياكم ولا كثاراً، فإن أموال المسلمين لا تحبيل الإصرار.^١

281. إحقاق الحق كان أمير المؤمنين علياً دخل ليلة في بيت المال يكتب فسنة الأموال، فورد عليه طمعة والرئيس، فأطاع السراج الذي بين يديه، وأمر بإحضار سراج آخر من بيته، فسأله عن ذلك، فقال: كان ربيته من بيت المال، لا ينبغي أن تصاحبكم في شؤره.^٢

282. مكارم لأخلاق من عقيل بن عبد الرحمن المخولاني. كانت ضمتي تحت عقيل بن أبي طالب، فدخلت على علي بالكوفة وهو جالس على بردعة جارية مبيتة،^٣ قالت فدخلت على علي امرأة له من بني تميم فقلت لها وبخلك! إن بيتك لمثلين فتاعاً وأمير المؤمنين جالس على بردعة جارية مبيتة!

فقلت لا تلومي، فوالله ما يرى شيئاً يكره إلا أخذته فطرخته في بيت المال.^٤

١. المحقق ج 310 ح 33 عن محمد بن إبراهيم النوفلي رحمه الله إلى الإمام الصادق عن أبيه عليه السلام: يعار الأمر ج 47 ص 109 ح 6

٢. إحقاق الحق ج 5 ص 539، المقاتب للرفعية ص 289

٣. الميزدعي والبردعة ما يوضع على ظهر البهائم ليركب عليها، كالسرج للفرس (المعجم الوسيط ج 1 ص 48)

٤. أي فطعته بفعل مثله عطفاً، كذلك لراجع تنج المبرور ج 14 ص 40

٥. مكارم الأخلاق ج 1 ص 204 ح 894، المقاتب لابن شهر آشوب ج 2 ص 97 معرو

5/16

Simplicity and Caution in Spending from the Public Treasury

280. Imām 'Alī (a.s.) – in his letter to his administrators: "Sharpen your pens, shorten the space between the lines, [in writing to me] be brief and terse in wording and attend to the meaning, and avoid excessive writing, for the public treasury will not withstand to incur loss."¹
281. *Iḥqāq al-Ḥaq*: "One night 'Alī (a.s.) entered the treasury and was writing down the distribution of the wealth when Ṭalḥa and Zubair came in. He turned off the light in front of him and ordered a light to be brought in from his house.

Ṭalḥa and Zubair asked him for the reason and he said "The oil of the light belongs to the public treasury and it is not correct for me to speak with you under its light."²

282. *Makārim al-Akhlāq* – narrating from 'Aqīl ibn 'Abd al-Raḥmān al-Khawḷānī: "My aunt was the wife of 'Aqīl, son of Abū Ṭalīb and she went to visit 'Alī (a.s.) in Kūfa and he was sitting on a worn out donkey packsaddle. She said: "At this time 'Alī's (a.s.) wife from the Banī Tamīm tribe arrived and I told her: "Woe onto you. Your house is full of goods and the Commander of the Faithful is sitting on a torn packsaddle?"

The woman said: "Do not reproach me. By God, whatever he sees that is unfamiliar to him, he places it in the treasury."³

1. *al-Riḥāl*, p. 30, h. 85, *Bihar al-Anwār*, vol. 48, p. 105, h. 6.

2. *Iḥqāq al-Ḥaq*, vol. 2, p. 539, *al-Manaqib al-Murtadaʿiyya*, p. 289.

3. *Makārim al-Akhlāq*, vol. 1, p. 226, h. 694, *Manaqib Ali ibn Abi Ṭalīb*, vol. 2, p. 97.

283. فضائل الصحابة لابن حنبل من الأعشى كاد عليُّ يُغذي ويغني، وبأكل هرو من شيء
يخبره من المدينة^١

284. الغارات عن بكر بن عبي كاد عليُّ يقول: يا أهل الكوفة! إذا أنا خرجت من
عندكم بغير رحل وراحلي وعلامي فأنا خائنٌ وكانت نفقة ثانيه من عليه
بالمدينة من ينع^٢

285. الجمل عن أبي مخنف لوط بن يحيى عن رجاله: لما أراد أمير المؤمنين التوجه إلى
الكوفة قام في أهل البصرة فقال: ما تنعمون عليَّ يا أهل البصرة؟ وأشار إلى قميصه
وردائه فقال: والله إنهما لي غرل أهل

ما تنعمون بي يا أهل البصرة؟ وأشار إلى خثرة في يده فيها نفقة فقال: والله ما هي
إلا من غلتي بالمدينة؛ فإذا أنا خرجت من عندكم بأكثر مما ترون فأنا عبد الله من الخائنين^٣

286. تاريخ دمشق عن خثرة: دخلت حل عليَّ بالقررتي^٤ وعليه سمل^٥ قطيعة وهو
يرعدُ منها، فقلت يا أمير المؤمنين، إن الله قد جعل لك ولأهل بيتك في هذا المال
نصيبةً رأيت تعمل هذا بنصبك! قال: فقال إني والله ما أريدكم شيئاً، وما هي إلا
قطيعتي التي أخرجتها من بيتي - أو قال: من المدينة -^٦

١ فضائل الصحابة لابن حنبل ج ١ ص ٥٣٥ ج ٥٩٢، حاية الأولياء ج ٦ ص ٥٢، الترياق المنصور ج ٣ ص ٢٢١

٢ الغارات ج ١ ص ١٥٩ شرح نهج البلاغة لابن أبي الحديد ج ٢ ص ٢٥٥ وراجع الثقب لاسم شهر آشوب ج ٢ ص ٩٥
٣ الجمل ص ٩٢٢، للثقب لاسم شهر آشوب ج ٢ ص ٩٥ وفيه: يا أهل البصرة ما تنعمون بي إن هذا لي غرل أهل
وأشار إلى قميصه

٤ القورتي: موضع بالكوفة وقيل الخورس قصر كان ظهر الخيرة (معجم البلدان ج ٢ ص ٤٥١)

٥ سمل النوب: أطلق، فهو سمل (لسان العرب ج ١١ ص ٣٤٥)

٦ في الطبعة المنقحة: «الذين أخرجهم»، والتصحيح من تاريخ دمشق «ترجمة الإمام علي»، تحقيق محمد باقر
المحمودي (ج ٣ ص ٦٥١)

٧ التاريخ دمشق ج ٩٢ ص ١٦٦ و ص ٤٨١، الأمراء ص ٢٥٤ ج ٥٦١، حلة الأولياء ج ١ ص ٨٢، البداية والنهاية ج ٥ ص ٣

283. *Faḍāʾil al-Ṣuḥaba* – narrating from al-Aʿmash: “ʿAlī (a.s.) used to have breakfast and dinner and eat from what was brought to him from Madīna.”¹
284. *al-Ghārāʾi* – narrating from Bakr ibn ʿIsā: “Imām ʿAlī (a.s.) would say ‘O Kufans! If I leave you with something other than my mount, my travelling apparatus and my servant, then I am a traitor!’” His income came to him from his products from Yanbuʾ in Madīna.”²
285. *al-Jamāl* – narrating from Abū Mikhnaḥ Lūt ibn Yabyā on the authority of his narrators: “When the Commander of the Faithful decided to set out for Kūfa, he stood up among the people of Basra and said ‘O People of Basra! By which do you want to criticize me for?’ He pointed to his clothes and said: ‘By God, these [two pieces of clothes] are made from my wife’s spinning. How can you criticize me, O People of Basra?’ He pointed to a bag in his hand which contained his income and he then said: ‘By God, this is from my crops in Madīna, so if I leave you and you see more than what is with me, then I will be among the traitors in the eyes of God.’”³
286. *Tārīkh Dimashq* – narrating from ʿAntara: “I went to visit ʿAlī (a.s.) in the region of Khuwarraq⁴ and he was wearing an old garment and shivering. I said: ‘O Commander of the Faithful! God has allotted a share for you and your family in this wealth and you are treating yourself like this!’ He said ‘By God, I would not take anything from yours, and this is but the garment that I took from my house (or he said, ‘from Madīna’).”⁵

1. *Faḍāʾil al-Ṣuḥaba*, vol. 1, p. 336, h. 892, *Ḥiṣṣat al-Awṣiyā*, vol. 1, p. 42, *al-Riyāḍ al-Nadra*, vol. 1, p. 226.

2. *al-Ghārāʾi*, vol. 1, p. 64, *Sharḥ Nāḥiy al-Balaghah*, vol. 2, p. 200. Also cf., *Manāqib ʿAlī ibn Abī Ṭālib*, vol. 2, p. 96.

3. *al-Jamāl*, p. 422, *Manāqib ʿAlī ibn Abī Ṭālib*, vol. 2, p. 94.

4. A place around Kūfa.

5. *Tārīkh Dimashq*, vol. 42, p. 577 and 481, *al-Aʿmash*, p. 282, h. 671, *Ḥiṣṣat al-Awṣiyā*, vol. 1, p. 42.

287. الغارات من راذان. انطلقت مع قنبر إلى علي عليه السلام فقال قنبر يا أمير المؤمنين، فقد حثأت لك حبيته قال فما هو؟ قال قنبر معي فقام وانطلق إلى بيته، فإذا بابسة تملوءة جامات^١ من ذهب وفضة فقال. يا أمير المؤمنين، إنك لا تترك شيئاً إلا قسمته، فأدخرت هذا لك.

قال علي عليه السلام لقد أحسنت أن تدجل بيني ماراً كثيرة^٢ فسل سبعة فصرها، فاشترت من بني إماء مقطوع بصفه أو ثلثه ثم قال إفسموه بالخصص ففعلوا، فجعل يقول

هذا أجماعي وجبارة فيه
إد كل جاني يده إلى فيه^٣

يا بيسة غري حيري، ويا صغراء غري غيري^٤

288. الاختصاص - في ذكر طعام الإمام علي عليه السلام - سيجع بقل لي نيتي، كنهض وهو يقول: لي دمة علي من أبي طالب بقل الكراكر^٥ قال: ففرغ جباله وقالوا يا أمير المؤمنين،

^١ كذا في المصدر، وفي تاريخ دمشق والأموال «جامي»، وهو نائب

^٢ البسة: كاشقرايين [وغير واحد معروف] حليط يتخذ من شدة الكنان أظنط ما يكون، ومنهم من يهرمه. وقال الفراء الجأسة بكاء حليط يجعل فيه طعام (لسان العرب ج ١٣ ص ٩٢)

^٣ خضع جام - وظنوا حدة جامه - من الآية (السيوطي في اللغة ج ٦ ص ٢٥٦)

^٤ حد مثل، أول من خاله ضرر ليس أخت جديده الأيرش، كذا يعني الكلام مع أصحاب له، ففككتوا إذا وجدوا بغير النكاه أكلوها، وإذا وجدوا ضرراً جعلها في كفه حتى يأتي بها خاله. وقال عبد الكليله ضارب مثلاً وأراد علي (رضي الله عنه) بغيره أنه لم يتلفخ بشيء من فيء المسلمين بل وقضه موافقهم (التهذيب ج ١ ص ٣٥٩)

^٥ الفخار ج ١ ص ٥٥، النائب للكوكبي - ج ٢ ص ٣٣ ج ٣ ص ٥١٩ بحره وراجع للنائب لابن شهر آشوب ج ٢ ص ١٥١ وتاريخ دمشق ج ٤٢ ص ٤٧٧ و٤٧٨ والأسرى ج ٢ ص ٢٨٤ ج ٢ ص ٢٧٤

^٦ قوله: علي فقة علي بن أبي طالب بقل الكراكر استعملهم استكاري لحظ من ذلك الاستعمال وكان معناه أن ما يقن في بيته من لحم في فقهه وحساب عليه بن كان دخول بيته من غير ما لحظ فقه له. وكذا في خبر بالكراكر كتابه من اللحم الطيب فإن الكراكر - كما في بن الأثير - جمع كراكر وروا [صاحب العبير الذي إن ترك لأحد الأرض، وهي مائة من خمسة كالف درهم ومن حديث عمر فما أحمل من كراكر وأشيته: تأتي من أطيب ما يترك من الإبل الفهانة ج ١ ص ١٥٦].

287. *al-Gharat* – narrating from Zādān: "I went together with Qanbar to visit 'Alī (a.s.) and Qanbar said to him "O Commander of the Faithful! Stand up as I have hidden something valuable for you."

He asked: "What is it?"

Qanbar said: "Come with me."

'Alī (a.s.) stood up and left for his home and there he saw bags full of gold and silver cups. Qanbar said: "O Commander of the Faithful! You do not leave anything without dividing it, so I saved these for you."

'Alī (a.s.) said "You liked to bring a huge fire into my house! Then he unsheathed his sword and struck down on the cups and cleaved each into two or three parts. He then said "Divide them into portions!" They did so, and then he uttered the following poem:

This is my harvest, and the best of it is in it;

Yet, every harvester put it with his own hand in his own mouth,

O white (silver), deceive someone else! O yellow (gold), deceive someone else!"¹

288. *al-Ikhtisāf* – concerning the food of Imam 'Alī (a.s.): "He heard [the sizzling of] meat being roasted in his house and he rose to his feet and said: "Woe betide 'Alī ibn Abī Ṭālib if he eats this roasted meat (*karaker*)!"²

The narrator goes on to say: "His family got scared and said "O Commander of the Faithful! A camel has been slaughtered

1 *al-Gharat*, vol. 1 p. 55, *Manāqib al-Imām Amir al-Mu'manīn*, vol. 2, p. 33, h. 519
Also cf. *Manāqib Ali ibn Abi Talib*, vol. 2, p. 108.

2 This statement means that if the meat being roasted in 'Alī's house is procured by unlawful means, he will be punished for it. *Karaker* here means tasty meat, as it is from the breast part of the camel's meat which is its most delicious part. *al-Nihāya*, vol. 4, p. 166.

إِنَّمَا أَمْرَاتُكَ فَلَانَتْ نَحَرَتْ جُرُوراً فِي حَتِّهَا، فَأَجِدَ لَهَا نَصِيبٌ مِمَّهَا، فَأَمْدَى أَعْلَاهَا
إِلَيْهَا قَالَ فَكُلُّوْا هَيْئاً مَرِيئاً^١

289. تاريخ دمشق عن عبد الرحمن بن أبي بكرة. لم يقرأ عليُّ بن أبي طالب من بيت مالها
- يعني بالبصرة - حتى فارَّقنا غير جُبَّةٍ مَحْشُوَّةٍ أو خَبِيضَةٍ ذَرَابَجَرْدِيَّةٍ^٢.

290. الغارات عن أبي وجاه: إِنَّ عَلِيَّاً أَخْرَجَ سَيْعَالَهُ إِلَى السَّوْقِ فَعَالَ مَنِ يَشْتَرِي مِنِّي
هَذَا؟ قُلُوْا كَانَ مَعِيَ إِذَا بَرَّ مَا بَعْتُهُ فَقُلْتُ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَا أَبِيعُكَ إِرَاراً
وَأَبِيعُكَ نَمْنَةً إِلَى عَطَائِكَ، فَبِعْتُهُ إِرَاراً إِلَى عَطَائِهِ، فَلَمَّا قَبَضَ عَطَاءَهُ أَعْطَانِي حَقِّي^٣

١ الاختصاص، ص ١٥٢

٢ الخبيضه ثوبٌ غرُّ أو شرفٌ ناعم. وقيل لا تُشترى خبيصة إلا أن تكون سوداء مُغْلَقَةً (النهاية ج 2 ص ١١)
والذَرَابَجَرْدِيَّةُ مِمَّا يَدْرَأُ بِهِزْهُ كَوْرَةٌ بِعَاصِي (معجم البلدان ج 2 ص 446)

٣ تاريخ دمشق، ج 42 ص 476، الأموال ص 283 ح 670

٤ الغارات ج 1 ص ١63 ح 1، ح 1 ص 13، شرح نهج البلاغة لابن أبي الحديد ج 2 ص 200 كلاهما معرو.

in your wife's tribe and her family has brought her a share as a gift." He said "Eat it, may it be pleasant and pure!"¹

289. *Tārīkh Dimashq* – narrating from 'Abd al-Rahman ibn Abi Bakrah: "Alī ibn Abi Tālib (a.s.) did not take anything from our treasury (of Basra) until he parted from us, except for a cheap fur garment or a black tunic from the region of Dārābgard [in Shuraz]."²

290. *al-Ghārat* – narrating from Abū Rafā'. "Alī (a.s.) brought a sword to the market and said: "Who will buy this from me? If I had enough for [buying] a garment, I would not sell this." I said: "O Commander of the Faithful! I sell you a garment on credit until you receive your share [of the public treasury]"

So I sold him the garment [on credit] until the time of distribution of treasury, and when he received his share, he paid me my due."³

1. *al-Ishā'iq*, p. 152.

2. *Tārīkh Dimashq*, vol. 42, p. 476, *al-Awḍ*, p. 243, b. 470.

3. *al-Ghārat*, vol. 1, p. 63, *Ḥilyat al-Awliyā*, vol. 1, p. 13, *Sharḥ Naḥj al-Balāghah*, vol. 2, p. 200.

الفصل السادس

السياسة الاجتماعية

1 / 6

إقامة العدل

291. الإمام عليؑ - في كتابه لابي عباس - فقد قدم علي رسولك، ودكرت ما رأيت
وبلغت من أهل البصرة بعد انصرافي، وتأجرك في القوم؛ هم بين من فهم ليرحمته
يرحموها، أو عقوبة يمشاهاء، فأرغب واضمهم بالعدل عليه، ولإنصافه،
والإحسان إليه^١.

292. عنه - في عهده إلى مالك الأشتر - وليكس أخت الأمور إليك أو سطها في الحق،
وأعنها في العدل، واجمعها ليرضى للرعية .. إن أفضل قرّة عين الولاء استقامة
العدل في البلاد، وظهور مؤنة الرعية^٢.

293. عنه - في كتابه إلى الأسود بن قتبة صاحب جند خلوان - أما بعد، فإن الولي إذا
احتفت هؤلاء منحه ذلك كثيراً من العدل، فليكن أمر الناس بينك في الحق سواء،
فإنه ليس في لجور جور من العدل، فاجتنب ما شكرك أمثاله^٣.

١ ورقة صعيد، ص ١٥٥، نشر الفتر ج ١ ص 322 بحوه.

٢ نهج البلاغه الكتاب 53، تحفة المفكر ص 128 و 133 بحوه وراجع معالم الإسلام، ج ١ ص 253
358.

٣ نهج البلاغه الكتاب 59، بحار الأنوار ج 23 ص 511 ح 708.

Chapter Six Social Policies

6/1

Establishing Justice

291. Imām 'Alī (a.s.) – in his letter to Ibn 'Abbās: "Your envoy came to me and you have reported what you have seen or heard concerning the people of Basra after my return. I will now inform you about those people. They are either a group who desire something and aspire to obtain it, or one who are afraid of a punishment. So, make the eager ones hopeful by doing justice, being fair and doing good to them."¹
292. Imām 'Alī (a.s.) – in his instructions to Mālik al-Ashjar: "Let the dearest of your affairs be those which are the nearest of them to righteousness, most inclusive in justice and most comprehensive in (establishing) the pleasure of the subjects. Verily the foremost delight of the eye for rulers is the establishment of justice in the land and the appearance of friendship among the subjects."²
293. Imām 'Alī (a.s.) – in his letter to Aswad ibn Qaṭiba, the commander of the Hulwān troops: "Now, if the governor's passions and desires increase, then he will be greatly hampered in justice. All people should be equal in right before you, for there is nothing in tyranny and oppression to substitute for justice. So avoid what you would not like for yourself."³

1 *Waq al-Siffin*, p. 105, *Nashr al-Durar*, vol. 1, p. 172.

2 *Nahj al-Balaghah*, Letter 53, *Tuhaf al-'Uqul*, p. 128 & 133, *Da'wat al-Islam*, vol. 1, p. 355 & 358.

3 *Nahj al-Balaghah*, Letter 59, *Bihar al-Anwar*, vol. 33, p. 511, h. 708.

294. عنه: هذا ما عهدَ عبدُ الله عليّ أمير المؤمنين إلى محمد بن أبي بكر حين ولّاه مصر: أمره يتقوى الله والطاعة له في السرّ والعلاية، وحوب الله في العيب وانشهد، وبالقبي للمسلم، وبالعسطة على العاجر، وبالعديل على أهل الذمّة، وبانصاف المظلوم، وبالثبّة على الظالم، وبالصبر على الناس، وبالإحسان ما استطاع: والله يجرى المحبين ويغلب المجرمين^١

295. عنه: في غديره إلى محمد بن أبي بكر حين قلّنه بمصر - فاحوصكم بحمايتكم، وأبسطكم وجهتكم، وآسي بينهم في المحطة والطرّة، حتى لا يطلع العطاش في سيمككم، ولا يأسر الصغفاء من حديث عليهم؛ فإن الله تعالى يسألكم - معتر جباية - في الصغيرة من أعمالكم والكبيرة، والظاهرة والمستورة، فلو يغلب فأنتم أظلم، وإن يعمف فهو أكرم^٢

296. عنه: من كلام له لما هرب من أهل النوبة في المطايا: أتأثرون أن أطلب النصر يا جاور بيتن وليت عليه! والله لا أطور به ما ستر سمير^٣، وما أم نجم في السماء نجماً! لو كان لئال لي لتوئمت بينهم، فكيف وإننا المال مال الله!^٤

297. عنه: والله لأن أبيت على خلتك السعدان شهيداً، أو أجري في الأعلام مصفداً، أحب إليّ من أن ألقى الله ورسوله يوم القيامة ظالماً يعمى العباد، وعاصياً لشيء من الخطايا وكيف أظلم أخداً يمس يسرع إلى الليل فموتها، ونطول في الشرى خلوتها!^٥

١ نسخة المخطوط ص 176، الفهارست ج 1 ص 224 بحرف

٢ نهج البلاغة الكتاب 27 و 46، نسخة المخطوط ص 122 وفيها إلى مفضلك عليهم

٣ الشعر النحر، أي لا أعصه ما بقي النحر (الهاج) ج 2 ص 488

٤ نهج البلاغة الخطبة 126، نسخة المخطوط ص 185 وفيه السوالفهم بدل مثل الله

٥ نهج البلاغة الخطبة 224، حيز الحكم والبرهان ص 306 ح 9285، الصراط المستقيم ج 2 ص 1163 تاريخ

اللوثة ج 1 ص 442 ح 4 وفيه إلى الخطام، وراجع الأماشي للمصنف ص 719 ح 988

294. Imām 'Alī (a.s.): "This is the commandment of the servant of God the Commander of the Faithful 'Alī to Muhammad ibn Abī Bakr when he appointed him as the governor of Egypt. He ordered him to be wary of God, secretly and openly, to fear God in privacy and in public, to be gentle with Muslims; to be hard on the evil-doers; to do justice to those under the protective covenant (*ahl al-dhimma* from among non-Muslims); to be fair to the oppressed and severe to the oppressors; to pardon people and to be charitable to them as much as possible; God will reward the righteous and punish the sinful."¹
295. Imām 'Alī (a.s.) – in his commandment to Muhammad ibn Abī Bakr when he appointed him as the governor of Egypt: "Behave humbly with the people, keep yourself lenient, meet them with cheerfulness, accord them equal treatment so that the big should not expect injustice from you in their favor and the low should not be despondent of your justice to them. O group of His servants, God the Sublime will certainly question you about your actions, small or big, manifest or concealed. If He punishes you, it is because you have been oppressive, and if He forgives, then it is because He is the Most Generous."²
296. Imām 'Alī (a.s.) – from his words when he was reproached for showing equality in the distribution (of shares from the public treasury): "Do you command me that I should seek support by oppressing those over whom I have been placed as ruler? By God, I will never do so as long as the world goes on and as long as one star leads another in the sky! Even if it was my wealth, I would have distributed it equally among them, so how would be the case when the wealth is that of God?"³
297. Imām 'Alī (a.s.): "By God, I would rather pass a night in wakefulness on prickly thorns or be driven in chains as a prisoner than meet God and His Messenger on the Day of Judgment as an oppressor over any person or a usurper of anything out of worldly wealth. How can I oppress any one for the sake of a life that is fast moving towards destruction and [the body that] is to remain under the earth for a long time?"⁴

1. *Tuhaf al-Uqul*, p. 170, *al-Ghāṣi* vol. 1, p. 224.

2. *Nahj al-Balaghah*, Letter 37 & 38, *Tuhaf al-Uqul*, p. 177.

3. *Nahj al-Balaghah*, Sermon 120, *Tuhaf al-Uqul*, p. 185.

4. *Nahj al-Balaghah*, Sermon 224, *Lays al-Iḥām wa al-Mawāḍiḥ*, p. 306, h. 4285, *al-Shīr al-Mustaqīm*, vol. 1, p. 163.

298. عنه: **وَاللّٰهُ لَوْ أُعْطِيَ الْأَقَالِيمَ السَّبْعَةَ بِمَا نَحْتُ أَعْلَاقِيهَا، عَلَى أَنْ أُعْصِيَ اللَّهَ فِي تَمَلُّعِ أَسْلِبِهَا جُلِبَ شَعِيرَةٌ مَا قَعَلْتُ، وَإِنْ دُنِيَائِي عِنْدِي لِأَهْوَى مِنْ وَرَقَةٍ فِي قَمِيٍّ تَجْرَادَةٌ تَقْضُمُهَا، مَا لِيَّغِيٍّ وَلَيْعِيٍّ يَعْصِي، وَلَذَلِكَ لَا تَعْنِي**^١

299. عنه: **أُحِبُّ النَّاسَ يَوْمَ الْبَيَّاتَةِ يَسُحُّ بِإِقَامِ الصَّلَاةِ، وَإِتَاءِ الزَّكَاةِ، وَالْأَمْرِ بِالْمَعْرُوفِ، وَالنَّهْيِ عَنِ الْمُنْكَرِ، وَالْعَدْلِ فِي الرُّعْيَةِ، وَالْقِسْمِ بِالسُّيُوفِ، وَالْجِهَادِ فِي سَبِيلِ اللَّهِ، وَإِقَامَةِ الْحُدُودِ، وَأُشَاجِرِهِ**^٢

300. تاريخ دمشق عن علي بن ربيعة: **جَاءَ جَعْفَرُ بْنُ هُبَيْرَةَ إِلَى عَلِيٍّ لِيَقَالَ بِمَا أَمَرَ الْمُسْلِمِينَ، بِأَثْبَتِ الرُّجُلَانِ إِنْ أَنْتَ أَخَذْتَ إِلَى أَحَدِهِمَا مِنْ نَفْسِي - أَوْ مِنْ أَهْلِي وَمَالِي - وَالْآخَرُ لَوْ يَسْتَطِيعُ أَنْ يَدْبَحَكَ لَذَبَحَكَ، فَتَقْصِي لِيْنَا عَمَلُ هَذَا؟ قَالَ فَلَهْرَةً؟ عَلِيٌّ وَقَالَ إِنْ هَذَا شَيْءٌ لَوْ كَانَ لِي قَعَلْتُ، وَلَكِنْ إِنَّمَا دَاغِيَةٌ هـ**^٣

301. الكامل في التاريخ - في ذكر حبيب الله من الحرر الجمعيين^٤ - **لَمَّا قُتِلَ عُثْمَانُ وَوَقَعَتِ الْحَرَّةُ بَيْنَ عَلِيٍّ وَمُعَاوِيَةَ فَضَدَّ مُعَاوِيَةُ، فَكَانَ مَعَهُ لِيَحْيَى عُثْمَانُ، وَشَهِدَ مَعَهُ جَعْفَرُ**

١. مسج البلاغة المجلد 224، الصراط المستقيم ج ١ ص 1143، تاريخ البردة ج ١ ص 443 ح 6 وراجع الأمل في المصدر ص 222 ح 981

٢. مضاعف الصحابة لأمر جنبل ج ١ ص 338 ح 1098، المحض ج ١ ص 363 ح 53 عن حبابة بن ربيعة وبه تسمية بدو "نسخ" وليس فيه "والجهد في سبيل الله" وأجاب عنه

٣. اللؤلؤ الضرب منفتح الكف في المصدر (النهاية ج 4 ص 281).

٤. تاريخ دمشق ج 42 ص 408، البداية والنهاية ج 6 ص 5، التلخيص للسير ج 2 ص 57 ح 595 ص 600.

٥. حبيب الله بن الحر يعني كان من المشجعان الأبطال ومن أصحاب عثمان، فلما قتل عثمان انماز إلى معاوية وقال لما بن الله ليعلم أني أحب عثمان، ولا نصرته منذ فخرج إلى الشام وشهد مع معاوية صفير، ولم يرل معه حتى قتل علي، (التاريخ الطبري ج 6 ص 128، الكامل في التاريخ ج 3 ص 25)

ويطو حيام الإمام الحسين، خرج من الكوفة كراهة أن يدخلها الإمام، وعرضه، وقال والله ما أريد أن أراه ولا يراني (التاريخ الطبري ج 5 ص 407)

298. Imām 'Alī (a.s.): "By God, even if I was given all the seven domains and all that exists under the skies in order to disobey God to the extent of snatching one grain of barley from an ant I would not do so. For me your world is inferior than the leaf in the mouth of a locust that is chewing it. What has 'Alī to do with bounties that will pass away and pleasures that will not last?"
299. Imām 'Alī (a.s.): "On the Day of Resurrection I will argue with people regarding nine things: Performing of prayers (*ṣalāt*), paying alms tax (*ṣakāt*), enjoining good and forbidding wrong, doing justice among people, equal distribution, fighting in the path of God, implementing punishments, and the like."¹
300. *Tārīkh Dimashq* – narrated by 'Alī ibn Rabi'a: "Ja'da ibn Hubayra came to 'Alī (a.s.) and said: "O Commander of Faithful! If two men come to you and you are more likeable to one of them than his own soul or his household or his wealth and the other one would kill you if he could, then would you judge in favor of the first man and against the second one?"
- He struck me on my chest and said: "Indeed, if it were up to me, I would do so, but this is an affair pertaining to God."²
301. *Al-Kāmil fī al-Tārīkh* – in a report about 'Ubaydullah ibn al-Hurr al-Ju'fi:³ "When 'Uthmān was killed and the war broke

1. *Nahj al-Balaghah*, Sermon 324, *al-Sharḥ al-Mustaqim*, vol. 1, p. 63, *Yanabī' al-Mawadda*, vol. 1, p. 442, h. 6.

2. *Faḍa'il al-Sahāba*, vol. 1, p. 538, h. 290, *al-Khiṣāl*, p. 363, h. 51.

3. *Tārīkh Dimashq*, vol. 43, p. 288, *al-Bidāya wa al-Nihāya*, vol. 3, p. 5, *Manāqib al-Imām Amir al-Mu'minin*, vol. 2, p. 57, h. 545.

4. 'Ubaydullah ibn Hurr al-Ju'fi was a brave warrior and one of the companions of 'Uthmān. When the latter was killed, 'Ubaydullah became inclined towards Mu'awiya and said: "God knows that I love 'Uthmān and I will help him until I die."

He therefore left for Sham and attended the Battle of Ṣiffīn along with Mu'awiya and remained beside him until 'Alī (a.s.) was killed. After the uprising of Imām Husayn (a.s.), he left Kufa so that the Imam would not enter Kufa while he was there, as he said: "By God, I do not want to see him nor should he see me."

هُوَ وَمَا يُكُتِبُ مِنْ مِيسْمَعٍ، وَأَنَا مَعُ عَبْدِ اللَّهِ عِنْدَ مُعَاوِيَةَ، وَكَانَ لَهُ زَوْجَةٌ بِالْكُوفَةِ، فَلَمَّا طَالَتْ غَيْبَتُهُ زَوْجُهَا أَخْوَهَا رَجُلًا يُقَالُ لَهُ عِيْكَرْمَةُ بْنُ الْحَبِيبِيِّ، وَبَلَغَ ذَلِكَ عَبْدَ اللَّهِ فَأَقْبَلَ مِنَ الشَّامِ فَحَاصِمَهُ عِيْكَرْمَةَ إِلَى عَلِيٍّ، فَقَالَ لَهُ طَاهِرَتٌ عَلَيْهَا عَذُوبُنَا قُمْتُ؟ فَقَالَ لَهُ أَيْمَنُيْ ذَلِكَ مِنْ عَذْلِكَ؟ قَالَ لَا فَقَصَّصَ عَلَيْهِ قِصَّتَهُ، فَرَدَّ عَلَيْهِ

ولا يترك الإمام ٢ نصر من مقاتل وولّى فسطاطه أرسل بعض أصحابه إليه يدعوهم إلى مصر ١، فلم يجبه وهو ٢ (الأمالى للصمدى، ص ١١٩) فأخذ الإمامة عليه فاستعمل ٣ ثم قام فجدد ٤ حتى دخل عليه فسلم وجلس، ثم ردها إلى (المروج لمحمد بن أبي بكر الطبري، ج ١ ص ٤٥٢)

وبعد قتل الإمام ٥ دخل على ابن زياد فعاتبه لعدم مصره جيش يزيد على الإمام ٦، فعاض وعمرج حتى أتى كربلاء ٧ منظر إلى مصارع القوم فاستنصرهم وقال في ذلك

يقول أمير حاضر من حاضر	ألا كنت فاتك الشهيد بن حاضر
ليما ندمي إلا أكره مصرته	ألا كل نفس لا تسفد ناصبه
وإن لآل لم أكن من حاشه	لقد حسرت ما بن تمارق لارمه
سقى الله أرواح المأين نكروا	حل حصره منيأ من البيت دانه
وقلت على أجداتهم واهلهم	فكاد لثقت بنظري والذين ساجه
نصري بعد قتل مصالحتي في الرمي	سراعا إلى الجحيم حاناً خطارمه
نأسوا على نصر ابن بنت نعيم	بأسهاتهم أساو قبل غير الدمه
فإن يقتلوا فكل نفس ثلثه	على الأوصى قد أصحت بذلك راحه
وما إن رأى الفرزدق الفضل متهمة	لدى القوم سفاهات ودهر فواقه
أنا نكسهم ظمناً وترجو عاقبة	فدح عطفك ليست لنا بمسالكه
نصري لقد راعيتهمنا منلهم	فكم نالكم منا عليكم ونالهم
أقم مرارة أن أسير بجحافل	إلى غنة واخت من لحن ظلاله
فكنوا ولا تفتكم في كتاب	أشد عليكم من زخرف الدباله

(التاريخ الطبري، ج 3 ص 470).

ثم نادر هو وأولاده قتل ونهب، ولم يقتصر على نهب الأموال الشخصية بل نهب الأموال العامة واستمر في ثورته وذلك لشجار ومصعب، واتهم به الأمر إلى مؤثرة عبد الملك بن مروان، ودخل في الحرب مع جيش مصعب (التاريخ الطبري، ج 6 ص 128 - 138).

out between 'Alī (a.s.) and Mu'āwiyā, he ('Ubaydullah) went towards Mu'āwiyā and remained with him because of his love for 'Uthmān. He and Mālīk ibn Mismā' accompanied Mu'āwiyā in the battle of Ṣiffin. 'Ubaydullah stayed with Mu'āwiyā and his wife was in Kūfa and since his separation lasted long, his brother-in-law married her off to someone called 'Ikrama ibn Khabīṣ. When 'Ubaydullah was informed about this, he left for Kūfa and went to 'Alī (a.s.) to make a complaint against 'Ikrama.

'Alī (a.s.) told him: "You helped out the enemy and now you are infuriated?"

'Ubaydullah said: "Will this deprive me of your justice?"

The Imām said: "No."

When Imām Husain (a.s.) entered Qasr Bani Maqātil (one of the rest areas between Mecca and Kūfa) and saw his tent, he sent one of his companions to him [Ubaydullah] to call him for his assistance, but he did not reply. Imām Husain (a.s.) put on his shoes and went to him, he greeted him and sat down. Then he invited him to join the uprising, but he did not accept.

After Imām Husain (a.s.) was killed, 'Ubaydullah went to visit Ibn Ziyād who had reprimanded him for not helping the troops of Yazid against Imām Husain (a.s.). He then held back his tears and left for the land of Karbala. He observed the battlefield and asked for God's forgiveness for them and composed a long poem in which he praised Imām Husain (a.s.) and his martyred companions, showing his repentance and pity for not joining them in the uprising against the trickiest tyrants of the time.

He and his children rose up and turned to fighting and robbery. He robbed not only private but also public property. His uprising continued through the time of Mukbār and Mu'āb, ending up to his cooperation with 'Abd al-Malik ibn Marwān. He was killed when confronting the troops of Mu'āb. [*Tarikh al-Tabari*, vol. 6, p. 128-138]

امراته، وكانت حُلِي، فَوَضَعَهَا عِذَ مَنْ يَتَّقُ إِلَيْهِ حَتَّى وَضَعَتْ، فَالْحَقُّ ابْنُ عَبْدِ
بِكْرَةَ، وَذَفَعَ الْمَرْأَةَ إِلَى عُبَيْدِ اللَّهِ، وَعَادَ إِلَى الشَّامِ فَأَقَامَ بِهِ حَتَّى قُتِلَ عَلِيٌّ^١
302. تاريخ البعقوبي عن الرُّمَري: دَخَلْتُ إِلَى عُمَرَ (بِ بْنِ عَبْدِ الْقَرِيرِ) يَوْمًا، فَبَيَا أَنَا إِد
أَنَاءَ كِتَابٍ مِنْ عَامِلٍ لَهُ يُخْبِرُهُ أَنَّ مَدِينَتَهُمْ قَدْ احتاجت إِلَى مَرْمَةِ، فَقُلْتُ لَهُ إِنَّ
بَعْضَ عَمَالٍ عَلِيٍّ بِبِ أَبِي طَالِبٍ كَتَبَ بِحَثْلٍ هَذَا، وَكَتَبَ إِلَيْهِ أَنَا بَعْدُ، فَعَضَّهَا
بِالْعَدْلِ، وَتَوَقَّطَ طَرَفَهَا مِنْ لَحُورٍ فَكَتَبَ بِدِلَالِكَ عُمَرَ إِلَى عَامِلِهِ^٢

راجع مرسعة الإمام علي بن أبي طالب عليه السلام (مواضع الإمام عليه السلام لقبول الحكومة).

2 / 6

الإلزام بالحقوق

303. الإمام علي عليه السلام - في صِفَتِهِ - أَنَا بَعْدُ، فَقَدْ جَعَلَ اللَّهُ سُبْحَانَهُ لِي غَلِيظَةً حَقًّا بِوَلَايَةِ
أَمْرِكُمْ، وَلَكُمْ حَقٌّ مِنْ الْحَقِّ مِثْلُ الَّذِي لِي غَلِيظَةً، فَالْحَقُّ أَوْسَعُ الْأَشْيَاءِ فِي
الْقَرَابَةِ، وَأَضْيَقُهَا فِي النَّصَابَةِ، لَا يُجْرِي لِأَخِي إِلَّا جَرِي غَلِيظَةٍ، وَلَا يُجْرِي عَلَيَّ
إِلَّا خَرِي لَهْ، وَلَوْ كَانَ لِأَخِي أَنْ يُجْرِيَ لَهْ وَلَا يُجْرِيَ عَلَيَّ لَكَانَ دَيْتٌ خَاصًّا بِهِ
سُبْحَانَهُ دُونَ خَلْقِهِ، يُقَدِّرَتُهُ عَلَى حَبَابِهِ، وَلِيَقْدِرَ فِي كُلِّ مَا خَرَّتْ عَلَيْهِ صُرُوفُ
قَصَائِدِهِ، وَلَكِنَّهُ سُبْحَانَهُ جَعَلَ حَقَّهُ عَلَى الْعِبَادِ أَنْ يُطِيعُوهُ، وَجَعَلَ جَرَاءَهُمْ ضَرِيحَ
مُضَاعَفَةِ الثَّرَاءِ تَفْضُلًا بِهِ، وَتَوَسُّعًا بِهَا هَوًى مِنَ الْمَرْبِدِ أَعْلَى

ثُمَّ جَعَلَ سُبْحَانَهُ مِنْ حُقُوقِهِ حُظُوقًا إِقْتَرَضَهَا لِيَعْمِيَ النَّاسُ عَلَى نَعْمِي،
فَتَبَعْنَهَا تَكْفِئًا فِي وُجُوهِهَا، وَيُوجِبُ بَعْضُهَا بَعْضًا، وَلَا يُسْتَوْجَبُ بَعْضُهَا إِلَّا

^١ الكفا في التاريخ ج ٢ ص 25

^٢ تاريخ البعقوبي ج 2 ص 306

Then he told his story to 'Alī (a.s.) and he returned his wife to him. She was pregnant, so he left her with someone whom he trusted until she gave birth to her child and he handed the child to 'Ikrima and returned the woman to 'Ubaydullah. He ['Ubaydullah] went back to Shām where he stayed until 'Alī (a.s.) was killed."¹

302. *Tarikh al-Ya'qūbi* narrating from al-Zuhri: "One day, I went to see 'Umar ibn 'Abd al-'Aziz and while I was with him, he received a letter from one of his administrators stating that their city needed rehabilitation. I told 'Umar "One of the administrators of 'Alī ibn Abī Tālib (a.s.) had sent him a similar letter and he had replied to him as follows, "Now, fortify the city with justice and clean the tyranny off its pathway!" 'Umar wrote the same reply to his administrator."²

See 1/4 (The Imam's Motives for Accepting the Rulership)

6/2

Commitment to Rights

303. Imam 'Alī (a.s.) – in the Battle of Siffin: "God the Glorified has made incumbent upon you some rights for me by placing me over your affairs (being your ruler) and you too have a right over me like mine over you. The truth is very encompassing in its description but very narrow [difficult] in its application.

Right does not apply in favor of any person unless it applies against him also, and it does not apply against a person unless it also applies in his favor. It is only Allah the Glorified that has rights over others without them having any rights over Him and that is by virtue of His Might over His creatures and by virtue of the justice permeating all of His decrees. He the Glorified has made His right over creatures that they should obey Him and He has laid upon Himself to reward them several times as a mark of His bounty and the generosity that He is worthy of.

Then, from His rights, He the Glorified assigned certain rights for certain people against others. He made them so as to equate with one another. Some of these rights produce other rights. Some rights are such that they do not apply except when

1. *al-Kamil fi al-Tarikh*, vol. 3, p. 25.

2. *Tarikh al-Ya'qūbi*, vol. 2, p. 306.

يَسْمَعُ، وَأَعْظَمُ مَا افْتَرَضَ سُحْبَانُهُ مِنْ تِلْكَ الْحَقُوقِ حَقُّ الْوَلِيِّ عَلَى الرُّعِيَّةِ، وَحَقُّ
الرُّعِيَّةِ عَلَى الْوَلِيِّ، فَرِيضَةٌ قَرَضَهَا اللَّهُ سُحْبَانُهُ لِكُلِّ عَلَى كُلِّ، فَجَعَلَهَا يَطَامًا
لِأَلْفَتِهِمْ، وَجَزَاءً لِيَدِيهِمْ، فَلَبَّتْ تَصْلُحُ الرُّعِيَّةُ إِلَّا بِصَلَاحِ الْوَلَاةِ، وَلَا تَصْلُحُ
الْوَلَاةُ إِلَّا بِاسْتِغَاةِ الرُّعِيَّةِ

فَإِذَا أَذِنَتِ الرُّعِيَّةُ لِلِ الْوَلِيِّ حَقَّهُ، وَأَذِنَ الْوَلِيُّ إِلَيْهَا حَقَّهَا عَزَّ الْحَقُّ بَيْنَهُمْ،
وَقَامَتِ مَنَاسِجُ الدِّينِ، وَاعْتَدَلَتْ مَعَالِي الْقَدْلِ، وَخَرَّتْ عَلَى أَدْلَاةِ الشَّرِّ، فَصَلَحَ
بِدَلِّكَ الرِّمَانُ، وَطُمِعَ فِي بَقَاءِ الدَّوْلَةِ، وَنَسَتْ مَطَامِغَ الْأَعْدَاءِ.

وَإِذَا عَطَلَتِ الرُّعِيَّةُ وَالْيَهَاءُ أَوْ أَجْنَحَتِ الْوَلِيُّ بِرَعِيَّتِهِ، احْتَلَفَتْ هَالِكُ الْكَلِمَةِ،
وُظْهِرَتْ مَعَالِي الْحَقِّ، وَكَثُرَ الْإِدْغَالُ فِي الدِّينِ، وَتُرِكَتْ عُدُجُ الشَّرِّ، فَعُمِلَ
بِالْهَوَى، وَعُطِّلَتِ الْأَحْكَامُ، وَكَثُرَتْ جِلَّتِ النُّفُوسِ، فَلَا يُسَوِّخُشُ لِعَظِيمِ حَقِّ
عُمَلٍ، وَلَا يُعْظِمُ بِاطِلٍ فِعْلٍ^١

فَهَالِكُ تَبْدُلِ الْأَبْرَارِ، وَتَعِيرُ الْأَشْرَارِ، وَتَعْلُمُ تَبِعَاتِ اللَّهِ سُحْبَانُهُ عِندَ الْعِبَادِ،
فَعَلَيْكُمْ بِالتَّصَاحِبِ فِي ذَلِكَ، وَحَسْبِ التَّعَاوُنِ عَلَيْهِ، فَلَيْسَ أَخَذَ - وَإِنْ اشْتَدَّ عَلَى
رِضَى اللَّهِ جَرَمُهُ، وَطَالَ فِي الْقَفْلِ اجْتِهَادُهُ - بِإِلَاحِ حَقِيقَةِ مَا اللَّهُ سُحْبَانُهُ أَهْلُهُ مِنْ إِطَاعَةِ لَهُ
وَلَكِنْ مِنْ وَاجِبِ حَقُوقِ اللَّهِ عَلَى عِبَادِهِ النَّصِيحَةُ بِمَبْلَغِ جُهْدِهِمْ، وَالتَّعَاوُنُ
عَلَى إِفَاتَةِ الْحَقِّ بَيْنَهُمْ، وَلَيْسَ أَمْرٌ - وَإِنْ عَظُمَتْ فِي الْحَقِّ مَنَزِلَتُهُ، وَتَقَدَّسَتْ فِي
الدِّينِ فَصِيلَتُهُ - يَقُوتُ أَنْ يُعَانَ عَلَى مَا حَمَلَهُ اللَّهُ مِنْ حَقِّهِ وَلَا أَمْرٌ - وَإِنْ صَغُرَتْ
الشُّرُوسُ، وَافْتَحَقَّتْ الثُّبُونُ - بِدُونِ أَنْ يُعِينَ عَلَى ذَلِكَ أَوْ يُعَانَ عَلَيْهِ^٢

^١ أي دبروها وطرحوها، وهو جمع ذل (السهم) ج 2 ص 166.

^٢ نهج البلاغة، المخططة 276 وراجع الكافي ج 4 ص 352 ح 538.

others do. The greatest of these rights that God Almighty has made obligatory is the right of the ruler over the ruled and the right of the ruled over the ruler. This is an obligation which God the Glorified has placed on each one against the other. He has made it the basis of their (mutual) relations and honor for their religion. Consequently, the ruled cannot prosper unless the rulers are sound, while the rulers cannot be sound unless the ruled are steadfast.

If the ruled fulfill the rights of the ruler and the ruler fulfils their rights, then rights attain the position of honor among them, the ways of religion become established, signs of justice become fixed and the traditions (*sunnat*) are carried out. In this way time will improve, the continuance of government will be expected and the aims of the enemies will be frustrated.

But if the subjects overcome the ruler or the ruler oppresses his subjects, then differences will arise, signs of oppression will appear, wile will enter the religion and the traditions (*sunnat*) will become forsaken. Then desires are acted upon, the commands (of religion) are discarded, diseases of the soul become numerous and there is no fear for disregarding even great rights nor for the committing of major wrongs.

In such circumstances, the virtuous are humiliated while the vicious are honored and there are serious punishments from God almighty on the people.

You should therefore counsel each other (for the fulfillment of your obligations) and cooperate with each other. However extremely eager a person may be to secure the pleasure of God and however fully he strives for it, he cannot discharge (his obligation for) obedience to God Almighty as is really due to Him.

It is an obligatory right of God over the people that they should advise each other to the best of their ability and cooperate with each other for the establishment of truth among them. No person, however great his position in the matter of truth and however advanced his distinction in religion may be, is above needing help in connection with the obligations placed on him by God. No man, however small he may be regarded by others or however humble he may appear before eyes, is too low to assist or to be afforded assistance in this matter.¹

1. *Huby al-Balighah*, Sermon 116. Also cf., *al-Kafi*, vol. 2, p. 252, h. 590.

304. عنه عليه السلام: جعل الله سبحانه حقوق عياديه مقدّمة لغيره؛ فمن قام بحقوق عياد الله كان ذلك مؤدّباً إلى القيام بحقوق الله.^١

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تَبَيُّنُ الْحُرِّيَةِ النَّاسِيَةِ

305. الإمام علي عليه السلام: ألبيا الناس! إن آدم لم يلد عبداً ولا أمة، وإن الناس كلهم أحرار.^٢
306. عنه عليه السلام: أما بعد! فإن الله تبارك وتعالى بعث محمدًا عليه السلام بالحق ليخرج عبادة من عبادة عياديه إلى عيادتيه، ومن عباده إلى عباده، ومن طاعة عياديه إلى طاعتيه، ومن ولاية عياديه إلى ولايتي.^٣
307. عنه عليه السلام: لا تكن عبد غيرك وقد جعلك الله حراً.^٤
308. عنه عليه السلام: من قام بشرائط العبودية أهل للجنة من قصر عن أحكام الحرية أعيذ إلى الرقي.^٥
309. عنه عليه السلام: إنيك وما يسقط ربك وما يؤجش الناس منك، فمن أسخط ربه نعره إلى المنيّة، ومن أوجش الناس نعره من الحرية.^٦

١. محرر الحكم ج ٤٧١٠، عيون الحكم والمروءة ص 222 ح 4392

٢. الكتاب ج ٥ ص 69 ح 26 عن محمد بن جعفر الطوسي رحمه الله، بحار الأنوار ج 32 ص 134 ح 107

٣. الكتاب ج 8 ص 366 ح 386 عن محمد بن الحسين عن أبيه عن جده عن أبيه، نلاح السائل ص 172 ح 268، بحار الأنوار ج 37 ص 363 ح 34

٤. نهج البلاغة الكتاب 11، نصب المصطفى ص 17، عيون الحكم والمروءة ص 526 ح 5379، تناسخ التوفيق ج 2 ص 253 ح 210 و ج 3 ص 441 ح 10

٥. محرر الحكم ج 8529 و 8530، عيون الحكم والمروءة ص 456 ح 4004 و 8055

٦. محرر الحكم ج 2728، عيون الحكم والمروءة ص 100 ح 2292 بحمد

304. Imām 'Alī (a.s.): "God the Glorified has put the rights of His servant ahead of His own rights (given priority to their rights). Therefore, whoever fulfils the rights of the servants of God will fulfill the rights of God."¹

6/3

The Development of Constructive Freedom

305. Imām 'Alī (a.s.): "O People, verily Adam (a.s.) did not begot slave men and women; all people are free."²
306. Imām 'Alī (a.s.): "And now, verily God the Blessed and the Exalted sent Muhammad (s.a.w.) so as to bring His servants out from the servitude of His servants towards the servitude of Himself, from the covenant of His servants to the covenant of Himself, from obedience to his servants towards obedience to Himself and from the guardianship of His servants toward guardianship of Himself."³
307. Imām 'Alī (a.s.): "Do not be the slave of others as God has made you free."⁴
308. Imām 'Alī (a.s.): "He who fulfils the requirements of servitude [to God] deserves freedom and he who neglects the rules of freedom will be returned to slavery"⁵
309. Imām 'Alī (a.s.): "Beware of what infuriates your Lord and frightens people away from you! He who infuriates his Lord will be exposed to death and he who frightens people has disclaimed freedom."⁶

1. *Ghurar al-Hikam*, h. 4780, *Uyun al-Hikam wa al-Maw'id*, p. 221, h. 4347

2. *al-Kafl*, vol. 8, p. 69, h. 26, *Bihar al-Anwar*, vol. 32, p. 134, h. 107.

3. *al-Kafl*, vol. 1, p. 386, h. 586, *Falaḥ al-Salāḥ*, p. 372, h. 242, *Bihar al-Anwar*, vol. 77, p. 365, h. 34

4. *Nahj al-Balaghah*, Letter 31, *Tuhaf al-'Uqūl*, p. 77, *Uyun al-Hikam wa al-Maw'id*, p. 526, h. 9372

5. *Ghurar al-Hikam*, h. 8529-30, *Uyun al-Hikam wa al-Maw'id*, p. 430, h. 8004-5.

6. *Ghurar al-Hikam*, h. 2728, *Uyun al-Hikam wa al-Maw'id*, p. 100, h. 2292

310. عنه: **حَالُ الْحُرِّ تَحْتَ الْعَارِ**^١
311. عنه: **الْحُرُّ حُرٌّ وَإِنْ مَنَّهُ الصُّرُّ، الْعَبْدُ عَبْدٌ وَإِنْ سَاعَدَهُ الْقَدَرُ**^٢
312. عنه: **يَا أَهْلَ الْكُوفَةِ! مَبْتُ بِكُمْ يَثَلَاثٌ وَانْتَبِ هُمْ دَوْرُ أَسْبَاحٍ، وَبُكُمْ دَوْرُ كَلَامٍ، وَهَمِّي دَوْرُ أَنْصَارٍ، لَا أَحْرَارُ صِدْقِي عِنْدَ الْفُجَاءِ، وَلَا إِحْوَانُ بَقَايَةِ الْبَلَاءِ**^٣
313. عنه: **- بَعْدَ سَهَابِهِ لِأَمْرِ الْحَقِّمِ - أَفْ لَكُمْ! لَقَدْ لَقِيتُ بِكُمْ بَرَحًا يَوْمًا أُنَادِيكُمْ، وَيَوْمًا أُنَاجِيكُمْ؛ فَلَا أَحْرَارَ صِدْقِي عِنْدَ النَّدَاءِ، وَلَا إِحْوَانُ بَقَايَةِ عَمْدِ السَّجَاءِ**^٤
314. عنه: **- لِي الْجَنَّةُ الْمُنَوَّبَةُ إِلَيْهِ - كُلُّ مَا خَلَّتْ عَلَيْهِ الْحُرُّ احْتِمَلُهُ وَرَأَاهُ رِيْدَةً فِي شَرَفِهِ، إِلَّا مَا خَطَّهُ جُرْمًا مِنْ حُرِّيَّتِهِ؛ فَإِنَّهُ يَأْنَاهُ وَلَا يُجِيبُ إِلَيْهِ**^٥

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الإمام برضى العامة

315. الإمام عليه: **- فِي قَهْدِهِ إِلَى مَالِكِ الْأَشْتَرِ - لَيْتَكَ أَحَدُ الْأُمُورِ إِنْ بَكَ أَوْسَطَهَا فِي الْحَقِّ، وَأَعَمَّتْهَا فِي الْعَدْلِ، وَأَجْمَعَهَا لِرِضَى الرَّبِّعِيَّةِ؛ فَإِنَّ سُحْطَ الْعَامَّةِ يُجْعَلُ بِرِضَى الْخَاصَّةِ، وَإِنَّ سُحْطَ الْخَاصَّةِ يُعْتَرَفُ مَعَ رِضَى الْعَامَّةِ . إِنَّمَا عِيَادُ الدِّينِ،**

١ حرر المحكم، ج 4743، حبرن المحكم والمراطة، ص 222 ح 4333.

٢ حرر المحكم، ج 1322، حبرن المحكم والمراطة، ص 48 ح 1203 و 1203، بحار الأنوار، ج 78 ص 12 ح 170 مطالب السؤل، ص 56 وفي صدره.

٣ نهج البلاغة، الخطبة 97

٤ النرج الشفة (النهج) ج 1 ص 113

٥ نهج البلاغة، الخطبة 125، بحار الأنوار، ج 13 ص 17 ح 602.

٦ شرح نهج البلاغة لابي محمد الحسين، ج 20 ص 279 ح 210.

310. Imām 'Alī (a.s.): "The beauty of a free person (from all sorts of bondages) is in keeping away from infamy."¹
311. Imām 'Alī (a.s.): "A free person remains free even if distress befalls him and a slave remains a slave even if destiny assists him."²
312. Imām 'Alī (a.s.): "O Kufans! I am entangled with you, there are three things [that you possess] and two others [that you lack]. [Concerning the three things] you are deaf in spite of having ears, dumb in spite of speaking and blind in spite of having eyes. [As for the two] you are neither true supporters in combat nor dependable brothers in distress."³
313. Imām 'Alī (a.s.) – after hearing about the issue of the arbitration "Woe betide you! I had to bear a lot of difficulties from you. One day I have to call you loudly (to *jihad*) and on one day I have to whisper to you in confidence, you are neither true free men at the time of the call nor trustworthy brothers at the time of speaking in confidence."⁴
314. Imām 'Alī (a.s.) – from the aphorisms attributed to him. "Whatever befalls a free man, he will bear it and see it as per his magnanimity, unless when a [small] fraction of his freedom is degraded, and that is when he refuses and does not respond to it."⁵

6/4

Attaching Importance to the Pleasure of the Public

315. Imām 'Alī (a.s.) – in his instructions to Malik al-Ashtar "Let the dearest of your affairs be those which are middlemost in rightfulness, most inclusive in justice and most comprehensive in (establishing) the content of the subjects, for the discontent of the masses invalidates the content of favorite [people] and the discontent of favorites is pardoned at the achievement of the content of the masses. Whereas the support of religion, the

1. *Gharar al-Hikam*, h. 4745, *Uyun al-Hikam wa al-Mawa'iz*, p. 222, h. 4773.

2. *Gharar al-Hikam*, h. 1322, *Uyun al-Hikam wa al-Mawa'iz*, p. 48, h. 1202-3, *Bihar al-Anwar*, vol. 78, p. 2, h. 70.

3. *Nahj al-Balaghah*, Sermon 97.

4. *Nahj al-Balaghah*, Sermon 125.

5. *Sharh Nahj al-Balaghah*, vol. 20, p. 279, h. 310.

وَجَمَاعُ الْمُسْلِمِينَ، وَالْعُدَّةُ لِلْأَعْدَاءِ، الْعَانَةُ مِنَ الْأُمَّةِ، فَلْيَكُنْ جِصْعُكَ^١ هُمْ، وَمِثْلُكَ
مَعَهُمْ. إِنَّ أَفْضَلَ قُرَّةٍ غَيْبِ الْوَلَاءِ اسْتِغْنَانُهُ الْغَدْلَ فِي الْبِلَابِ، وَطُهُورُ مَوَدَّةِ
الرَّجِيَّةِ، وَإِنَّهُ لَا تَطْهَرُ مَوَدَّتُهُمْ إِلَّا بِسَلَامَةِ صُدُورِهِمْ^٢

316. عنه - في عهدِهِ إِلَى مَالِكِ الْأَشْتَرِ - فَأَعْمَلْ مِثْلَ مَا وَلَّيْتَ عَمَلٌ مَنْ يُحِبُّ أَنْ يَنْجِرَ
حُسْنَ الشَّأْيِ مِنَ الرَّجِيَّةِ، وَالْمُتَوَكُّفِ مِنَ الْغَلَبِ، وَالرَّضَا مِنَ الْإِمَامِ، وَلَا قُوَّةَ إِلَّا بِاللَّهِ^٣

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الرَّحْمَةُ لِلرَّجِيَّةِ وَالْمَحَنَةُ لَهُمْ

317. الإمام علي عليه السلام - في عهدِهِ إِلَى مَالِكِ الْأَشْتَرِ - وَأَخْبِرَ قُلُوبَكَ الرَّحْمَةَ لِلرَّجِيَّةِ، وَالْمَحَنَةَ
لَهُمْ، وَاللَّعْنَ عَلَيْهِمْ، وَلَا تَكُونَنَّ عَلَيْهِمْ شَيْعاً ضَارِياً نَعِيمَ أَعْلَاهُمْ، فَإِنَّهُمْ مِثْلُكَ، إِنَّمَا
أَحَدُكَ فِي الدِّينِ، وَإِنَّمَا تَعْلِيْلُكَ فِي الْخَلْقِ، يَفْرُطُ بِهِمُ الرُّكْلُ، وَتَعْرِضُ هُمْ الْجَمْلُ،
رِزْقُنْ عَلَى أَيْدِيهِمْ فِي الْعَمَلِ وَالْحَقْلِ، فَأَعْطِهِمْ مِنْ عَمْرُوكَ وَصَمْعِكَ يَتَلَّى الَّذِي
يُحِبُّ وَتَرْضَى أَنْ يُعْطِيكَ اللَّهُ مِنْ عَمْرِهِ وَصَمْعِهِ، فَإِنَّكَ تَوْفَقُهُمْ، وَإِلَى الْأَمْرِ خَلْقَكَ
تَوْفَقَكَ، وَاللَّهُ فَوْقَ مَنْ وَلاَكَ. وَقَدْ اسْتَكْفَاكَ أَمْرُهُمْ وَإِتْلَاكَ بِهِمْ وَلَا تُصَيِّرْ
نَفْسَكَ لِحَرْبِ اللَّهِ، فَإِنَّهُ لَا يَذَلُّكَ بِنَفْسِيهِ، وَلَا يَسِيْرُكَ عَنْ عَمْرِهِ وَرَحْمَتِهِ

وَعَنْهُمْ أَنَّهُ لَيْسَ شَيْءٌ يَأْذِي إِلَى حُسْنِ ظَنِّ رَاغِبٍ بِرَحْمَتِهِ مِنْ إِحْسَانِهِ إِلَيْهِمْ، وَلِغَنَمِهِ
الْمُؤْمِنَاتِ عَلَيْهِمْ، وَتَرَكِ اسْتِكْرَاهِهِ إِيَّاهُمْ عَلَى مَا لَيْسَ لَهُ قِتْلُهُمْ، فَلْيَكُنْ مِنْكَ فِي ذَلِكَ

١ جِصْعُكَ: أي: ميله معك (كتاب العرب، ج ٤، ص 461).

٢ نهج البلاغة، الكتاب 53، نهج المحفول، ص 128 و 133، وعالم الإسلام، ج 1، ص 355 و 358، معناه: وليس
عليهم من «إني حياء الدين» إلى بعضهم.

٣ نهج المحفول، ص 134.

solidarity of Muslims and preparedness in the face of the enemy lie only with the common people of the community, so let your inclination and affection be towards them. Verily the foremost delight of the eye for rulers is the establishment of justice in the land and the appearance of friendship for the subjects. But surely the subjects' love will not appear without their hearts being sound."¹

316. Imām 'Alī (a.s.) – in his instructions to Mālik al-Ashtar "Therefore, you should act in your rule like him who desires to secure the praise of the subjects, the reward of God and the pleasure of the Imām. There is no power save in God."²

6/5

Kindness to the Subjects and Love for them

317. Imām 'Alī (a.s.) – in his instructions to Mālik al-Ashtar: "Infuse your heart with mercy, love and kindness for your subjects. Be not in face of them a voracious animal, counting them as easy prey, for they are either your brothers in religion or your like in creation. They are subject to mistakes, deficiencies overcome them and evil deeds are committed by them intentionally and by mistake. So grant them your pardon and your forgiveness to the same extent that you hope God will grant you His pardon and His forgiveness, for you are above them and he who appointed you is above you and God is above him who appointed you. God has sought from you the fulfillment of their requirements, and He is trying you with them. Set not yourself to war against God, for you have no power against His vengeance, nor are you able to dispense with His pardon and His mercy.

Know that there is nothing that brings about the trust of the ruler in the subject more than to be kind to them, to lighten their burdens and abandon coercing them in that in which he possess not any right over them. So, you should attain a

Nahj al-Balaghah, Letter 53, *Tuhaf al-'Uqul*, p. 128 & 131, *Da'at al-Islam*, vol. 1, p. 355 & 358.

2. *Tuhaf al-'Uqul*, p. 138.

أَمْرٌ يَجْتَمِعُ لَكَ بِهِ حُسْنُ الطَّرْقِ بِرِجَّتِكَ؛ فَإِنَّ حُسْنَ الطَّرْقِ يَقْطَعُ عَنْكَ نَصَباً طَوِيلًا،
وإنَّ أَخَقَّ مِمَّنْ حُسْنُ طَرِّكَ بِهِ لِمَنْ حُسْنُ تَلَاوُذِكَ عِنْدَهُ. وَإِنْ أَخَقَّ مِمَّنْ سَاءَ طَرِّكَ بِهِ لِمَنْ
سَاءَ تَلَاوُذُهُ عِنْدَهُ.^١

وراد في تحف العقول: فأعرف هذه المنزلة لك وعليك لتردك بصيرة في حسن
الصنيع، واستكثار حسن البلاء عند العائذ، مع ما يوجب الله بها لك في المعاد^٢
318. عنه - من كتبه لأبي عبيد، وهو عايلة على البصرة - وأعلم أن البصرة مهيطة
بجلس، ومعرض البشر، فتعاهد أهلها بالإحسان إليهم، وأحلل عقدة القلوب عن
قلوبهم^٣

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الإضال المسافرة بالناس

319. الإمام علي - في عهده إلى مالك الأشتر - اجعل لذوي الحاجات بيتاً يسماً تُفرِّجُ
هم فيه شحصك، وتجلس لهم مجلساً عامناً، فتتواضع فيه لله الذي خلقك، وتبعد
عنهم جندك وأعوانك من أحرابك وشركك، حتى يتكلمك متكلمهم غير
مستعجب؛ فإن سمعت رسول الله يقول في غير موطن: «لَنْ تُقَدَّسَ أُمَّةٌ لَا يُؤْخَذُ
بِلُصْبَعٍ فِيهَا خَفَةٌ مِنَ الْقَوِيِّ غَيْرِ مُسْتَعِجٍ»

ثم أمور من أمورك لا بد لك من مباشرتها، منها إجابة عمالك بما يجب عنه
كثائث. ومنها إسدال حاجات الناس يوم ورودها عليك بما تخرج به صدور

١ نهج البلاغة الكتاب 53، معتمد الإسلام ج 1 ص 334 - 356 - محرو

٢ تحف العقول ص 126 - 130

٣ نهج البلاغة الكتاب 18، بطلر الأسرار ج 33 ص 492 ح 699

situation in which you can have trust in your subjects, as trusting them will sever from you a lasting strain. Surely he who most deserves your trust is he who has succeeded when you have tested him and he who most deserves your mistrust is he who has failed when you have tested him."¹

[In *Tuhaf al-Uqul* the following is added to the above:] "Try to realize that this position can be for or against you, so that you will be more cognizant in doing good and having a good impression with people in addition to the reward that God shall have for you on Judgment Day."²

318. Imām 'Alī (a.s.) – from his letter to Ibn 'Abbās when he was his agent in Basra: "You should know that Basra is the place where Satan descends and mischief happens. Therefore, keep the people of this place pleased with good treatment and untie the knots of fear from their hearts."³

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Direct Contact with People

319. Imām 'Alī (a.s.) – in his instructions to Mālik al-Ashtar: "Set aside for those who have requests from you a portion (of your time) in which you yourself are free (to attend) to them. Hold an open audience for them and therein be humble before God who created you. Keep the soldiers and aids that are your bodyguards and police away from them so that their spokesman may address you without stammering (in fear). I heard the Messenger of God (s.a.w.) say on more than one occasion "A nation in which the rights of the weak are not taken from the strong without stammering shall never be sanctified."

"Then there are certain matters of your affairs in which you must carry out personally. Among them are: responding to your administrators when your secretaries are unable to do, and meeting people's need the same day presented to you. Do not

1. *Nahj al-Balaghah*, Letter 57, *Da'at an-nisām*, vol. 1, p. 354 – 356.

2. *Tuhaf al-Uqul*, p. 126 – 130.

3. *Nahj al-Balaghah*, Letter 18, *Bihar al-Anwar*, vol. 13, p. 492, h. 699.

أَعْوَانَتْ فَلَا تُطَوَّلَنَّ احْتِجَابَكَ عَنْ رَعِيَّتِكَ؛ فَإِنَّ احْتِجَابَ الْوَلَاةِ عَنِ الرَّعِيَّةِ
شُعَّةٌ مِنَ الصُّبْحِ، وَقَلَّةٌ يَعْلَمُ بِالْأُمُورِ، وَالِاحْتِجَابُ مِنْهُمْ يَقْطَعُ عَنْهُمْ عِلْمَ مَا
احْتَجَبُوا دُونَهُ، فَيَصْمُرُ جَنْدَهُمُ الْكَبِيرُ، وَيَعْظُمُ الصَّغِيرُ، وَيَتَبَحُّ الْحَسَنُ، وَيَحْصُرُ
الْقَبِيحُ^١

320. هـ - من كتابه إلى قسم بني العباس وهو عايلة على مكة: لا يَكُنْ لَكَ إِلَى النَّاسِ
صَغِيرٌ إِلَّا لِسَانُكَ، وَلَا حَاجَةٌ إِلَّا وَجْهُكَ، وَلَا تُحْجِبَنَّ ذَا حَاجَةٍ عَنْ لِقَائِكَ بِهَا؛
فَإِنَّهَا إِنْ دِيدَتْ عَنْ أَيْوَالِكَ فِي أَوَّلِ وَرْدِهَا لَمْ تُحْمَدْ فِيمَا بَعْدَ عِلِّ قَضَائِهَا^٢

321. هـ - من كتابه لأمرأء الخراج: لا تُشِجِّدَنَّ حُجَّابًا، وَلَا تُحْجِبَنَّ أَحَدًا عَنْ حَاجَتِهِ
حَتَّى يُنْهَبَهَا إِلَيْكُمْ^٣.

322. هـ - من كتابه إلى أمرائه على الخيبر: من عبد الله علي بن أبي طالب
أَمِيرَ الْمُؤْمِنِينَ إِلَى أَصْحَابِ السَّلَاحِ: أَمَّا بَعْدُ، فَإِنَّ حَقًّا عَلَى الْوَالِي أَلَّا يُعْزِرَهُ عَلَى
رَعِيَّتِهِ قَصْرُ مَالِهِ، وَلَا طَوْلُ حُصْنٍ بِهِ، وَإِنْ يَرِيدُهُ مَا قَسَمَ اللَّهُ لَهُ مِنْ يَتِيمٍ ذُنُوبًا مِنْ
جِبَادِهِ، وَحَقْلًا عَلَى إِخْوَانِهِ^٤.

323. هـ - في كتابه إلى قيس بن سعد: فَأَلِّسْ جِجَابَكَ، وَافْتَحْ بَابَكَ، وَاعْتَمِدْ إِلَى
الْحَقِّ^٥.

١ نهج البلاغة المكناب 53، نهج الضرر ج 142 بحرف.

٢ نهج البلاغة المكناب 87، بحرف الأنوار ج 33 ص 497 ح 702

٣ ركعة صفين ص 108، بحرف الأنوار ج 25 ص 255 ح 20

٤ نهج البلاغة المكناب 150، وصلة صفين ص 187 ص 187 من ح 217 ح 211 من ثلثه من

بريد السكاني، الحلب والموثق ج 103 كلها بحرف.

٥ تاريخ الطبري ج 2 ص 202

prolong your seclusion from your subjects, for the rulers' seclusion from their subjects is a kind of constraint and will result in a lack of knowledge of the affairs. Seclusion from people deprives the rulers from acquiring the knowledge of what they are unaware of and then as a result they begin to regard great matters small and bad matters good. The great appears to them as small and the small as great and the beautiful will appear as ugly and the ugly as beautiful."¹

320. Imām 'Alī (a.s.) – from his letter to Qutham ibn 'Abbās, his agent in Mecca: "There should be no intermediary and envoy between you and the people except your tongue and no guard save your own face. Do not prevent any needy person from meeting you, because if the needy one is returned unsatisfied from your door in the first instance, then doing it thereafter will not bring you any praise."²
321. Imām 'Alī (a.s.) – from his letter to the tax collectors: "Do not employ doorkeepers for yourself and do not bar anyone from making their requests until they hand it over to you."³
322. Imām 'Alī (a.s.) – from his letter to the commanders of the troops: "From the servant of God 'Alī (a.s.) ibn Abī Ṭālib the Commander of the Faithful to the commanders in charge of the garrisons. The distinction that an officer achieves or the wealth with which he has been exclusively endowed should not make him change his behavior towards his subjects and rather the riches God has bestowed on him should increase him in nearness to his people and kindness over his brethren."⁴
323. Imām 'Alī (a.s.) – in his letter to Qays ibn Sa'd: "Cut the distance between you and the people, leave your door open and adhere to the truth."⁵

1 *Nahj al-Balaghah*, Letter 93, *Tuhaf al-'Uqul*, p. 142.

2 *Nahj al-Balaghah*, Letter 67, *Bihar al-Anwar*, vol. 33, p. 497, h. 702.

3 *Waq' at Ṣiffīn*, p. 108, *Bihar al-Anwar*, vol. 75, p. 335, h. 70.

4 *Nahj al-Balaghah*, Letter 50, *Waq' at Ṣiffīn*, p. 107, *al-A'māl* by al-Ṭūsī, p. 217, h. 38, *al-Mi'yār wa al-Mawāziin*, p. 103.

5 *Tarikh al-Ya'qubi*, vol. 2, p. 202.

324. عنه عليه السلام ثلاثة من كن فيه من الأئمة صلح أن يكون إماماً اصطَلَحَ بِأَمَانَتِهِ إِذَا عَدَلَ فِي حُكْمِهِ، وَلَمْ يَخْتَجِبْ دُونَ رِغْبَتِهِ، وَأَقَامَ كِتَابَ اللَّهِ تَعَالَى فِي الْقَرِيبِ وَالْبَعِيدِ^١

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تَحَلُّلُ مَوَازِينِ النَّاسِ

325. الإمام علي عليه السلام من لم يحتل موازنة الناس فقد أَمَلْ قُدْرَتَهُ لِإِنْبِغَالِهَا^٢
326. عنه عليه السلام الاحتيال زين السياسة^٣
327. عنه عليه السلام في الحُكْمِ الْمُسَوِيَةِ إِلَيَّ - مَنْ سَاسَ نَفْسَهُ بِالْعَصْرِ عَلَى جَهْلِ النَّاسِ صُلِحَ أَنْ يَكُونَ سَاسِياً^٤
328. عنه عليه السلام إِذَا مَلَكَتْ فَارَقْتُ^٥
329. عنه عليه السلام رَأْسُ السِّيَاسَةِ اسْتِمَالُ الرُّمُقِ^٦
330. عنه عليه السلام يَحْمُ السِّيَاسَةُ الرُّمُقُ^٧
331. عنه عليه السلام مَنْ هَامَلَ بِالرُّمُقِ وَفُقَ^٨
332. عنه عليه السلام مَنْ لَمْ يَلِسْ لَيْسَ دُونَهُ لَمْ يَكِلْ حَاجَتَهُ^٩

١ اصطَلَحَ انتمى من الطلاقة، وهي القوة يقال اصطَلَحَ بجملة أي مري عليه وتلقى به (النهاية ج 3 ص 87)

٢ كسر الضال ج 5 ص 764 ح 5 143

٣ مخرر الحكم ج 8983

٤ مخرر الحكم ج 772، مخرر الحكم والمواظف ص 24 ح 249

٥ شرح موج البلاغة لأبي أبي الحسب ج 20 ص 318 ح 656

٦ مخرر الحكم ج 3974، مخرر الحكم والمواظف ص 133 ح 2998

٧ مخرر الحكم ج 3266، مخرر الحكم والمواظف ص 263 ح 4781

٨ مخرر الحكم ج 9947

٩ مخرر الحكم ج 7842، مخرر الحكم والمواظف ص 453 ح 8112

١٠ مخرر الحكم ج 9006

324. Imām 'Alī (a.s.): "There are three traits that if they were possessed by any of the leaders, he would deserve to be regarded as a trustworthy leader: to be just in his judgments, not to veil himself from his subjects and to execute God's ordinances [equally] concerning the acquaintances and the strangers."¹

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Tolerating Difficulties Caused by People

325. Imām 'Alī (a.s.): "He who does not tolerate the cost of people's provision is preparing to hand over power [to someone else]"²
326. Imām 'Alī (a.s.): "Tolerance is the adornment of politics (rule)."³
327. Imām 'Alī (a.s.) – in the aphorisms attributed to him. "He who manages to direct his soul to be patient about the ignorance of the people deserves to become a ruler"⁴
328. Imām 'Alī (a.s.): "When you become a ruler, be lenient."⁵
329. Imām 'Alī (a.s.): "The foundation of politics is to practice leniency"⁶
330. Imām 'Alī (a.s.): "The best of politics is leniency"⁷
331. Imām 'Alī (a.s.): "He who acts with leniency will be successful."⁸
332. Imām 'Alī (a.s.): "He who is not lenient to those inferior to him will not achieve his desires."⁹

1. *Kanz al-'Ummāl*, vol. 5, p. 769, h. 14315.

2. *Ghurur al-Hikam*, h. 4942.

3. *Ghurur al-Hikam*, h. 772, *Uyūn al-Hikam wa al-Mawā'iz*, p. 24, h. 219.

4. *Sharḥ Nahj al-Balāghah*, vol. 28, p. 318, h. 650.

5. *Ghurur al-Hikam*, h. 3974, *Uyūn al-Hikam wa al-Mawā'iz*, p. 131, h. 2900.

6. *Ghurur al-Hikam*, h. 5266, *Uyūn al-Hikam wa al-Mawā'iz*, p. 263, h. 4781.

7. *Ghurur al-Hikam*, h. 9947.

8. *Ghurur al-Hikam*, h. 7642, *Uyūn al-Hikam wa al-Mawā'iz*, p. 453, h. 8. 12.

9. *Ghurur al-Hikam*, h. 9006.

333. عنه عليه السلام - فيها كتبه جديدة بن النباب - أَمَرَكَ بِالرُّفْقِ فِي أُمُورِكَ، وَاللَّيْنُ وَالْعَدْلُ عَلَى رَعِيَّتِكَ^١

334. عنه عليه السلام - فيها كتبه إلى أهل المدينة - قَدْ تَوَلَّيْتُ أُمُورَكُمْ حُدَيْفَةَ بْنِ الْيَاسِ، وَهُوَ يَمُنُّ أَرْتَقِي بِهَدْمِهِ، وَأَرْجُو ضِلَاحَهُ، وَقَدْ أَمَرْتُهُ بِالْإِحْسَانِ إِلَى عُيُوتِكُمْ، وَالشَّدَّةِ عَنِ مُرَبِّكُمْ، وَالرَّفْقِ بِجَمْعِيَّتِكُمْ، أَسْأَلُ اللَّهَ لَكُمْ حُسْنَ الْخَيْرَةِ وَالْإِحْسَانِ، وَرَحْمَتَهُ الْوَاسِعَةَ فِي الدُّنْيَا وَالْآخِرَةِ^٢

335. عنه عليه السلام - عَلَيْكَ بِالرَّفْقِ؛ فَإِنَّهُ مِعْتَاخُ الصَّوَابِ وَنَجْوَى أُولَى الْأَلْبَابِ^٣

336. عنه عليه السلام - الرِّفْقُ يُسِّرُ الصُّعَاتِ، وَيُسَهِّلُ شَدِيدَ الْأَسْبَابِ^٤

337. عنه عليه السلام - مَنْ اسْتَعْمَلَ الرَّفْقَ لَانَ لَهُ الشَّدِيدُ^٥

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الْإِحْسَانُ عَنِ الْعَصَبِ

338. الإمام علي عليه السلام - مِنْ وَجِئَتِهِ لِأَبِي عَبَّاسٍ حِينَ اسْتِخْلَافِهِ إِيَّاهُ عَلَى الْبَصْرَةِ - سَمِعَ النَّاسَ يُوْجِهُونَكَ وَغُلْبِيكَ وَحُكْمُوكَ، وَإِنَّاكَ وَالْعُصْبَةُ؛ فَإِنَّهُ طَيْرَةٌ مِنَ الشَّيْطَانِ^٦

١. إرشاد القلوب ص 121، الممرجات الرمح ص 281 وفيه «الدين» بدل «الدين» بغير الألف ج 10 ص 39 ح 9

٢. إرشاد القلوب ص 132، الممرجات الرمح ص 289 وفيه «الإسلام» بدل «الإحسان» في موضع الثاني وراجع الممرجات ج 1 ص 211 وشرح نهج البلاغة لابن أبي الحديد ج 6 ص 59

٣. غرر الحكم ج 6 ص 119، غرر الحكم والمواعظ ص 334 ح 9785 و ص 52 ح 1343 وفيه «الرفق» بدل «محتاج الصواب» وشبهه دوي الأكلبي.

٤. غرر الحكم ج 1778

٥. غرر الحكم ج 1400، غرر الحكم والمواعظ ص 455 ح 8215 وفيه «الشدة» بدل «الشدة».

٦. نهج البلاغة الكتاب 76، بغير الألف ج 33 ص 998 ح 704

333. Imām 'Alī (a.s.) – in what he wrote to Hudhayfa ibn al-Yaman: "I command you to be tolerant in your affairs, lenient and just to your subjects."¹
334. Imām 'Alī (a.s.) – in a letter he wrote to the people of Madā'in: "I assigned your affairs to Hudhayfa ibn al-Yamān whose approach I favor and whose righteousness I am hopeful of. I have commanded him to do good to your benevolent ones, to be strict on your evil doers and to be lenient to those with good behavior among you. I ask God for well-being and benevolence and His All-embracing Mercy for you and for myself in this world and the hereafter."²
335. Imām 'Alī (a.s.): "Be lenient, for it is the key to righteousness and the character of those who possess intellect."³
336. Imām 'Alī (a.s.): "Tolerance and leniency ease off hardships and facilitate difficult means."⁴
337. Imām 'Alī (a.s.): "He who exercises leniency, difficulties will become easy for him."⁵

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Refraining from Anger

338. Imām 'Alī (a.s.) – from his instructions to Ibn 'Abbās when he appointed him as his administrator in Basra: "Treat people with a broad face, when meeting them, in gatherings and when passing a rule. Beware of anger because it is an augury of Satan."⁶

1. *Inbād al-Qulūb*, p. 321, *Al-Darajāt al-Raṣī'a*, p. 284; *Bihār al-Anwār*, vol. 28, p. 88, h. 3.

2. *Inbād al-Qulūb*, p. 377, *Al-Darajāt al-Raṣī'a*, p. 289. Also cf., *al-Ghāṣi*, vol. 1, p. 21.

3. *Ghurar al-Hikam*, h. 6114, *Uyūn al-Hikam wa al-Mawd'iq*, p. 334, h. 5705, *Ibid*, p. 32, h. 1163.

4. *Ghurar al-Hikam*, h. 1772.

5. *Ghurar al-Hikam*, h. 8409, *Uyūn al-Hikam wa al-Mawd'iq*, p. 435, h. 6215.

6. *Nahj al-Balaghah*, Letter 76, *Bihār al-Anwār*, vol. 33, p. 292, h. 704.

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النَّهْيُ عَنْ تَشَعُّعِ الْعُيُوبِ

339. الإمام علي عليه السلام: إِنَّ لِلنَّاسِ عُيُوبًا، فَلَا تَكْشِفْ مَا عَابَ عَمَلُكَ؛ فَإِنَّ اللَّهَ سُبْحَانَهُ يُحْكِمُ

عَلَيْهَا، وَاسْتُرِ الْعُورَةُ مَا اسْتَطَعْتَ بِسِرِّ اللَّهِ سُبْحَانَهُ مَا تُحِبُّ سِتْرَهُ^١

340. عنه عليه السلام: فِي عَهْدِهِ إِلَى مَالِكِ الْأَشْجَرِ - لِيَكُنْ أَبْعَدَ رَجِيئِكَ مِنْكَ وَأَشْأَمُ عَيْدِكَ

أَعْدَانِهِمْ لِعَادِبِ النَّاسِ، فَإِنَّ فِي النَّاسِ عُيُوبًا، الْوَالِي أَخْبُ مِنْ سِتْرِهَا، فَلَا تَكْشِفْ

عَمَّا عَابَ عَمَلُكَ مِنْهَا، لِيُؤَيِّدَ عَلَيْكَ تَطْهِيرُ مَا ظَهَرَ لَكَ، وَلِلَّهِ يُحْكِمُ عَلَى مَا عَابَ عَمَلُكَ،

فَاسْتُرِ الْعُورَةَ مَا اسْتَطَعْتَ بِسِرِّ اللَّهِ مِنْكَ مَا تُحِبُّ سِتْرَهُ مِنْ رَجِيئِكَ^٢.

341. عنه عليه السلام: فِي الْحُكْمِ الْمُسَوِّىَةِ إِلَيْهِ - الْأَشْرَارُ يُتَّبِعُونَ مُسَاوِيَةَ النَّاسِ، وَيَتَزَكَّوْنَ

بِحَابِسِهِمْ، كَمَا يَتَشَعُّعُ الذُّبَابُ الْمَوَاضِعَ الْعَائِدَةَ^٣.

342. عنه عليه السلام: إِذَا سُنَّكَ الْمَاجِرَةُ مِنْ فَحَرٍ مَكَ؟ فَقَالَتْ: فُلَانٌ، فَإِنَّ عَلَيْهَا حَدِيثِي، خَذَا

لِعُجُورِهَا، وَخَذَا لِيَرِيَّتِهَا عَلَى الرَّجُلِ الْمُسْلِمِ^٤.

343. عنه عليه السلام: تَشَعُّعُ الْعُورَاتِ مِنْ أَعْظَمِ الشُّوْءِ امْت^٥

١. مخرج الحكم ج 3503 وراجع معالم الإسلام ج ١ ص 355

٢. نهج البلاغة الكتاب 33، لمحمد القموني ص 121 وليس فيه من التزييد إلى «عاب» هناك

٣. شرح نهج البلاغة لأبي أبي المفضل ج 20 ص 269 ح 113

٤. الكتاب ج 2 ص 209 ح 20، تهذيب الأحكام ج 10 ص 48 ح 178 كلاهما من التكرار من الإمام الصادق عليه السلام

حيون أخبار الرضا ج 2 ص 39 ح 328 من داود بن سليمان عن الإمام الرضا عن أبيه عنه، الجمعيات

ص 131 وفيها «لا أقرت حل عصبك بقل منجور»

٥. مخرج الحكم ج 4580

6/9

Forbidding Fault-finding

339. Imām 'Alī (a.s.): "Certainly people are subject to faults, so do not uncover what is concealed from you, for God the Glorified will judge about it. Veil imperfection as much as you are able to and God will veil what you would like to be veiled."¹
340. Imām 'Alī (a.s.) – in his instructions to Malik al-Ashtar: "Let the furthest of your subjects and the most hateful to you be he who most seeks out the faults of men. For people have faults, which the ruler more than anyone else should conceal. So do not uncover those of them that are hidden from you, for it is only incumbent upon you to remedy what appears before you. God will judge what is hidden from you. So veil imperfections as much as you are able to and God will veil what you would like to be veiled from your subjects."²
341. Imām 'Alī (a.s.) – in the aphorisms attributed to him: "The mischievous look for the defects of people and overlook their merits like the flies that go after putrid places."³
342. Imām 'Alī (a.s.): "When a debauched woman is asked: 'who has committed debauchery to you?' and she answers 'so-and-so', then two punishments must be inflicted on her: a punishment for her debauchery and another one for accusing a Muslim man."⁴
343. Imām 'Alī (a.s.): "To pursue others' weaknesses is of the worst of vices."⁵

1. *Ghurar al-Hikam*, h. 3505. Also cf., *Da'a'im al-Islam*, vol. 1, p. 353.

2. *Nahj al-Balaghah*, Letter 53, *Tahaf al-Uqat*, p. 128.

3. *Sharh Nahj al-Balaghah*, vol. 20, p. 209, h. 113.

4. *al-Kafi*, vol. 7, p. 709, h. 29, *Tahdith al-Ahkam*, vol. 10, p. 49, h. 171, *Uyun Akhbar al-Rifa'*, vol. 2, p. 39, h. 118.

5. *Ghurar al-Hikam*, h. 4302.

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الإصحاح العدي ليدح سؤو الظن

344. الإمام علي عليه السلام - في عهديه إلى مالك الأشتر - إن طُلبت الرعية بك خيماً فأصبر لهم
يعذبوك، وأعدل عنك طموحهم بإصهارك؛ فإن في ذلك رياضة منك بنفسك،
ورفعاً برعيك، وإعذاراً قبلع به حاجتك من تقويهم على الحق.

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إغاثة المظلوم

345. الإمام علي عليه السلام: من لم يحب المظلوم من الظالم سنة الله قدرته.^١
346. عنه: أم والذي قلن الحق وبرا السنة، لولا حضور الحاضر، وقيام الخليفة
بوجود الناصر، وما أخذ الله على العلماء ألا يفتاروا على كلمة ظالم، ولا سبب
مظلوم، لألقيت حبلاً على غاربها، ولتقيت آخرها بكاسي أولها، ولأقيمت دياركم
هيداً أرخذ جندي من صمطة حراً.^٢
347. عنه: أيها الناس! امسوا على أنفسكم، وإيهم الله لأبصر المظلوم من ظالمه،
ولا تؤذوا الظالم بجرائيه، حتى تؤرثه شهل الحق وإن كان كارهاً.^٣

١ أي من لم يرحم على أمر واضح مكتم، من أصغر الرجل بما عرج إلى الصبراء (النهضة ج 3 ص 12)

٢ معج البلاغة الكتاب 3، تحت المظلوم. ص 143 ورد في آخره: هي خض وجمال

٣ تقرير الحكم ج 8966، مبدل بالحكم والرمط ص 428 ج 7281

٤ الكلمة ما يهتري الملتقى من الطعام (النهضة ج 4 ص 177)

٥ معج البلاغة الخطة 3، معج الأعيان ص 362 ج 1، الأرشاد ج 3 ص 283 بحره وفيها حضور الناصر قبل

حضور الناصر، على الشرائع ص 151 ج 12، الاحتجاج ج 1 ص 156 ج 109 وفيه «أولاً» الأمر، بدل

«العلماء» وفيها «يفرو» بدل «يفاروا» وكلها من «ف» عكس التناقض لأن شهر آشوب ج 2 ص 205

٦ معج البلاغة الخطة 36، مبدل الأمر ج 32 ص 49 ج 33

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Uncovering Excuses to Remove Suspicions

344. Imām 'Ali (a.s.) in his instructions to Mālik al-Ashtar: "If your subjects should suspect you of an injustice, then explain to them your justification. By your explanation, turn their suspicions away from yourself. This way, you are training your self, acting kindly to your subjects and you will achieve your goal of setting them on the path of the truth."¹

6/11

Helping the Oppressed

345. Imām 'Ali (a.s.): "He who does not take the rights of the oppressed from the oppressor, God will take his strength from him."²
346. Imām 'Ali (a.s.): "Behold, by Him who split the grain (to grow) and created living beings. If people had not come to me and supporters had not exhausted the argument and if there had been no pledge of God with the learned to the effect that they should not acquiesce in the gluttony of the oppressor and the hunger of the oppressed, I would have cast the rope of Caliphate on its own shoulders. I would have given the last one the same treatment as to the first one (i.e. leave it as before). Then you would have seen that this world of yours in my eyes is no better than the sneezing of a goat."³
347. Imām 'Ali (a.s.): "O people! Support me in your own affairs. By God, I will take revenge on the oppressor on behalf of the oppressed and will put a string in the nose of the oppressor and drag him to the spring of truthfulness even though he may grudge it."⁴

1. *Nahj al-Balaghah*, Letter 53, *Tuhaf al-Uqul*, p. 145.

2. *Ghurar al-Hikam*, h. 2966, *Uyun al-Hikam wa al-Maw'id*, p. 128, h. 7261.

3. *Nahj al-Balaghah*, Sermon 3, *Mu'ani al-Akbar*, p. 362, h. 1 *al-Ishad*, vol. 1, p. 289, *Ha' al-Shar'f*, p. 151, h. 12.

4. *Nahj al-Balaghah*, Sermon 136, *Bihar al-Anwar*, vol. 32, p. 46, h. 33.

348. عنه: «الأسل جندى غريب حتى أخذ الحق له، والقوي جندى ضعيف حتى أخذ الحق منه»^١

349. عنه: - في عهدي إلى مالك الأشتر - ثم انظر في أمر الأحكام بين الناس بينة صليحة، فإن احكمتم في إصناف المظلوم من الظالم والأحد ليضميم من القوي وإقامة حدود الله على شئها وبينها جها بما يصلح عبادة الله وبلاده^٢

350. الإمام الباقر: رجع عليّ إلى داره في وقت القبط فإذا امرأة قابضة تقول إن زوجي ظنمني واختفي وتعتدي عليّ وخلفت ليضربي، فقال: يا أمة الله! اصبري حتى يبرد النهار، ثم ادعيت منك إن شاء الله، قالت: يشتد غضبي وخردة عليّ، فطاماً رأته ثم رقة وهو يقول: لا والله! أو يؤخذ للمظلوم حقه حين مقتنع، أين ميراثك؟ فمضى إلى بابي موثقت، فقال: السلام عليكم فخرج شاب، فقال عليّ: يا عبد الله! اتق الله فإنك قد أحمتها وأحرجتها فقال العتي وما أنت وذاك؟ والله لأحرقنها بكلامك!

فقال أمير المؤمنين أمرك بالمعروف ونهاك عن المنكر تستغلي بالمعروف وتبكر بالمعروف؟ قال: فأقبل الناس من الطرق ويقولون سلام عليكم يا أمير المؤمنين، فسقط الرجل في بذي^٣ فقال يا أمير المؤمنين أقلي عتري، فوالله لا كوتر لها أرضاً تغلب، فأعمد عليّ سيقه وقال: يا أمة الله! ادخلي ميراثك، ولا تلجني روجك إلى مثل هذا وشبهه^٤

^١ نهج البلاغة، الخطبة 37، بحار الأنوار ج 30 ص 351 ح 25

^٢ نهج المقور، ص 135

^٣ بهذا لكل من يدم وعجز عن النهي. قد شبط في يده، وأسقط في يده، انظر (معجم البحري ج 2 ص 854)

^٤ الناصب لابن شهر آشوب ج 2 ص 106، بحار الأنوار ج 41 ص 37 ح 7

348. Imām 'Alī (a.s.): "The humiliated person in my view is honorable until I secure his rights for him and the strong in my view is weak until I take the rights (of others) from him."

349. Imām 'Alī (a.s.) – in his instructions to Malik al-Ashtar "Then, look into the matter of the judgments among people with good intention. The true judgment is to take back the rights of the oppressed from the oppressors, to support the weak against the strong and to execute God's laws according to their proper ways and courses, which will set aright God's servants and His lands."¹

350. Imām al-Bāqir: "'Alī (a.s.) was returning home in the heat of the day| when he saw a woman standing, saying: 'My husband has wronged me, scared me, harassed me and he has threatened to beat me.'"

'Alī (a.s.) said: "O Servant of God! Be patient until the weather cool off and then I will go with you if God wills."

The woman said: "His anger and fury will increase against me."

He lowered his head, then raised it and said: "By God, (I will not stop) until the right of the oppressed is secured without hammering. Where is your house?"

He went to the man's house, stopped at the door and called out: "Peace be on you (*assalam alaykum*)"

A young man came out and 'Alī (a.s.) said: "O Servant of God! Be wary of God! You have scared your wife and brought her forth."

The young man said: "Who are you to get involved? By God, I will burn her because of your words!"

Then the Commander of the Faithful said: "I am enjoining you to do good and refraining you from doing wrong and you respond to me with wrong and ignore the good!"

The narrator [Imām al-Bāqir (a.s.)] said: "People were gathering around and saying: "Peace be on you O Commander of the Faithful!"

Repentant and confused, the man said: "O Commander of the Faithful! Forgive my fault. By God, [from now on, I will be like the ground for her to step on."

'Alī (a.s.) sheathed his sword and said: "O Servant of God! Enter your house and do not force your wife into such troubles."²

1 *Nahj al-Balaghah*, Sermon 37, *Bihar al-Anwar*, vol. 39, p. 353, h. 25.

2 *Tuhfat al-'Uqal*, p. 135.

3 *Munawwir 'Alī ibn Abī Talīb*, vol. 2, p. 100, *Bihar al-Anwar*, vol. 41, p. 57, h. 7.

351. الاختصاص: إن سعيد بن القيس الحميري رآه [علياً] يوماً في شدة الحر في فناء حائط، فقال: يا أمير المؤمنين بهذه الساعة؟ قال: ما خرجت إلا لأعين مظلوماً أر أعيت ملهوفاً، فيما هو كذلك إذ أتته امرأة قد خلع قلنسها، لا تدري أين تأخذ من الدنيا حتى رقت عليه، فقالت: يا أمير المؤمنين! ظلمني زوجي وتعدى عليّ وخلعت بصرني فذهب معي إليه، فطأها ذاتة ثم رقعته وهو يقول لا والله، حتى يؤخذ بالمظلوم حقّه غير متعتع، وأين ميراثك؟ قالت في موضع كذا وكذا فانطلق معها حتى انتهت إلى ميراثها، فقالت: هذا ميراثي، قال فسلم، فخرج شاب عليه إزار ملوّن، فقال إني الله فقد أخضت زوجتك، فقال وما أنت وذاك؟ والله لأحرقنها بالنار لكلامي

قال وكان إذا ذهب إلى مكان أخذ الدرة بيده، والشيء مثنى تحت يده، فمن حلّ عليه حكم بالدرة ضرباً، ومن حلّ عليه حكم بالسيف هاجماً، فلم يعلم الشاب إلا وقد أصنت السيف وقال له أمرك بالمعروف وأنهك عن المنكر، وترد للمعروف أثب وإلا قتلوك.

قال: وأقبل الناس من الشكك يسألون عن أمير المؤمنين حتى وقفوا عليه، قال: فأسقط في يده الشاب، وقال: يا أمير المؤمنين، اهدني حتى يعا الله منك، والله لا أكون أرساً تطالب فأمرها بالدخول إلى ميراثها وانكماً وهو يقول: (لا خير في كثير من نجوتهم إلا من أمر بصدقة أو مغروب أو إصلاح بين الناس)

الحمد لله الذي أصلح بين مرأه وزوجها، يقول الله تبارك وتعالى (لا خير في كثير من نجوتهم إلا من أمر بصدقة أو مغروب أو إصلاح بين الناس ومن يفعل ذلك ابتغاء مرضات الله فسوف نؤتيه أجراً عظيماً)^١

١ ما أشبهه هو الصحيح كما في بحار الأنوار، وما في المصدر هي يد السات

٢ النساء: ١١٤

٣ الاختصاص من ١٥٦، بحار الأنوار ج ٤٥ ص ١١٣

351 *al-Ikhtisāṭ*. Sa'id ibn Qays al-Hamadani saw 'Alī (a.s.) near a wall on a hot day and he asked him "O Commander of the Faithful! What are you doing here at this hour?"

He said "I have not gone forth but to help an oppressed person or assist one who asks for help."

At this time a woman who was disheartened and bewildered came towards him. She stopped before him and said, "O Commander of the Faithful! My husband has wronged me, harassed me and threatened to beat me. Come along with me to go to him."

He lowered his head, then raised it and said "By God, not until the right of the oppressed is secured without stammering. Where is your house?"

She said in such and such a neighborhood.

He went along with the woman until they reached her house. The woman said "This is my house" [The narrator goes on to say] He greeted and then a man came out and he was wearing a long colorful garment. Alī (a.s.) told him "Be wary of God! You have scared your wife." The young man said "Who are you to get involved? By God, I will burn her because of your words!"

[The narrator says] Whenever he [Alī (a.s.)] went somewhere he would carry his whip in his hand and wear his sword. If someone was judged to be punished by whipping, he would whip him and if someone was judged to be punished with a sword, he would promptly carry it out.

All of a sudden the young man noticed that Alī (a.s.) had unsheathed his sword and was saying "I am enjoining you to do good and refraining you from doing wrong and you are rejecting good! Repent. Or I will punish you."

[The narrator says] People from the nearby alleys came towards the Commander of the Faithful (a.s.) and crowded before him. [At this time] The young man repented and said "O Commander of the Faithful! Forgive me! May God forgive you (too)! By God, [from now on] I will be like the ground for her to step on."

Then he ordered the woman to go back to her house and he himself returned home too, while reciting "There is no good in much of their secret talks, excepting him who enjoins charity or what is right or reconciliation between people."¹

"Praise be to God who through me reconciled between a woman and her husband. God the Blessed and the Exalted says "There is no good in much of their secret talks, excepting him who enjoins charity or what is right or reconciliation between people, and whoever does that, seeking God's pleasure, soon We shall give him a great reward."²

1. Qur'an, 41:4.

2. *al-Ikhtisāṭ*, p. 152. *Biḥār al-Anwār*, vol. III, p. 113.

352. الكافي عن أسيد بن صفوان صاحب رسول الله ﷺ لما كان اليوم الذي قبض فيه أمير المؤمنين ﷺ ارتفع الموهج بالكاء، وذهبت الناس كيوم قبض النبي ﷺ، وجاء رجلاً باكياً وهو مسرع مسترجع وهو يقول: اليوم انقطعت جلافة النبوة، حتى وقف على باب البيت الذي فيه أمير المؤمنين ﷺ فقال: رَحِمَكَ اللهُ يَا أَبَا الْحَسَنِ، كُنْتَ أَوَّلَ الْعُورِ إِسْلَاماً وَآخِرَهُمْ إِيْمَاناً الضَّعِيفُ الدَّلِيلُ جِدَّكَ قَوِيٌّ غَرِيرٌ حَتَّى تَأْخُذَ لَهُ بِحَقِّهِ، وَالْقَوِيُّ الْغَرِيرُ جِدَّكَ ضَعِيفٌ ذَلِيلٌ حَتَّى تَأْخُذَ مِنْهُ الْحَقُّ، وَالْقَرِيبُ وَالْبَعِيدُ جِدَّكَ فِي ذَلِكَ سَوَاءٌ.^١

راجع مرسوعة الإمام علي بن أبي طالب ﷺ ص 490 (الاتصال المباشر بالس)

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نَسِيسَ بَيْتِ الْقَصَصِ

353. صبح الأعشى أوَّلُ مَنْ أَخَذَ بَيْتاً تَرْمِي فِيهِ قِصَصُ أَهْلِ الظُّلُمَاتِ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ (رَضِيَ اللهُ عَنْهُ) ^٢

354. الأوائل من محمد بن سيرين أَخَذَ عَلِيُّ بْنُ تَيْمٍ يُلقبُ النَّاسُ فِي الْقِصَصِ. ^٣

355. شرح نهج البلاغة لابن أبي الحديد. كان لِأَمِيرِ الْمُؤْمِنِينَ بَيْتٌ مَتَاءُ بَيْتِ الْقِصَصِ، يُلقبُ أَتَاسٌ فِيهِ رِقَاعُهُمْ ^٤

356. الإمام علي ﷺ - لِأَصْحَابِهِ - مَنْ كَانَتْ لَهُ إِلَيَّ مِنْكُمْ حَاجَةٌ، فَلْيَرْفَعْهَا فِي كِتَابِ الْأَصُونِ وَجُودِكُمْ عَنِ الْمَسْأَلَةِ. ^٥

١ الكافي ج ١ ص 454 ح 4، بحوال القس ص 322 ح 390، الأملاني للصدوق ص 312 ح 303

٢ صبح الأعشى ج 1 ص 414

٣ الأوائل لأبي حنبل ص 242

٤ شرح نهج البلاغة لأبي أبي الحديد ج ١ ص 27

٥ أحمد الترمذ ج 1 ص 203

352. *al-Kaṣf* – narrating from Usayd ibn Saṣwān, a companion of the Messenger of God (s.a.w): "On the day of the death of the Commander of the Faithful, the town of Kufa was quivering with the people's weeping and the people were astounded (confused) just like the day of the Prophet's (s.a.w) death."

[At this time] a man came running towards us and reciting the verse "Indeed we bring to God, and to Him do we indeed return" and he said "Today the chain of succession of Prophethood is broken off." He stopped at the door of the house in which the Commander of the Faithful (a.s.) was and said "O Abū al-Ḥasan may God have Mercy upon you! You were the first of the people in [embracing] Islam and their most sincere in faith. The weak and the humiliated were powerful and honorable with you until you would secure their rights and the powerful and strong were weak and humiliated before you until you would take from them the rightful due. The distant people and the nearest ones were all the same to you in these things."

See, 6/6. "Direct Contact with People"

6/12

Setting up the 'House of Complaints'

353. *Ṣubḥ al-Ashd*: "The first person who set up a place for people to lodge their complaints was the Commander of the Faithful, 'Alī ibn Abī Ṭālib (a.s.)."²
354. *al-Awa'il* – narrating from Muhammad ibn Sīrīn: "'Alī (a.s.) set up a house in which the people would lodge their complaints."³
355. *Sharḥ Nahy al-Balaghah*: "There was a house belonging to the Commander of the Faithful which he named *bayt al-qiyāṣ* (the house of complaints) and the people would drop their letters of complaints in it."⁴
356. Imam 'Alī (a.s.) – saying to his companions: "Any one of you who has a request from me should write it in a note so that I spare your face from direct questioning."⁵

1. *al-Kaṣf*, vol. 1, p. 454, h. 4, *Kamāl al-Dīn*, p. 386 – 390, h. 3, *al-Amālī* by al-Ṣāduq, p. 312, h. 383.

2. *Ṣubḥ al-Ashd*, vol. 1, p. 414.

3. *al-Awa'il*, p. 142.

4. *Sharḥ Nahy al-Balaghah*, vol. 17, p. 87.

5. *al-Iqd al-Farīd*, vol. 1, p. 203.

13 / 6

الْبَرَقَةُ لِذِي طَلْحٍ الْجَلِيلِ

357. الإمام علي عليه السلام من عبد الله علي أمير المؤمنين إلى من مزيه الحشيش من جأه الخراج
وعمال البلاد

أما بعد، فإن قد سبرت جنوداً هي مازة بكم إن شاء الله، وقد أوصيتهم بما
يجب عليه عليهم من كف الأذى، وضرب السدى، وأنا أرا إليكم وإلى دياركم من
مفرأ الحشيش، إلا من جوعته المصطر، لا يجده عنها ملقياً إلى شيبه، فتكلموا من
تأزل بينهم شيئاً ظلياً عن طلبهم، وكفوا أيدي شفتائكم عن مصارحهم،
والتمسوا لهم فيما استنبأ منهم، ولنا بين أظهر الحشيش، فادعوا إلى مظالمكم، وما
عراكم بما يعلوكم من أمرهم، وما لا تطيقون دفعه إلا بالله وبها، فأنا أخيرة بمنوعة
الله إن شاء الله.^١

14 / 6

الْخُرُصُ عَلَى جَمَاعَةِ الْأَمَّةِ

358. الإمام علي عليه السلام - من كتاب له إلى أبي موسى الأشعري جواباً في أمر الحشيشين - فإن
الناس قد تميز كثير بسهم عن كثير من خطهم، قالوا مع الدنيا، وتلقوا بالهوى،
وإن تزلت من هذا الأمر غيراً معجلاً، اجتمع به أقوام أعجبهم أنفسهم، وأنا

١ السدى الشز والامى (النهضة ج 2 ص 454).

٢ للقرة الأمر المبيع المكره، والأدى (النهضة ج 2 ص 205).

٣ نهج البلاغة الكتاب 60، بحار الأنوار ج 33 ص 456 ح 691.

6/13

Inspection to Repel the Wrongs Done by the Troops

357. Imām 'Alī (a.s.): "From the servant of God 'Alī, the Commander of the Faithful to whomever through whose jurisdiction the army passes, be they collectors of revenue or administrators of the land

I have sent an army that will pass by you, if God wills. I have instructed them about what God has made obligatory on them, namely that they should avoid molestation and evade harm. I declare before you and based on the covenant I have with you (or those who are under your protection) that I denounce any annoyance committed by the army except when one is compelled by hunger and there is no other way of satisfying it. Then punish those who commit injustice. Prevent those who intend to do wrong to them from their injustice and avert the silly ones among you from harming them [the army] and to intervene in their affairs except in that which I have allowed. I myself am within the army, so refer to me their complaints and any hardship which is caused by them and which you cannot repel except through God and through me. I shall then repel it with the help of God, if He so wills."¹

6/14

Attempts towards Unifying the Muslim Community

358. Imām 'Alī (a.s.) – in his letter to Abū Mūsā al-Ash'arī in response to the issue of the arbitration: "Certainly many people changed because they lost so many lasting benefits. Therefore they inclined towards the world and spoke out of desire. I have been struck with wonder in this matter upon which people who are self-conceited have gathered. I am providing a cure for their wound, but I fear it develops into a clot of blood (and becomes incurable). Remember that no person is more covetous than I am for the unity of the nation of Muḥammad (s.a.w.) and their

¹ *Nabī al-Balaghah*, Letter 50, *Bihār al-Anwār*, vol. 33, p. 486, h. 491.

أدأوي منهم قرحاً أحاف أن يكون علقاً، وليس رجُل - فاعلم - أحزص عل
 جماعة أمة محمد عليه السلام وألقها يسي، أنمي بذلك حسن الثواب، وكرم المكاب، وسأني
 بالذي وأيت عل نفسي

359. عنه - في التحدير من البتر - لا تكونوا أنصت البتر، وأعلام البتر، وأرموا
 ما عقده صلبو حسن الجماعة، وبنت عليه أركان الطاعة *

360. عنه - من كلامه مع الخوارج - إرموا السواد الأعظم، فإن يد الله مع الجماعة،
 وإياكم والفرقة فإن الشاذ من الناس للشيطان، كما أن القد من العمم للذنب *

361. عنه - ليردعكم الإسلام ووقار عي النبوي والتهادي، ولتجتمع كلمتكم،
 وأرموا دين الله الذي لا يقبل من أخذ غيراً، وكلمة الإخلاص التي هي قوام
 النبي.

362. عنه - إياكم والكفر في دين الله، فإن جماعة فيها تكروهون من الحق خير من فرقة فيها
 لحنون من الباطل، وإن الله سبحانه لم يعط أخداً بفرقة خيراً، ممن مضى ولا يمس بقي *

363. عنه - إن الشيطان يسي لكم طرقة، ويريد أن يجل ديبكم حفدة عفدة،
 ومعيكم بالجماعة الفرقة، وبالفرقة العتنة، فاصبروا عن ترهاته ونفثاته *

١ الرواي الوحيد الذي يورقه الرجل عن هذه، ويحرم عن الوفاة (النهاية ج 3 ص 144)

٢ نهج البلاغة الكتاب 78، مدار الأسرار ج 3 ص 304 ح 354

٣ نهج البلاغة المحطة 151، نهج البرقة ج 3 ص 372 ح 4

٤ نهج البلاغة: المحطة 127، صيرون الحكيم والمراحم ج 1 ص 101 ح 2312 وفيه من «إياكم والفرقة» ٥، مدار الأسرار
 ج 3 ص 373 ح 604

٥ شرح نهج البلاغة لاس أبي الحديد ج 4 ص 9

٦ نهج البلاغة المحطة 176، مدار الأسرار ج 2 ص 213 ح 176 نهج البرقة ج 1 ص 437 ح 3 وليس به من «أدى
 جماعة إلى الباطل».

٧ يقال: شئت الشيء إذا شئته وسهكته وسئلي كذا أي قسرت وتقتى (النهاية ج 3 ص 415)

٨ نهج البلاغة المحطة 121

solidarity I seek through it good reward and an honorable place to return to. I shall fulfill what I have pledged upon myself"¹

359. Imām 'Alī (a.s.) – on warning against seditions (*fitnah*): "You should not be signs of sedition and flags of innovations but should adhere to that on which the community is united and on which the pillars of obedience (of Allah) have been founded."²
360. Imām 'Alī (a.s.) – from his speech to the Khawārij: "Be with the great majority (of Muslims) because God's hand (of protection) is with the united community. You should beware of division because the one isolated from the group is a prey to Satan just as the one isolated from the flock of sheep is a prey to the wolf"³
361. Imām 'Alī (a.s.): "Let Islam and its dignity keep you away from rebelliousness and blathering. Be united on one word. Hold fast to the religion of God, that beside it, no other creed would be accepted from any one; and to the word of sincerity (There is no god but Allah) which is the firm basis of religion."⁴
362. Imām 'Alī (a.s.): "You should avoid being divided in the matter of God's religion for your unity in respect of a right you dislike, is better than disunity in respect of a wrong that you like! Certainly God the Glorified has not given any person, neither in the past nor present, any good for [his] separation."⁵
363. Imām 'Alī (a.s.): "Satan has made his ways easy for you and wants to break the points of your religion one by one and to cause division among you in place of unity and bring you turbulence by division. So keep away from his evil ideas and whisperings."⁶

1. *Nahy al-Balaghah*, Letter 78, *Bihar al-Anwar*, vol. 33, p. 304, h. 554

2. *Nahy al-Balaghah*, Sermon 138, *Yanabi' al-Mawadda*, vol. 3, p. 372, h. 4

3. *Nahy al-Balaghah*, Sermon 127, *Uyūn al-Ishām wa al-Mawā'id*, p. 10, h. 2312, *Bihar al-Anwar*, vol. 33, p. 373, h. 404.

4. *Sharh Nahy al-Balaghah*, vol. 4, p. 45.

5. *Nahy al-Balaghah*, Sermon 176, *Bihar al-Anwar*, vol. 3, p. 313, h. 76, *Yanabi' al-Mawadda*, vol. 3, p. 437, h. 9

6. *Nahy al-Balaghah*, Sermon 129.

364. عنه عليه السلام : وإيم الله ما احتلقت أمة بعد نبيها إلا ظهر ما يطلبها على حقه، إلا ما شاء الله ^١
365. عنه عليه السلام : وإني، والله، لأظن أن هؤلاء القوم سيبدلون^٢ بكم يا جنبيهم على ما طيبهم، وتقرؤكم عن حقائقكم ^٣
366. عنه عليه السلام : في تعديل الأئمة من العرق - احذروا ما نزل بالأئمة قبلكم من الثلاث بسوء الأفعال وذمهم الأهمال فتذكروا في حقهم والشر أحوالهم واحذروا أن تكونوا أمثالهم
- فإذا تعكرتم في تفاوت حالهم فالزموا كل أمر نزلت العروة به سألتم، وراحت الأهداء له عنهم، ومذت العافية به عليهم، وانقادت السعة له معهم، وفضلت الكرامة عليه خيلهم من الإجناب للعرق، والثروم للألفة، والتعاضد عليها والتواصي بها، واجتبروا كل أمر كثر فقرتهم، وأوفر منتههم من تصاعف القلوب، وتشاخي الصدور، وتدبير النفوس، وتحاذي الأيدي، وتدبير أحوال الأضياع من المؤمنين قبلكم، قيم كانوا في حال التمحيص والنلاء، ألم يكونوا أنقل الخلائق أعباء، وأجهت العباد بلاء، وأصبى أهل الدنيا حالاً؟ إنحدثهم القرينة عبيداً فساموهم سوء العذاب، وجرعوهم المرار، فلم تبرح الحال بهم في ذلك التلكة وقهر العلية لا يجدون حيلة في امتناع، ولا سبيلاً إلى دفاع
- حتى إذا رأى الله شحانة جذ الصبر منهم على الأذى في غيبته، والإحتيال للمتكورو من خوفه جعل لهم من مضايق النلاء مخرجاً، فأبدنهم العير مكان الدل،

١ الامالي للشيخ. ص 235 ج 2، الامالي للطوسي. ص 11 ج 13، كلاهما من الاصحح من نسخة، وصح صفح. ص 224

من ابن سنان الاسمي السرح نوح البلاغة لا من أبي الحميد. ج 5 ص 261 وفيه «أهل ما يطلبها على أهل حقاها»

٢ الإزالة الطية (النهاية ج 2 ص 141)

٣ سرح البلاغة الخطبة 25

364. Imām 'Alī (a.s.): "By God, no communities differ [among themselves] after their Prophet except that their falsities overwhelm their truths except what God wills."¹
365. Imām 'Alī (a.s.): "By God, I can see that these people will soon overcome you because of their unity [even] on their wrong and your disunity in your right."²
366. Imām 'Alī (a.s.) – on warning people against disunity "You should fear what calamities befall people before you on account of their evil deeds and detestable actions. Remember what has happened to them during good or bad circumstances and be cautious that you may become like them.

After you have thought over both conditions of these people, attach yourself to everything with which their position became honourable and on account of which enemies remained away from them and through which safety spread over them. Attach yourself to that by which riches bowed before them and as a result of which they achieved distinction and honor. These things were all because of abstention from division, sticking to unity, calling each other to it and advising each other about it. Avoid everything which broke their backbone and weakened their power, such as malice in the heart, hatred in the chest, turning away (from each other's help) and withholding the hand from the assistance of one another.

Think about the condition of people from among the believers who passed before you. How they were in trials and distress! Were they not the most over-burdened among all the people and in the most straitened circumstances in the whole world? The Pharaohs took them as slaves. They inflicted on them the worst punishments and bitter sufferings. They continuously remained in this state of ruinous disgrace and severe subjugation. They found no plan for escape and no way for protection from sufferings until God the Glorified noticed that they were enduring troubles in His love and bearing distresses out of fear for Him, He saved them from the distress of trials. He changed their disgrace into

1. *al-Amali* by al-Mufid, p. 215, h. 3. *al-Amali* by al-Tusi, p. 11, h. 15. *Waq'at Siffin*, p. 224.

2. *Nahy al-Balaghah*, Sermon 25.

وَالْأَمَنَ مَكَانَ الْحَقِيبِ، فَصَارُوا مُلُوكًا حُكَّامًا، وَابْنَةً أَعْلَامًا، وَقَدْ بَلَغَتْ الْكِرَامَةُ مِنْ اللَّهِ هَمَّ مَا لَمْ تَدْعَبِ الْأَمَالَ إِلَيْهِمْ.

فَانْظُرُوا كَيْفَ كَانُوا حَيْثُ كَانَتْ الْأَمَلَةُ الْمُجْتَمِعَةُ، وَالْأَهْوَاءُ مُؤَلِّقَةُ، وَالْقُلُوبُ مُعْتَذِلَةُ، وَالْأَيْدِي مُتَرَادِفَةُ، وَالسُّيُوفُ مُنَاصِرَةٌ، وَالْبَصَائِرُ مُبَازِغَةٌ، وَالْعَرَائِمُ وَاحِدَةٌ أَلَمْ يَكُونُوا أَرَامًا فِي أَنْصَارِ الْأَرْحَمِينَ وَمُلُوكًا عَلَى رِقَابِ الْعَدْلِينَ؟ فَانْظُرُوا إِلَى مَا صَارُوا إِلَيْهِ فِي آخِرِ أُمُورِهِمْ حِينَ وَقَعَتِ الْعُرْقَةُ، وَتَشْتَبَتِ الْأَلْفَةُ، وَاخْتَلَفَتِ الْكَلِمَةُ وَالْأَفْئِدَةُ، وَتَشَعَّبُوا مُخْتَلِفِينَ، وَتَفَرَّقُوا مُتَحَارِبِينَ، قَدْ خَلَعَ اللَّهُ عَنْهُمْ لِبَاسَ كَرَامَتِهِ، وَنَلَبَّاهُمْ عَصَاةَ يَعْتَبِيهِ وَيَقْبِي قَصَصَ أَحَادِهِمْ بِكُمْ هَذَا لِلْمُعْتَبِرِينَ

فَاعْتَبِرُوا بِحَالِ وَلَدِ إِسْمَاعِيلَ وَبَنِي إِسْحَاقَ وَبَنِي إِسْرَائِيلَ سَاءَ مَا أَشَدَّ اضْتِدَالَ الْأَحْوَالِ، وَاقْرَبَ اشْتِيَاءِ الْأَمْثَالِ تَأَمَّلُوا أَمْرَهُمْ فِي حَالِ تَشْتِيئِهِمْ وَتَفَرُّقِهِمْ كَيْفَ كَانَتْ الْأَكَابِرَةُ وَالْقَبَائِرَةُ أَرَامًا لَهُمْ، يَحْتَارُونَ عَنْ رَيْبِ الْأَمَانِ، وَتَحِرُّ الْعِرَاقُ وَخُضْرَةُ الدُّنْيَا إِلَى مُسَابِتِ الشَّبَحِ، وَمَهَالِي الرِّيحِ، وَتَكْدُ الْمَعَاشِ فَتَرْكُوهُمْ حَالَةً مُسَاكِينَ، إِحْوَانٌ دَبَرٌ وَوَيْرٌ، أَذَلَّ الْأَنْفُسَ دَارًا، وَأَجَذَّتْهُمْ قَرَارًا لَا يَأْوُونَ إِلَى جَنَاحٍ دَعْوَةَ يَعْتَصِمُونَ بِهَا، وَلَا إِلَى ظِلِّ أَلْفَةٍ يَعْتَبِدُونَ عَلَى جِوْهَا. فَالْأَحْوَالُ مُصْطَرِفَةٌ، وَالْأَيْدِي مُخْتَلِفَةٌ، وَالْكَثَرَةُ مُتَفَرِّقَةٌ فِي بِلَادِ لُؤْلُؤٍ، وَأَطْبَاقِ جَهْلٍ مِنْ بَنَاتِ مَوَدَّةٍ، وَأَصْنَامِ مَعْبُودَةٍ، وَأَرْحَامِ مُقْطُوعَةٍ، وَغَارَاتِ مَشْوُونَةٍ.

فَانْظُرُوا إِلَى تَوَاقِعِ بَيْعِ اللَّهِ عَلَيْهِمْ حِينَ بَعَثَ إِلَيْهِمْ رَسُولًا، فَتَقَدَّ بِمُلْكِهِ طَاعَتَهُمْ، وَتَجَمَّعَ عَلَى دَعْوَتِهِ الْعَتَمُ كَيْفَ تَشَرَّتِ النُّعْمَةُ عَلَيْهِمْ جَنَاحَ كَرَامَتِهَا، وَاسْأَلَتْ لَهُمْ جَدِيدَ نَعِيجِهَا، وَانْصَبَتِ الْمِلَّةُ يَمَّ فِي عَوَائِدِ بَرَكَتِهَا فَاصْبَحُوا فِي

١ جمع ملا، أسراب الناس ورواهاهم ومنهم موهوم الذي يجمع إلى موهوم (المنهكة) ج ٤ ص ٣٥٢.

honor and fear into safety and they became ruling kings and conspicuous leaders and God's favors over them reached that limit which their own wishes had not reached.

Look how they were when their groups were united, their views were unanimous, their hearts were upright and straight, their hands used to help one another, their swords were intended for assisting one another, their eyes were sharp and their aims were the same. Did they not become masters of all corners of the earth and rulers over the parts of the worlds? Thereafter, see what happened to them towards the end when division overtook them, unity became fractured and differences arose between their words and their hearts. They were divided into various groups and were scattered, fighting among each other and then, God took away from them the apparel of His honor and deprived them of the affluence of His favors. Only their stories have remained among you for the guidance of those who may learn lesson from them.

You should take a lesson from the fate of the progeny of Isma'il, the children of Ishaq and the children of Isra'il. How similar are their affairs and how akin are their examples. Ponder on their condition during the days of their division and disunity, when [such tyrants as] Kestus and Caesar were their masters. They turned them out from the pastures of their lands, the rivers of Iraq and the fertility of the world towards thorny forests, the passages of (hot) winds and hardships in livelihood. In this way they turned them into just herders of camels. Their houses were the worst in the world and their places of stay were the most drought-stricken. There was not one voice towards which they could turn for protection, nor any shred of affection on whose strength they could trust. Their condition was full of distress. Their hands were scattered. Their majority was divided. They were in great anguish and under layers of ignorance. They buried their daughters alive, worshipped idols, disregarded kinship and practiced robbery.

Now, look at the various favors of God upon them, when He sent forth for them a Prophet who made them to pledge their obedience to Him and made them unite through His call. [Look] how God's bounty spread the wings of its favors over them and flowed for them streams of its blessing and the whole community became wrapped in blissful prosperity. Consequently

بِعَمَلِهَا عَرِيفِينَ، وَفِي حُصْرَةٍ غَيْبِهَا فَكِيهِينَ. قَدْ تَرَبَّعَتِ الْأُمُورُ بَيْنَهُمْ، فِي ظِلِّ سُلْطَانٍ قَاهِرٍ، وَأَوْتِنُهُمُ الْحَالُ إِلَى كَتَبِ عِرْ عَالِيٍّ وَتَقَطَّعَتِ الْأُمُورُ عَلَيْهِمْ فِي ذُرَى مُلْكٍ ثَابِتٍ. فَهُمْ حُكَّامٌ عَلَى الْعَالَمِينَ، وَثُلُوكٌ فِي أَطْرَافِ الْأَرْضِينَ. يَمْلِكُونَ الْأُمُورَ عَلَى مَنْ كَانَ يَمْلِكُهَا عَلَيْهِمْ وَيُضْضُونَ الْأَحْكَامَ فِيمَنْ كَانَ يُعْصِيهَا فِيهِمْ لَا تُعْتَرِكُمْ قِتَاءٌ، وَلَا تُفْرَغُ لَكُمْ صَعَاءٌ.^١

أَلَا وَإِنَّكُمْ قَدْ نَفَسْتُمْ أَيْدِيَكُمْ مِنْ خَبْلِ الدَّعَاةِ وَتَلَمَّثْتُمْ جِصَّ اللَّهِ الْمَضْرُوتِ عَلَيْكُمْ بِأَحْكَامِ الْجَاهِلِيَّةِ؛ فَإِنَّ اللَّهَ سَبَّحَانَهُ قَدْ امْتَنَ عَلَى جَمَاعَةٍ هَذِهِ الْأُمَّةِ فِيمَا عَقَدَ بَيْنَهُمْ مِنْ خَبْلِ هَذِهِ الْأَلْفَةِ الَّتِي يَسْتَقِلُّونَ فِي ظِلِّهَا، وَيَتَأَوُّونَ إِلَى كَنَفِهَا، بِرِيعَةِ لَا يَعْرِفُ أَحَدٌ مِنَ الْمُخْلُوقِينَ لَهَا قِيَمَةً؛ لِأَنَّهَا لَرَجَحٌ مِنْ كُلِّ نَمْرٍ، وَاجْتَلُ مِنْ كُلِّ خَطَرٍ.^٢

وجميع مرسحة الإمام علي بن أبي طالب عليه السلام ج 2 ص 58 (هاتفه الفرقة)

و ص 517 (موقع مصالح النظام الإسلامي في صدر الأحكام)

١ الضميمة: الصخرة والخمر الأملس، والمراد لا يتعلم السدس. (النهاية ج 3 ص 47)

٢ نهج البلاغة الخطبة ٢٩٢، بشار الأبرار ج 14 ص 422 ح 32

they were submerged under its bounty and enjoyed its lushful life. Their affairs became settled under the protection of a powerful ruler and the circumstance offered them overpowering honor and all things became easy for them under the auspiciousness of a strong country. They became rulers of the world and kings in [various] parts of the earth. They became masters of those who were formerly their masters and began issuing commands over those who used to command them. They were so strong that neither their spears needed testing nor did their weapons have any flaw.

Indeed, you have diverted yourselves from the rope of obedience and broken the divine fortress of God that was put up for you [by resorting to] the laws of the age of ignorance. Certainly it is a great blessing of God Almighty that He has engendered among them unity through the cord of affection under whose shade they walk and take shelter. This is a blessing whose value no one realizes because it is greater than any cost and more majestic than any honor."¹

1 *Nahj al-Balaghah*, Sermon 192, *Bihar al-Anwar*, vol. 14, p. 472, h. 37

الفصل السابع

السِّيَاسَةُ الْقَضَائِيَّةُ

1 / 7

إِحْيَاءُ الْأَفْضَالِ لِلْقَضَاءِ

367. الإمام علي عليه السلام - في عهده إلى مالك الأشتر - ثُمَّ احْتَرِ لِلْحُكْمِ بَيْنَ النَّاسِ أَفْضَلَ
رَعِيَّتِكَ فِي نَفْسِكَ، بِمَنْ لَا تَصِيقُ بِهِ الْأُمُورُ، وَلَا تُحْكِمُهُ الْحُصُومُ، وَلَا يَهْدِي فِي
الرُّؤْيَا، وَلَا يَحْضُرُ مِنَ الْعَمَلِ إِلَى الْحَقِّ إِذَا عَرَفَهُ، وَلَا تُشْرِفُ نَعْسُهُ عَلَى طَمَعٍ، وَلَا
يَكْتَفِي بِأَدَى قَلَمٍ دُونَ أَقْصَاءِ، وَأَوْفَقُهُمْ فِي الشُّبُهَاتِ، وَأَحْلُفُهُمْ بِالْحَقِّجِ، وَأَقْلُهُمْ
ثَبْرًا بِمَرَجَةِ الْحَصَمِ، وَأَصْرَفُهُمْ عَلَى تَكْشِيفِ الْأُمُورِ، وَأَصْرَمُهُمْ جِدًّا أَتْصَاحِ
الْحُكْمِ، بِمَنْ لَا يَرْذِيهِ إِطْرَاءٌ وَلَا يَسْتَعْبِلُهُ إِغْرَاءٌ، وَلَوْ لَكَ قَبْلُ^١

2 / 7

الْثَامِسُ الْإِفْصَالِيُّ لِلْقَضَاءِ

368. الإمام علي عليه السلام - في عهده إلى مالك الأشتر - ثُمَّ احْتَرِ لِلْحُكْمِ بَيْنَ النَّاسِ أَفْضَلَ
رَعِيَّتِكَ فِي نَفْسِكَ وَأَضْعِ لَهُ فِي الْبَدَلِ مَا يُرِيدُ جَلَّتْهُ وَتَقَبَّلْ مَعَهُ حَاجَتَهُ إِلَى النَّاسِ^٢

١ الخُطْبَةُ الدَّجَاجُ (النهاية ج ٩ ص ١٥٥)

٢ نهج البلاغة الكتاب 52، تحف العقول ص ١35

٣ نهج البلاغة الكتاب 52، تحف العقول ص ١35 و ١36، معجمه بشار الأتوم ج 33 ص 605 ح 799

Chapter Seven

Judicial Policies

7/1

Electing the Best for Judgment

367. Imām 'Alī (a.s.) – in his instruction to Malik Ashtar: "Then choose to judge among men, the most excellent of subjects in your sight, i.e., one who is not beleaguered by (complex) affairs, who is not rendered ill-tempered by the litigants, who does not persist in error, who is not distressed by returning to the truth when he recognizes it, whose soul does not descend to any kind of greed, who is not satisfied with an inferior understanding (of a thing) short of the more thorough, one who hesitates most in (acting in the face of) obscurities, who adheres most to arguments, who is the least to become annoyed at the petition of the litigants, who is the most patient (in waiting) for the facts to become clear and who is the firmest when the verdict has become manifest; a man who does not become conceited when praise is lavished upon him and who is not attracted by temptation. But such (men) are few"¹

7/2

Financial Support for the Judges

368. Imām 'Alī (a.s.) – in his instruction to Malik Ashtar: "Then choose to judge among men, the most excellent of subjects in your sight . . . and grant generously to him that which will eliminate his wants and through which his need from men will decrease"²

1. *Nahj al-Balaghah*, Letter 53, *Tuhaf al-'Uqul*, p. 135.

2. *Nahj al-Balaghah*, Letter 53, *Tuhaf al-'Uqul*, p. 135 & 136, *Bihar al-Anwar*, vol. 13, p. 603, b. 744.

3 / 7

الأمن الوظيفي للقضاء

369. الإمام علي عليه السلام - في عهدك إلى مالك الأشتر - ثم احتر إلى الحكم بين الناس أفضل زعيمك في نفسك وأعطيه من الميراث لذيك ما لا يطمع فيه غيره من خاصيتك؛ ليأمن يديك عيال الرجال لك عندك فانظر في ذلك تطراً بليعاً؛ فإن هذا الذين قد كان أسيراً في أيدي الأشرار، يعمل فيه ياتحوى، وتطلب به الثيب.

وفي رواية لمحمد بن الفضل ثم أكثر تعهد قضائهم، وفتح لك في البدل ما يربح بثلثه، ويستعين به، وتقبل منه حاجته إلى الناس، وأعطيه من الميراث لذيك ما لا يطمع فيه غيره من خاصيتك؛ ليأمن يديك عيال الرجال إياه عندك وأحس ثوبه في صحتك، وقرنه في محبتك، وأمضي قصاه، وأبعد حكمة، واشدد عضده، واجعل أوائه خيار من ترضى من نظرائه من الفقهاء وأهل التورع والنصيحة لله ولعبيد الله؛ ليأمنهم فيما شئت عليه، وتعلمت عليهم يعلم ما عاب عنه، ويكفون شهداء على قصائهم بين الناس إن شاء الله.

4 / 7

التأكيد على آداب القضاء

370. الإمام علي عليه السلام - لشرح - أنظر إلى أهل الملك والمطل، ودفع حقوق الناس من أهل القدرة واليسار ثم يلبى بأموال المسلمين إلى الحكام، فعد للناس يحقوقهم

١ مع البلاغة الكتاب 33

٢ محمد الطوفان، ص 136

٣ أنتك المظالم والآل بالدين، ورجل جيك شديد الخصومة (كتاب العرب، ج 10 ص 490)

7/3

Occupational Security for Judges

369. Imām 'Alī (a.s.) – in his instruction to Mālik Ashtar: "Then choose to judge among men, the most excellent of subjects in your sight. Bestow upon him that station near to you that none of your other favorites may aspire to, that by it he may be secure from harm by men of importance. Look into that (i.e., the selection of judges) with thorough consideration, for this religion was prisoner in the hands of the wicked who acted with it out of caprice and used it to seek (the pleasures of) the present world."¹

[It is also narrated in the same letter in *Tuhaf al-Uqūl*:] Check frequently his decisions and grant generously to him that which will eliminate his wants and through which his need for men will decrease. Bestow upon him that station near to you to which none of your other favorites may aspire to, so that he remains safe from the harm of those around you. Be respectful to him when you associate with him, favor him in sessions, agree to his judgment, implement his rulings, support him and choose his supporters to be from among the jurists and people of piety who would advise for the sake of God and His servants. He may discuss with them any doubtful question, refer to them what he is ignorant of and they can be witnesses on his settlement of disputations among the people, God willing.²

7/4

Emphasis on Good Manners of the Judicature

370. Imām 'Alī (a.s.) – to Shurayh: "Look into the state of those delaying in discharging people's rightful due from among the rich and the needless, who put the Muslims' riches at the rulers' disposal. So take the Muslims' rightful due from them and sell

1. *Nahj al-Balaghah*, Letter 53.

2. *Tuhaf al-Uqūl*, p. 130.

مِنْهُمْ، وَبَعِثَ فِيهَا الْعَقَارَ وَالذِّيَارَ؛ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ «مَطْلُ الْمُسْلِمِ
الْمُؤْمِرِ طَلْمٌ لِلْمُسْلِمِ، وَمَنْ لَمْ يَكُنْ لَهُ عَقَارٌ وَلَا دَارٌ وَلَا مَالٌ فَلَا سَبِيلَ عَلَيْهِ».

وَأَعْلَمُ أَنَّهُ لَا يَحُولُ النَّاسُ عَلَى الْحَقِّ إِلَّا مَنْ وَرَعَهُمْ عَنِ السَّاطِرِ، ثُمَّ وَاسِ بَيْنَ
الْمُسْلِمِينَ يَوْجِهِيكَ وَمَطْلِيكَ وَتَجْلِيكَ حَتَّى لَا يَطْلُعَ قَرْنُكَ فِي حَيْمَتِكَ، وَلَا يَبْأَسَ
عُذْرُكَ مِنْ عَدْلِكَ، وَرَدَّ الْيَمِينَ عَلَى الْمُدْعَى مَعَ بَيْتِهِ؛ فَإِنَّ ذَلِكَ أَجَلٌ لِبَعْضِي وَأَنْتَ
فِي الْقَضَاءِ

وَأَعْلَمُ أَنَّ الْمُسْلِمِينَ حُدُودٌ بَعْضُهُمْ عَلَى بَعْضٍ إِلَّا تَجَلَدُوا فِي حَدٍّ لَمْ يَنْتَبِ بِهِ، أَوْ
مَعْرُوعاً بِشَهَادَةِ رُورٍ، أَوْ ظَنّاً^١، وَإِنَّاكَ وَالتَّصَجُّرُ وَالتَّأْدِي فِي تَجْلِي الْقَضَاءِ الَّذِي
أَوْجَبَ اللَّهُ فِيهِ الْأَحْرَ، وَيُجْبَسُ فِيهِ الذُّخْرُ لِمَنْ قَضَى بِالْحَقِّ

وَأَعْلَمُ أَنَّ الصُّلَحَ جَائِزٌ بَيْنَ الْمُسْلِمِينَ إِلَّا صُلُحاً خَرَّمَ حَلَالاً أَوْ أَخْلَ خَرَاماً،
وَأَجْتَلِ لِي إِذْ هِيَ شُهُوداً غُيًّا أَمَدًا بَيْنَهُمَا؛ فَإِنْ أَحْضَرَهُمْ أَخَذْتُ لَهُ بِحَقِّهِ وَإِنْ لَمْ
يُحْضِرْهُمْ أَوْجَبَتْ عَلَيْهِ الْقَضِيَّةُ، فَإِنَّاكَ أَنْ تُعْذِرَ بِهِ فُضِيَتْ لِي بِصَاحِبِي أَوْ خَدٍّ مِنْ
حُدُودِ اللَّهِ أَوْ حَقٍّ مِنْ حُقُوقِ الْمُسْلِمِينَ حَتَّى تُعْرِضَ ذَلِكَ عَلَيَّ إِنْ شَاءَ اللَّهُ، وَلَا
تَفْتَدِنُ لِي بِتَجْلِي الْقَضَاءِ حَتَّى تُطْعَمَ^٢

371. الكافي من أحمد بن أبي عبد الله رفعه: قَالَ أَمِيرُ الْمُؤْمِنِينَ ﷺ لِشَرِيحٍ لَا تُسَارَ أَخْذاً
فِي تَجْلِيكَ، وَإِنْ قَضَيْتَ نَقِمٌ فَلَا تَقْبِضُ وَأَنْتَ غَضِيانٌ^٣

^١ ظنن أي شكهم في دية، فعيل بمعنى معقول، من الظنك الشبهة (المنهاية ج 3 ص 163)

^٢ الكافي ج 7 ص 412 ح 1، مذهب الأحكام ج 6 ص 225 ح 341 كلاماً عن سلطة بن كليل، كتاب من لا يحضره
الغيب ج 3 ص 15 ح 3243 نحوه

^٣ في المصدر «قائمه»، والصحيح ما أثبتته كافي في كتاب من لا يحضره الغيب

١ الكافي ج 7 ص 411 ح 5، كتاب من لا يحضره الغيب ج 3 ص 14 ح 3239

the houses and lands, for I heard the Messenger of God (s.a.w.) say "The delaying of a rich Muslim is [equal to] oppression to the Muslims, and those who do not own lands nor houses or wealth are not to be obliged."

Let it be known that no one will enjoin people to righteousness except he who drives them away from falsehood. Treat the Muslims equally by way of your facial expression, speaking and meeting so that those who are near you not to be tempted and encouraged by your injustice (in their favor) and your enemy shall not lose in hope your justice. Return the oath to the claimant when evidence is presented (if evidence is presented by the accused then the claimant should take oath), for that will remove ambiguity and maintain (sound) judgment.

Let it be known that Muslims are just. They can bear testimony regarding each other except the one who has been whipped for a punishment and has not repented or is known for giving false witness or is suspected (concerning his faith). Take care not to express suffering and pain in a judgment session, for God has decreed a reward for it and there is a good reward reserved for the one who judges rightfully.

Let it be known that reconciliation among the Muslims is permissible, except that which prohibits something lawful or allows something prohibited, and give a respite to he who claims to have an absent witness. If he presents them, his right will be restored and if not, he will be duly judged. Take care not to carry out a verdict concerning retaliation (*qisas*), Divine sanctions and the Muslims' rights without informing me about it – God willing – and do not sit for judgments except after you have had your meal.¹

371. *al-Kafi* – narrating from Ahmad ibn Abi 'Abdullah (in a disconnected² narration): "The Commander of the Faithful told Shu'ayb: "Do not whisper to anyone in a judgment session and if you get infuriated, stand up and do not make any judgment in anger."³

1 *al-Kafi*, vol. 7, p. 412, h. 1. *Tahdhib al-Ahwal*, vol. 4, p. 213, h. 341, *Man la yahdurahu al-Faqih*, vol. 3, p. 15, h. 1243.

2 A hadith which is either directly or through intermediaries attributed to the Prophet (s.a.w.) or one of the Imams (a.l.) [*Ma jam Mustalahat al-Riyal wa al-Din*, p. 55].

3 *al-Kafi*, vol. 7, p. 43, h. 5. *Man la yahdurahu al-Faqih*, vol. 3, p. 14, h. 1242.

372. الإمام علي عليه السلام - مَا بَلَغَنِي أَنْ شَرِيحاً يَقْضِي فِي بَيْتِهِ - يَا شَرِيحُ، اجْلِسْ فِي الْمَسْجِدِ فَإِنَّهُ

أَعْدَلُ بَيْنَ النَّاسِ، وَإِنَّهُ وَهْنٌ بِالْقَاسِي أَنْ يَجْلِسَ فِي بَيْتِهِ^١

373. عمه - مِنْ كِتَابِهِ إِلَى رِفَاعَةَ لَمَّا اسْتَحْصَاهُ عَلَى الْأَهْوَارِ^٢ - ذَرِ الْمَطَامِعَ، وَحَالِصِ

الْهَوَى، وَزَيِّ الْعِلْمِ بِسَمْتِ صَالِحٍ، نَعَمْ عَوْنُ الدِّينِ الصَّغِيرُ، لَوْ كَانَ الصَّغِيرُ رَجُلًا
لَكَانَ رَجُلًا صَالِحًا

وإِنَّكَ وَالْمَلَائِكَةُ فَإِنَّهَا مِنَ السُّحُبِ وَالْأَنْدَالِ، لَا تُحْضِرُ تَجَلُّسَكَ مَنْ لَا يُشْبِهُكَ،
وَتُحْضِرُ لِيُورِدَكَ، يَقْضِي بِالطَّاهِرِ، وَقَوْصُ إِلَى الْعَالَمِ الْبَاطِنِ، دَعِ عَنْكَ «أَطْلُ» وَأَحْسَبُ
وَأَرَى، لَيْسَ فِي الدِّينِ إِشْكَالٌ، لَا تُنَارِ سَمِيحًا وَلَا قَفِيحًا، أَمَّا الْقَفِيحُ فَيَحْرِمُكَ حَبْرُهُ،
وَأَمَّا السَّمِيحُ فَيَحْرِمُكَ شُرَّةُ لَا تُجَادِلُ أَهْلَ الْكِتَابِ إِلَّا بِالنِّيِّ مِنْ أَحْسَرُ بِالْكِتَابِ
وَالنُّسْؤُ لَا تُغَوِّدُ نَفْسَكَ الضَّحِكَ، فَإِنَّهُ يَدْعُبُ بِالنِّيَّاهِ، وَيَجْرِي الْخُصُومَ عَلَى
الْإِعْتِدَاءِ، إِيَّاكَ وَقَوْلُ التَّخَبُّعِ مِنَ الْخُصُومِ. وَحَادِثِ الدُّخْلَةِ^٣ مِنْ أَتَمَّ امْرَأَةً
خَفَاءَ، وَمَنْ شَاوَرَهَا قَبْلَ مِنْهَا نَدِمَ، أَحَدٌ مِنْ دَمْعَةِ الْمُؤْمِنِ، فَإِنَّهَا تَقْصِفُ مَنْ
دَمَعُهَا، وَتُطْمِئِنُّ بِحُورِ التِّيَّارِ عَنْ صَاحِبِهَا، لَا تُسَبِّحُ الْخُصُومَ، وَلَا تُنْهَرِ السَّائِلَ، وَلَا
لِجَالِسٍ فِي عَجَلٍ الْقَضَاءِ غَيْرَ قَفِيحٍ، وَلَا تُشَاوِرِ فِي الْعُبَا قَهْرُ الْمَشُورَةِ فِي الْقَرْبِ
وَمَصَالِحِ الْعَاجِلِ، وَالَّذِينَ لَيْسَ هُوَ بِالرَّايِ، إِنَّمَا هُوَ الْإِتْبَاعُ، لَا تُصَيِّحُ الْفَرَائِضَ
وَتُكَيِّلُ عَلَى التَّوَابِ، أَحْبَبَ إِلَى مَنْ أَسَاءَ إِلَيْكَ، وَاعْبُدْ عَمْسَ ظَنَمَكَ، وَادْعُ إِلَى
نَصْرِكَ، وَاعْطِ مَنْ حَرَمَكَ، وَتَوَاقَعَ لِيْ أَعْطَاكَ، وَاشْكُرْ اللَّهَ عَلَى مَا أَوْلَاكَ وَاحِدُهُ
عَلَى مَا أَبْلَاكَ الْعِلْمُ ثَلَاثَةٌ أَيْةٌ عُنْكَمَةُ، وَسُنَّةٌ مُبْتَعَةٌ، وَمَرِيضَةٌ عَادِيَةٌ، وَمَلَائِكَةٌ أَمْرًا^٤

١ دهاتم الإسلام، ج 2 ص 534 ح 1897

٢ الأغرل: مدينة كبيرة من مدن العراق، وهي مركز محافظة خوزستان. تقع في جنوب غرب إيران قرب الخليج العربي.
قبل ابن الأدي يتأخر هو أروشير بابكان.

٣ الدُّخْلَةُ: بطنه الأمر (كسار العرب) ج 1 ص 241.

٤ دهاتم الإسلام، ج 2 ص 534 ح 1899

372. Imām 'Alī (a.s.) – when he was informed that Shurayh was making judgments in his house "O Shurayh! Sit in the mosque as people consider it fairer (and closer to justice) and certainly it is a disgrace for a judge to sit in his house."¹
373. Imām 'Alī (a.s.) – from his letter to Rifa'a, when he appointed him as his judge in Ahwaz "Leave aside aspirations, oppose the desires and adorn knowledge with righteous manners. Forbearance is a good assistant for religion. Had forbearance been (in the feature of) a man, it would have been a righteous one.

Beware of [expressing] boredom, for it is [a sign] of folly and meanness! Do not let the one who is not your like attend your sessions and choose the men of courage. Judge by what is apparent (and evident) and leave the secrets and the hidden matters to the Knower [God]. Give up saying, 'I suppose' or 'It seems to me.' There is no room for ambiguity in religion. Do not dispute with the fools and the legal experts (*faqih*), because the latter will deprive you of his blessings and the former will dishearten you by his evils. Do not dispute with the People of the Book except in a manner that is recognized by the Qur'an and the *ahadith*. Do not accustom yourself to laughter for it effaces your eminence and make your enemy braver against you. Beware of accepting gifts from the adversaries and be wary of the internal (secret) side of affairs.²

He who trusts in a foolish woman and consults with her and consents to her will, shall regret. Beware of the tears of the faithful, for the one who moves them to tears will be shattered and those tears will put out the seas of fire of such persons. Do not humiliate the adversaries and do not chide and repel one who has asked. Do not associate with non-jurists in judgment sessions and do not consult with them in your verdicts, for consultation is done only in warfare and in urgent expedients. Religion is not a matter of opinion; rather, it is a matter of following and obedience. Do not waste the obligatory practices while depending on supererogatories.

Do good to him who has done evil to you, forgive him who has done injustice to you, pray for one who has assisted you, give him who has deprived you and be humble to him who has granted to you. Be thankful to God for what He has granted to you and praise Him for what He tried you with. Knowledge consists of three things: the explicit verses (of the Qur'an), the established Sunnah (tradition) and the moderate obligation and their criteria is what we command (they are measured by our command and loyalty to us)."³

1 *Da'a'im al-Islam*, vol. 2, p. 534, h. 1397

2 *Da'a'im al-Islam*, vol. 2, p. 534, h. 1399

374. عنه - يرفاعة - لا تقص وأنت عصباء، ولا من اليوم سكران^١
375. عنه - في كتابه إلى محمد بن أبي بكر - وإذا أنت قضيت بين الناس فأحصهم ثم
بجاعتك، ولئن هم حينك، وأسطهم وجهك، وآسى بينهم في اللحظ والنظر،
حتى لا يطمع العظماء في حينك هم، ولا يأتس الضعفاء من عدلك عليهم^٢
376. عنه - في ابتلي بالقضاء فليؤاسي بينهم في الإشارة وفي النظر، وفي المجلس^٣
377. عنه - يسمي للحاكم أن يدع التثمت إلى خصم دون خصم، وأن يقسم النظر فيما
بينهما بالمعدل، ولا يدع خصماً يظهر نمياً على صاحبه^٤
378. الإمام الصادق - إن رُحلاً ترل بأمر المؤمنين، فتكت هذه أهما، ثم تقدم إليه
في خصومة لم يذكرها لإمر المؤمنين، فقال له: أخصم أنت؟ قال نعم قال
تخون هذا إن رسول الله صلى الله عليه وآله لم يهاض الخصم إلا ومنعه خصمه^٥

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عزل من خلف عمر الآداب

379. عوالي اللآلي - إن أمير المؤمنين رأى أبا الأسود الدؤلي القضاة ثم عزله، فقال له في
عزلتي وما جئت وما نحت؟ فقال: إني رأيت كلامك يعلو على كلام الخصم^٦

١ دعائم الإسلام ج 2 ص 337 ح 1989 دستور معالي الحكم ص 63

٢ مجمع البحار ص 177، معالي الأسرار ج 33 ص 546 ح 723

٣ الكافي ج 2 ص 413 ح 3، تهذيب الأحكام ج 4 ص 226 ح 543 كلاماً عن السكوني عن الإمام الصادق - عصب
البراة ج 4 ص 23 وفيه تعليقاً على «عليه السلام»

٤ دعائم الإسلام ج 2 ص 333 ح 1845

٥ الكافي ج 2 ص 413 ح 4، تهذيب الأحكام ج 4 ص 226 ح 544 كلاماً عن السكوني، كتاب من لا يحضره الفقيه
ج 3 ص 12 ح 1236 وفيه حكومته بذلك «الخصومة» في المسالك ج 1 ص 18 ح 232 ح 20470 عن الحسن بن محمد

٦ في المصدر «أبو» وهو مصحف.

٧ عوالي اللآلي ج 2 ص 343 ح 5

374. Imām 'Alī (a.s.) – to Rifā'a: "Do not make judgment when you are angry, nor when you are drowsy."¹
375. Imām 'Alī (a.s.) in his letter to Muhammad ibn Abī Bakr: "If you judge among people, you should be humble, treat them leniently, have a cheerful face before them and have equal looks at them so that the chief will not expect your injustice in their favor and the weak will not despair of your justice for them."²
376. Imām 'Alī (a.s.): "The one who practices justice should treat people equally in pointing and looking at them and in seating."³
377. Imām 'Alī (a.s.): "It behooves a judge to avoid paying attention to only one of the litigants. He must share his glances at them equally and not to let one party show injustice to the other."⁴
378. Imām al-Šādiq (a.s.): "A man came to stay with the Commander of the Faithful [as a guest] for a few days and he brought up a lawsuit that he had not earlier informed him about. The Commander of the Faithful asked him if he were one of the litigants and he said that he was. Then he said "Keep away from us. Verily the Messenger of God (s.a.w) has prohibited that one litigant be a guest [to the judge] unless the other one also be with him."⁵

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Dismissing Judges who Violate the Rules of Judgment

379. *'Awālī al-Li'ālī*: "The Commander of the Faithful appointed Abū al-Aswad al-Du'ī as a judge, then he dismissed him. He [Abū al-Aswad] asked him: "Why did you dismiss me, whereas I did not commit any crime nor betrayed?"

Alī (a.s.) replied "I noticed that your voice was louder than that of the litigant."⁶

1. *Da'īm al-Islām*, vol. 2, p. 537, h. 1909, *Dastur Ma'ālīm al-Hikam*, p. 62.

2. *Tuhaf al-Ughbāl*, p. 177, *Bihar al-Anwar*, vol. 33, p. 586, h. 733.

3. *al-Kaṣf*, vol. 3, p. 413, h. 3, *Tahdhīb al-Ahkām*, vol. 6, p. 226, h. 543, *Nasib al-Rāya*, vol. 4, p. 73.

4. *Da'īm al-Islām*, vol. 2, p. 533, h. 1895.

5. *al-Kaṣf*, vol. 3, p. 413, h. 4, *Tahdhīb al-Ahkām*, vol. 6, p. 226, h. 544, *Man la yahdurahu al-Faqih*, vol. 3, p. 12, h. 3216.

6. *'Awālī al-Li'ālī*, vol. 2, p. 343, h. 5.

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مُرَاقَبَةُ قَصَاةِ الْقَصَاةِ

380. الإمام علي عليه السلام - في عهده إلى مالك الأشتر، بعد أن دُكرَ كَيْفِيَّةُ اخْتِيَارِ الْقَصَاةِ - ثُمَّ أَكْثَرَ تَعَامُدَ قَصَايِهِ^١

381. عنه - بشرح - إِيَّاكَ أَنْ تُعَذِّبَ قَصِيَّةً فِي قِصَاصٍ أَوْ خُذَ مِنْ خُذَرٍ اللَّهِ أَوْ حَقٍّ مِنْ حُقُوقِ الْمَلِئِينَ حَتَّى تَعْرِضَ ذَلِكَ عَلَى إِنْ شَاءَ اللَّهُ^٢

382. الإمام الصادق عليه السلام - لَمَّا رَأَى أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ شُرْبَاجَ الْقِصَاةِ اشْتَرَطَ عَلَيْهِ أَنْ لَا يُنْعَذَ الْقِصَاةَ حَتَّى يَعْرِضَهُ عَلَيْهِ^٣

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النَّهْيُ مِنَ الْبُخْزِ وَالْحَمَلِ فِي الْقِصَاةِ

383. الإمام علي عليه السلام: أَمْطَعْ شَيْءٍ ظَلَمَ الْقِصَاةَ^٤

384. عنه - مَنْ حَازَتْ أَقْبَصِيَّةً رَأَتْ قُدْرَتَهُ^٥

385. عنه - إِنْ مِنْ أَعْصَى الْخَلْقِ إِلَى اللَّهِ عَزَّوَجَلَّ لِرُجُلِيٍّ وَرَجُلٍ قَمَشَ رَجُلًا فِي

١ - نهج البلاغة، الكتاب ١٥٩، بحار الأنوار ج ١٥ ص ٥٠٩ ح ٢٤٤

٢ - نهج البلاغة، ج ٦ ص ٢٢٤ ح ٥٤١، التنقيح ج ٢ ص ٤١٢ ح ١ كلاهما من سلسلة من كتب، كتاب من لا يحضره الفقيه ج ٣ ص ١٥ ح ٢٢٤٣ نحوه.

٣ - التنقيح ج ٢ ص ٤٠٦ ح ٣، نهج البلاغة، ج ٦ ص ٢١٢ ح ٥١٥ كلاهما من هشام بن سالم، دعائم الإسلام، ج ٢ ص ٥٣٤ ح ١٣٩٨ نحوه.

٤ - عمدة الحكم، ج ٢٠١١، ميزان الحكم والمواظف، ص ٢٢٩ ح ٢٥٦١

٥ - عمدة الحكم، ج ٢٠٤٣، ميزان الحكم والمواظف، ص ٤٥٤ ح ٥٦٤٢

٦ - القمطر، جمع قنطرة (السنة العرب) ج ٦ ص ٣٣٥

7/6

Watching over the Judgment of the Judges

380. Imām 'Alī (a.s.) – in his instructions to Mālik al-Ashtar after mentioning to him how to select judges: "Then, investigate frequently his decisions."¹
381. Imām 'Alī (a.s.) – to Shurayh: "Beware of carrying out a verdict concerning retaliation (*qisās*), divinely decreed penalties and the rights of Muslims without informing me about it – God willing!"²
382. Imām al-Šādiq (a.s.): "When the Commander of the Faithful appointed Shurayh as a judge, he warned him not to carry out any verdict unless he informs him about it."³

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Warning against Unjust and Reckless Judgments

383. Imām 'Alī (a.s.): "The vilest act is the injustice of the judges."⁴
384. Imām 'Alī (a.s.): "He whose judgments are unjust, his power will vanish."⁵
385. Imām 'Alī (a.s.): "Among all the people the most detested before God Almighty are two kinds of people: – and the one who has

1 *Nahy al-Balāghah*, Letter 53, *Beḥār al-Anwār*, vol. 33, p. 605, h. 744.

2 *Tahdhīb al-Aḥkām*, vol. 6, p. 226, h. 541, *al-Kaṣf*, vol. 7, p. 412, h. 1, *Man la yḥdarnahu al-Faqih*, vol. 3, p. 16, h. 3243.

3 *al-Kaṣf*, vol. 7, p. 407, h. 3, *Tahdhīb al-Aḥkām*, vol. 6, p. 217, h. 510, *Da'ā'im al-Islām*, vol. 2, p. 334, h. 1898.

4 *Ghurar al-Hikam*, h. 3011, *Uyūn al-Hikam wa al-Mawā'id*, p. 119, h. 2671.

5 *Ghurar al-Hikam*, h. 7943, *Uyūn al-Hikam wa al-Mawā'id*, p. 454, h. 216.

جُهَّانِ النَّاسِ، عَانَ بِأَعْيَاشِ الْعَيْتَةِ،^١ قَدْ سَمَّاهُ أَشْبَاهَ النَّاسِ عَالِيًا وَلَمْ يَعْنِ فِيهِ يَوْمًا سَابِلًا، يُكْتَرُ فَاسْتَكْتَرَ، مَا قُلَّ مِنْهُ خَيْرٌ بِمَا كَثُرَ، حَتَّى إِذَا ارْتَوَى مِنْ آجِحٍ^٢ وَآكْتَرٍ مِنْ غَيْرِ طَائِلٍ جَلَسَ بَيْنَ النَّاسِ قَاصِيًا صَاحِبًا يُتَحَلِّصُ مَا التَّبَسَّ عَلَى غَيْرِهِ، وَإِنْ حَافَلَ قَاصِيًا سَقَمَهُ، لَمْ يَأْمَسْ أَنْ يَتَخَفَّضَ حُكْمَهُ مَنْ يَأْتِي بَعْدَهُ، كَيْفَعِيلُو بَنِي كَانِ قَلَّةً، وَإِنْ تَرَلَّتْ بِهِ إِحْدَى الْمُبْهَمَاتِ الْمُعْضَلَاتِ حَيًّا لَهَا خَشَوُا مِنْ زَأْيِهِ، ثُمَّ قَطَعَ بِهِ، فَهُوَ مِنْ نَبَسِ الشُّبُهَاتِ فِي مِثْلِ غَرْلِ الْعَنْكَبُوتِ لَا يَدْرِي أَصَابَ أَمْ أخطَأَ، لَا يُحْسَبُ الْعِلْمُ لِي شَيْءٍ بِمَا أَتَكَّرَ، وَلَا يَدْرِي أَنْ وَرَاءَ مَا يَتَلَعُ فِيهِ شَذَائِبًا، إِنْ قَاسَ شَيْئًا بِنَبِيٍّ لَمْ يُكْذِبْ نَظَرُهُ، وَإِنْ أَطْلَمَ عَلَيْهِ أَمْرًا كُنْتُمْ بِهِ، لِيَا يَعْلَمُ مِنْ جَهْلِ نَفْسِهِ، لِيُكَيِّلَ يُقَالَ لَهُ لَا يَعْنَمُ، ثُمَّ جَحَزَ لِقَضَى، فَهُوَ مِفْتَاحُ غَنَوَاتٍ، وَكَثَاتُ شُبُهَاتٍ، حَبَاطُ جَهَالَاتٍ، لَا يَعْتَوِّرُ بِمَا لَا يَعْلَمُ نَيْسَلَمُ، وَلَا يَعْمُرُ فِي الْعِلْمِ بِصِرْسٍ قَاطِعٍ فَيَنْتَمِ، يَدْرِي الرُّوَابِيَاتِ فَرْدُ الزَّمِيعِ الْخَنَسِيمِ، تُكْبَى مِنْهُ الْمَوَارِيثُ، وَتُصْرَعُ مِنْهُ الدَّمَاءُ، يُسْتَحْلُ بِقَضَائِهِ الْفَرْجُ الْحَرَامُ، وَيُجْرَمُ بِقَضَائِهِ الْفَرْجُ الْحَقْلَالُ، لَا مَلِيَّةٌ^٣ يَأْصُدُّهَا مَا عَلَيْهِ وَزَدَ، وَلَا هُوَ أَهْلٌ لِيَا مِنْ قَرُوطٍ مِنْ ادِّعَائِهِ عِلْمَ الْحَقِّ^٤

راجع: الإرشاد ج 1 ص 194-222

و قضاء أمير المؤمنين: المستدرج

١. المعاني الأسير، وأحيات العترة ظللها (الشبهة ج 3 ص 314 و ص 339)

٢. الماء المنفجر الطعم والنوى (الشبهة ج 1 ص 26)

٣. للملي: الحق القضي (الشبهة ج 4 ص 332).

٤. الكافي ج 1 ص 59 ح 5 عن أمير المؤمنين عليه السلام، نهج البلاغة الخطبة (1)، الإرشاد ج 1 ص 231، الاحتجاج ج 2

ص 221 ح 143 كلها صحاح، بحار الأنوار ج 2 ص 284 ح 2، مجمع البحار والبرقعة ص 289

selected the ignorant to live with, he is enshrouded by the darkness of seditions. Those so-called humans have named him a scholar but he has not lived soundly even for a day. He wakes up early to collect the things the less of which is better (for him) than its abundance (worldly things) until when he has quenched his thirst from polluted water (wickedness) and acquired meaningless things in his mind. He sits among the people as a judge responsible for solving whatever is confusing to the others and if he opposes a judge preceding him, he himself will not be secure from his verdict being invalidated by the one who is to come after him, as he did to the preceding ones. If an ambiguous problem is presented before him, he prepares pleonastic arguments for it of his own accord and passes judgment on their basis and considers it right.

Thus, he is entangled in the confusion of doubts like the one in the spider's web, not knowing whether he was right or wrong (in his endeavors). He does not consider it as knowledge what he does not himself accept and believes in no religion except what he has come to believe himself. If he measures something with another, he will not disclaim his own view and if he is confused, he will conceal it lest they tell him he does not know, for he is well aware of his own ignorance. Thus, he ventures and makes judgments. He is the key to darkness, seeking doubts and wandering astray in ignorance.

He does not apologize for what he does not know so as to remain safe. He does not strive to ascertain knowledge through which he would be able to make gains. He scatters the traditions as the wind scatters the dry leaves. The (lost) heritages will weep because of him and blood will cry on his account (civil and penal laws of Islam will be corrupted by him). By his judgments, unlawful relations (with women) become lawful and lawful becomes unlawful. He is neither to be trusted in the verdicts he passes nor is competent in what is performed by him, for he [only] claims to have knowledge about rights.¹

¹ *al-Kāfi*, vol. 1, p. 55, b. 6, *al-Nahj al-Balagh*, Sermon 17, *al-Irshād*, vol. 1, p. 23, *al-Iḥṣāʾ*, vol. 1, p. 621, ḥ. 143.

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مُشَارَةُ الْإِمَامِ الْقَضَاءِ بِنَفْسِهِ

386. حوالی اللّٰہی زوی عن علیؑ أنّه کان یفعل ذلک [ای القضاء] فی مسجد الکوفة،

ولہ یدکة معروفة بذکوة القضاء^١

387. إرشاد القلوب: زوی أنّہ کان إذا برع من الجہاد یترع لتعلیم الناس، والقضاء

بینہم^٢

388. الإمام علیؑ - ومن کلام لہ وقد جمع الناس وخصہم حل الجہاد فسکتوا ملیاً،

فقال: ما بالکم؟ أتحرسون أنتم؟ فقال قوم منهم یا أمیر المؤمنین إن ہرت

برنا معک، فقال: -

ما بالکم؟ لا شددتم إرشد، ولا خلجتم إقصداً ای مثل هذا یتبع لی أن

أخرج^٣ وأنا یخرج فی مثل هذا وجل یمر أرضاء من شجاعتکم وذوی بایسکم، ولا

یتبعی لی أن أذع الجند والمصر ویت المال وجباة الأرض والقضاء بین المسلمین

واسطر فی حقوق المطالبین، ثم أخرج فی کتبیہ أتبع أحرى أتفلق تفلق الفدح فی

الجمیر^٤ العایغ، وأنا أنا قطب الرضا تدور علی وأنا بمتکاب، فإد فارقته استعاز

مدارها واضطرت بفالما، هذا کسر الله الزای السوء^٥.

١. حوالی اللّٰہی ج 2 ص 344 ح 8

٢. إرشاد القلوب ص 218، حقة کتابی ص 101، بحر الأنوار ج 103 ص 16 ح 20

٣. الفدح، السهم، والجسر، الکتاب والقبلة التي تحمل مہد قسوام (المنہاج ج ٩ ص 28 د ج ١ ص 378)

٤. التفلق، جملة تفسط تحت رجا الہ لیقع علیہا الدفق (المنہاج ج ١ ص 215)

٥. نهج البلاغة الخطبة ١١9

7/8

The Imām's Direct Judgments

386. *'Awālī al-Li'ālī*: "Alī (a.s.) is reported to have been sitting in the mosque of Kūfa to judge and there was a special platform for this purpose called the platform of judgment (*dakkaṭn'ī qada*)."¹
387. *Irshād al-Qulūb*: "It is reported that when 'Alī (a.s.) would come back from a battle, he would dedicate some time to educating people and judging between them."²
388. Imām 'Alī (a.s.) – from his sermon when he assembled the people and exhorted them to *jihād* and they remained silent "What is the matter with you? Are you dumb?"

A group of them replied: "O Commander of the Faithful! If you go forth we shall be with you."

Whereupon the Commander of the Faithful said: "What has happened to you? You may not be guided aright or shown the right path? Should I in these circumstances go forth? In fact, at this time one of the brave and the valorous among you whom I select should go out. It does not behoove me to leave the army, the city, the public treasury, the land revenue and the dispensation of justice among Muslims and looking after the demands of the claimants, and then follow one contingent after the other moving here and there like a featherless arrow moving in the quiver. I am the axis of the mill. It rotates around me while I remain in my position. As soon as I leave it the center of its rotation would be disturbed and its lower stone would also be disturbed. By God, this is a very bad opinion."³

1. *'Awālī al-Li'ālī*, vol. 2, p. 344, h. 8.

2. *Irshād al-Qulūb*, p. 218, *'Uddat al-Da'ī*, p. 101, *Bihar al-Anwār*, vol. 103, p. 16, h. 70.

3. *Nahj al-Balāghah*, Sermon 119.

رَجَحَ اخْتِلَافَ النُّصَايَا فِي الْأَحْكَامِ

389. الإمام علي عليه السلام في عهدِهِ إِلَى مَالِكِ الْأَنْثَرِ ... ثُمَّ حَتَمَ الْأَحْبَارَ لِأَطْرَافِ نَصَائِهِمْ لِحُجَّتِهِ فِيهِمْ نَفْسُهُ، لَا يَخْتَلِفُونَ وَلَا يَتَدَابَرُونَ فِي حُكْمِ اللَّهِ وَشِعْرِ رَسُولِ اللَّهِ ﷺ فَإِنَّ الْإِخْتِلَافَ فِي الْحُكْمِ إِضَاعَةٌ لِلْعَدْلِ وَغِيْرُهُ فِي الدِّينِ وَنَسَبَتْ بَيْنَ الْعُرُقَةِ وَقَدْ بَيَّنَّ اللَّهُ مَا يَأْتُونَ وَمَا يُعْفُونَ، وَأَمَرَ بِرَدِّ مَا لَا يَعْلَمُونَ إِلَى مَنِيَّ اسْتَوْدَعَهُ اللَّهُ هَلُمَّ كِتَابِي، وَاسْتَحَقَّ الْحُكْمَ فِيهِ، فَإِنَّمَا اخْتِلَافُ النُّصَايَا فِي دُخُولِ النَّبِيِّ بَيْنَهُمْ وَاجْتِمَاعُهُ كُلُّ أَمْرٍ يُسْمِعُ بَرَأْيَهُ دُونَ مَنْ قَرَضَ اللَّهُ وَلَا يَهْتَدِي، لَيْسَ يَصْلُحُ الدِّينُ وَلَا أَهْلُ الدِّينِ عَلَى ذَلِكَ وَلَكِنْ عَلَى الْحَاكِمِ أَنْ يَحْكُمَ بِمَا جَدَّهُ مِنَ الْأَثَرِ وَالشُّعْرِ، فَإِذَا أَحْبَبَهُ ذَلِكَ رَدَّ الْحُكْمَ إِلَى أَهْلِيهِ، فَإِنْ عَابَ أَهْلُهُ عَمَهُ مَاطَرُ خَيْرُهُ مِنْ فُقَهَاءِ الْمُسْلِمِينَ لَيْسَ لَهُ تَرْكُ ذَلِكَ إِلَى غَيْرِهِ.

وَلَيْسَ بِفَاضِلٍ مِنْ أَهْلِ الْمِلَّةِ أَنْ يُقِيَا عَلَى اخْتِلَافٍ فِي الْحُكْمِ دُونَ مَا رُفِعَ ذَلِكَ إِلَى وَلِيِّ الْأَمْرِ فَيَكُونُ هُوَ الْحَاكِمُ بِمَا خَلَمَهُ اللَّهُ، ثُمَّ يَجْتَمِعَانِ عَلَى حُكْمِهِ فِيهَا وَاتَّفَقَا أَوْ خَالَفَهَا، فَاطْلُقْ فِي ذَلِكَ نَظْرًا بَلِيغًا؛ فَإِنَّ هَذَا الدِّينَ قَدْ كَانَ أُسْبَرًا بِأَيْدِي الْأَشْرَارِ، يُعْمَلُ فِيهِ بِأَهْوَى، وَتُطْلَبُ بِهِ الدُّنْيَا.

وَاصْبِرْ إِلَى نَصَايَا بُلْدَانِكَ فَلْيَرْفَعُوا إِلَيْكَ كُلَّ حُكْمٍ اخْتَلَفُوا فِيهِ عَلَى حُقُوقِهِ ثُمَّ تَصَفَّحْ يَتْلُكَ الْأَحْكَامَ؛ فَمَا وَافَقَ كِتَابَ اللَّهِ وَشِعْرَ نَبِيِّهِ وَالْأَثَرِ مِنْ إِمَامِكَ فَأَمِّصْهُ وَاجْلِسْ عَلَيْهِ وَمَا اشْتَبَهَ عَلَيْكَ فَاجْعَلْ لَهُ الْمُفْهَمَ بِخَضِرَتِكَ مَاطِرُهُمْ فِيهِ، ثُمَّ امْصُ مَا يَجْتَمِعُ عَلَيْهِ أَقَاوِيلُ الْفُقَهَاءِ بِخَضِرَتِكَ مِنَ الْمُسْلِمِينَ؛ فَإِنَّ كُلَّ أَمْرٍ اخْتَلَفَ

7/9

Consistency in Judgment Procedures

Settlement of Judges' Difference

389. **Imām 'Alī (a.s.)** – in his instructions to Malik al-Ashtar – "Then, you should do your best to select judges from amongst the best about the traditions and the most knowledgeable reporters. They should not disagree nor dispute regarding the verdict of God and the traditions of His messenger (s.a.w.). Disagreements regarding the verdict result in the waste of justice, inadvertence in the religion and cause of divergence. God has shown what to do and what to offer; and ordered to refer what they are ignorant of to those with whom God has entrusted the knowledge of His Book and authorized them the issuing of rulings."

"Divergence of judges arises when tyranny controls them and each depends on his own opinion without referring to those whose leadership is obligated by God. Neither the religion nor its followers will be righteous through such behaviors. Judges should issue verdicts according to what they know from the Prophet's traditions and practices. If it is impossible for them to judge in a case, they should refer to its rightful people. If a qualified person is not available, they should discuss the case with the Muslim jurists. They should not leave this to others."

"Two judges of the Muslim community should never issue different rulings regarding one case without referring it to the Leader. Hence, the Leader will judge in that matter according to his knowledge that he received from God. The two judges then should agree on the Leader's ruling whether it corresponds or differs from their opinions. You should have a piercing eye in this matter because this religion has formerly been a prisoner in the hands of vicious people when action was taken according to passion and worldly wealth was sought."

"Write letters to the judges of your regions ordering them to come before you any question of judgment about which they dispute. You should see into these rulings, authorize any ruling that you find consistent with God's Book, the Prophet's traditions and your leader's instruction, and order the judges to follow. Regarding matters that you are in doubt you should gather the jurists and discuss the matter with them. Authorize what Muslim scholars unanimously agree upon in your presence. Each matter about which the subjects

فيه الرعية فردود إلى حكم الإمام، وعلى الإمام الاستماعة بالله، والاجتهاد في إقامة
الحدود، وجبر الرعية على أمره، ولا قوة إلا بالله^١

390. هـ - في ذم اختلاف العلماء في النجا - فرد على أخيه القصة في حكم من
الأحكام فيحكم فيها برأيه، ثم ترد تلك القصة بقيها عن غيره فيحكم فيها
بإتلاف قوله، ثم يجمع الفضاة بذلك عند الإمام الذي استقصاهم، فيصوت
أراهم جميعاً وإفهم واجداً ونسبهم واجداً ويكتائبهم واجداً

أفأمرهم الله سبحانه بالاختلاف فأطاعوه! أم نهاهم عنه فعضوه! أم أمر الله
سبحانه ديناً بإفصاً فاستعان بهم على إتمامه! أم كانوا شركاء له، فلهم أن يقولوا،
وعليه أن يرضى! أم أمر الله سبحانه ديناً نائماً فقصّر الرسول صلى الله عليه وسلم
وأدانيه، والله سبحانه يقول: ﴿مَا قَرَأَ فِي الْكِتَابِ مِنْ شَيْءٍ﴾^٢ وفي بيان لكل
شيء، وذكر أن الكتاب يصدق بعضه بعضاً، وأنه لا اختلاف فيه، فقال سبحانه:
(وَلَوْ كُنَّا مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا)^٣ وإن القرآن صاهراً أبقى
وباطنة حميق، لا تنفى حجابته، ولا تنقص غرابته، ولا تكتم الطلمات إلا به^٤

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إقامة الحدود على المؤمنين البعيدين

391. الإمام علي عليه السلام - في خطبة له - إن أتحق ما يتعاقد الراعي من رعيته أن يتعاهدكم
بألدي الله عليهم في وظائف دينهم، وإثباتاً علياً أن تأمركم بما أمركم الله به، وأن

١ تحف العقول، ص 136، بحار الأنوار، ج 77، ص 251 ح 1

٢ الاحكام، ص 31

٣ الباء، ص 12

٤ معجزة الولاية، الخطبة 18، الاحتجاج، ج 1، ص 628 ح 142، بحار الأنوار، ج 77، ص 284 ح 1

dispute should be referred to the leader and he should seek God's aid and do his best to enforce the law and force the subjects to follow his commandment. There is no strength save in God."

390. Imām 'Alī (a.s.) – Criticizing the scholars' differences in divine rulings: "When a problem is put before anyone of them he passes judgment on it from his imagination. When exactly the same problem is placed before another of them he passes an opposite verdict. Then these judges go to the leader who had appointed them and he confirms all the verdicts, although their God is One, their Prophet is one, and their Book (the Qur'an) is one."

"Is it God who ordered them to differ and they obeyed Him? Or He prohibited them from it but they disobeyed Him? Or (is it that) God sent an incomplete Faith and sought their help to complete it? Or they were His partners in the affairs, thus they have the right to say and He has to agree? Or is it that God the Glorified sent a perfect faith but the Prophet fell short of conveying it and handing it over (to the people)? The fact is that God the Glorified says: *"We have not omitted anything from the Book"*¹ and in it there is an explanation for everything, and He the almighty, says that one part of the Qur'an verifies another part and that there is no divergence in it, as He says: *"Had it been from [someone] other than God, they would have surely found much discrepancy in it"*² Indeed the outward (manifest) aspect of the Qur'an is wonderful and its inward (nonmanifest) aspect is deep (in meaning). Its wonders will never disappear, its marvels will never pass away and darkness cannot be cleared except through it"³

7/10

Execution of Legal Punishment on Near of Kin and Strangers

391. Imām 'Alī (a.s.) – in his sermon: "The most important responsibility of a ruler towards his subjects is to make certain that they performed their religious duties and what God has imposed on them. Certainly, it is upon us to command you with what God has

1. *Tuhaf al-'Uqal*, p. 136, *Bihar al-Anwar*, vol. 77, p. 251, h. 1.

2. Qur'an, 6: 38.

3. Qur'an, 4: 82.

4. *Nahj al-Balaghah*, Sermon 12, *al-Istisraj*, vol. 1, p. 620, h. 142, *Bihar al-Anwar*, vol. 2, p. 234, h. 1.

تَهَاكُم مِمَّا تَهَاكُمُ اللَّهُ عَنْهُ، وَلَنْ نُقِيمَ أَمْرَ اللَّهِ فِي قَرِيبِ النَّاسِ وَتَعْيِيدِهِمْ لَا بُدَّالِي فَيَسُرُّ
جَاءَ الْحَقُّ عَلَيْهِ^١

392. الإمام الباقر: إِنَّ أَمِيرَ الْمُؤْمِنِينَ أَمَرَ قَتَرًا أَنْ يَصْرِتَ رَجُلًا خَذَاءً فَعَلَّطَ قَتَرٌ
فَرَادَةً ثَلَاثَةَ أَسْوَاطٍ، فَأَقَادَهُ خَيْلٌ مِنْ قَتَرٍ ثَلَاثَةَ أَسْوَاطٍ^٢

393. الإمام الصادق: قَالَ أَمِيرُ الْمُؤْمِنِينَ لِعُتْرَبِ بْنِ الْخَطَّابِ ثَلَاثُ إِنْ خَبَطْتَهُمْ وَعَيَّلْتَ
بِهِمْ كَعَتِكَ مَا يَسْأَلُونَ، وَإِنْ تَزَكَّيْتُمْ لَمْ يَنْفَعَكِ شَيْءٌ يَسْأَلُونَ، قَالَ وَمَا هُمْ يَا أَبَا الْحَسَنِ؟
قَالَ: إِقَادَةُ الْخُدُودِ عَلَى الْقَرِيبِ وَالْيَعِيدِ، وَالْحُكْمُ بِكِتَابِ اللَّهِ فِي الرُّضَى
وَالشُّحَطِ، وَالْقِسْمُ بِالْعَدْلِ بَيْنَ الْأَخِي وَالْأَسْوَدِ.
قَالَ عُتْرَبُ لِعُتْرَبِ بْنِ قَتَرٍ لَقَدْ أَوْجَرْتَ وَأَبْنَعْتَ^٣

وراجع: موسوعة الإمام علي بن أبي طالب ج 4 ص 81 (النحاشي) و ص 82 (طالق بن عبدالله)

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الْخُصُوعُ لِلنَّصَاءِ

394. الكامل في التاريخ من الشعبي: وَخَذَ عَلِيٌّ دِرْعًا لَهُ جِدَّ نَصْرَانِيٍّ، فَأَقْبَلَ بِهِ إِلَى شُرَيْحٍ
وَجَلَسَ إِلَيْ جَانِبِهِ، وَقَالَ هَيْدِ دِرْعِي فَقَالَ النَّصْرَانِيُّ: مَا هِيَ إِلَّا دِرْعِي، وَلَمْ يَكِلِدْ
أَمِيرُ الْمُؤْمِنِينَ فَقَالَ شُرَيْحٌ لِعَلِيٍّ أَلَيْسَ بِكَ يَتَّةٌ؟ قَالَ لَا، وَهُوَ يَصْحَكَ فَأَخَذَ النَّصْرَانِيُّ
الدَّرْعَ وَمَشَى يَسِيرًا ثُمَّ هَاذَ وَقَالَ

١ الثغارات ج 2 ص 301 من الأصحح بن رواية، بغير الألف ج 27 ص 254 ج 15

٢ الكافي ج 7 ص 280 ج 1 من المحسن بن صالح الثوري، نهج الأحكام ج 10 ص 278 ج 85 من المحسن بن
صالح بن حماد من الإمام الصادق، نهج الإسلام ج 2 ص 444 ج 152 معرو

٣ نهج الأحكام ج 6 ص 223 ج 347 من الحلبي، تاريخ البيهقي ج 2 ص 200، الثغاب لابن شهر آشوب ج 2
ص 147 وراجع. نهج الإسلام ج 2 ص 443 ج 1543

commanded you [to do] and prohibit you from what God has prohibited you from [doing]. It is also upon us to carry out God's commands on both the people who are near and those who are far [in kinship] and not to heed, that on whom justice is being administered."¹

392. Imām al-Baqir "The Commander of the Faithful ordered Qanbar to whip a man as legal penalty. He gave the man the due lashes plus three more so 'Asī (a.s.) retaliated him with three lashes in return."²

393. Imām al-Šādiq (a.s.): "The Commander of the Faithful said to 'Umar ibn al-Khaṭṭāb, "There are three things that if you take heed of and act accordingly, you will be free from needing other things and if you abandon them, other things will be of no benefit to you."

"Umar asked "What are these three, O Abū al-Hasan!"

"The Imām said, "Executing legal penalty on the near and the far [of kin]; administering justice on the basis of the Book of God in both [states of] anger and satisfaction; and equitable distribution among the black and the white."

'Umar said "By my life, you said it tersely and eloquently."³

See *The Encyclopedia of Amir al-Mu'minin*, Vol VII, Section VII. Chapter Four (Najashi, Tāriq Ibn 'Abdullah).

7/11

Submission to Judgment

394. *al-Kāmil fi al-Tārīkh* – narrated by al-Sha'bi "Alī (a.s.) found his shield with a Christian and he (a.s.) took him to Shurayh [the judge], sat beside him and said: "This is my shield."

"The Christian said: "This is my own shield and the Commander of the Faithful is not a liar!"

"Shurayh asked 'Alī (a.s.): "Do you have any proof?"

'Alī (a.s.) laughingly said: "No."

"The Christian took the shield, walked a few steps away and then returned and said "I bear witness that these are the

1 *al-Ghāṣi*, vol. 2, p. 301. *Bihar al-Anwār*, vol. 77, p. 254, h. 13.

2 *al-Kaṣf*, vol. 7, p. 260, h. 1, *Tahdhīb al-Aḥkām*, vol. 30, p. 278, h. 1083. *Da'a'im al-Islām*, vol. 2, p. 344, h. 1552.

3 *Tahdhīb al-Aḥkām*, vol. 4, p. 227, h. 347, *Tarīkh al-Ya'qubi*, vol. 2, p. 208. *Mundaqib Ali ibn Abi Talib*, vol. 2, p. 147.

أَشْهَدُ أَنْ هَبِ احْكَامُ الْأَنْبِيَاءِ، أَمِيرُ الْمُؤْمِنِينَ قُلْتُ إِلَى قَاضِيهِ، وَقَاضِيهِ يَقْضِي عَلَيْهِ!
ثُمَّ أَسْلَمَ وَاعْتَرَفَ أَنَّ الدَّرْعَ سَقَطَتْ مِنْ عَلِيٍّ حِينَ تَسِيرُهُ إِلَى صِفِّينَ، فَفَرَّحَ عَلِيٌّ
بِإِسْلَامِهِ وَوَضَعَ لَهُ الدَّرْعَ وَقَرَسًا، وَشَهِدَ مَعَهُ قِتَالَ الْحَوَارِجِ.^١

395. الْغَارِطُ عَنْ الشَّحْبِيِّ: وَجَدَ عَلِيٌّ دِرْعًا لَهُ عِنْدَ نَصْرَانٍ، فَجَاءَهُ بِهِ إِلَى شُرَيْحٍ
لِحَاجَتِهِ إِلَيْهِ، فَلَمَّا نَظَرَ إِلَيْهِ شُرَيْحٌ دَهَتْ بِتَسْحِي فَقَالَ: مَكَانُكَ، وَجَلَسَ إِلَى حَوْ
ثُمَّ قَالَ عَلِيٌّ: إِنَّ هَذِهِ دِرْعِي لَمْ أُبِعْ وَلَمْ أَهْبَ فَقَالَ لِلنَّصْرَانِيِّ مَا يَقُولُ
أَمِيرُ الْمُؤْمِنِينَ؟ فَقَالَ النَّصْرَانِيُّ: مَا الدَّرْعُ إِلَّا دِرْعِي، وَمَا أَمِيرُ الْمُؤْمِنِينَ جَدِي
يَكْذِبُ فَأَنْتُمْ شُرَيْحُ إِلَى عَلِيٍّ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ، هَلْ مِنْ بَيِّنَةٍ؟ قَالَ لَا
فَقَضَى بِهَا لِلنَّصْرَانِيِّ، فَمَشَى حَبَّةً ثُمَّ أَقْبَلَ فَقَالَ

أَنَا أَنَا أَشْهَدُ أَنْ هَبِ احْكَامُ النَّبِيِّينَ، أَمِيرُ الْمُؤْمِنِينَ يَسْئَلُ بِهِ إِلَى قَاضِيهِ، وَقَاضِيهِ
يَقْضِي عَلَيْهِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ،
الدَّرْعُ وَاللَّهُ دِرْعُكَ يَا أَمِيرَ الْمُؤْمِنِينَ، أَتَبَعْتَ الْخَبْشَ وَأَنْتَ مُنْطَلِقٌ إِلَى صِفِّينَ، فَخَرَّتْ
مِنْ بَعْرِكَ الْأَرْزَقِي،^٢ فَقَالَ: أَنَا إِنَّمَا أَسْلَمْتُ فِيمَنْ لَكَ، وَخَلَعْتُ عَلَى قُرْسِي^٣

396. رِبِيعُ الْأَبْرَارِ: اسْتَعْدَى زُحْلٌ عُمَرَ عَلَى عَلِيٍّ، وَعَلِيٌّ حَالِسٌ، فَالْتَمَسَتْ عُمَرُ إِلَيْهِ فَقَالَ:
يَا أَبَا الْحَسَنِ، ثُمَّ فَاجِئْ لِي مَعَ خَصْمِكَ، فَتَأَمَّ فَجَلَسَ مَعَ خَصْمِهِ فَتَنَاطَرَا،
وَانْصَرَفَ الرَّجُلُ، فَزَجَعَ عَلِيٌّ إِلَى تَجْلِيهِ، فَتَبَيَّنَ عُمَرُ التَّعَبُ فِي وَجْهِهِ، فَقَالَ:
يَا أَبَا الْحَسَنِ، مَا لِي أَرَاكَ مُتَعَبًا؟ أَكْرَهْتَ مَا كَانَ؟
قَالَ: نَعَمْ.

١. للكامل في التاريخ ج 2 ص 443، جواهر المطالب ج 2 ص 127

٢. الأوزق، الأسمر (النهاية ج 5 ص 175).

٣. الغارط ج 1 ص 124، بحار الأبرار ج 101 ص 298 ح 14 البيهقي والنهاية ج 5 ص 9 نحوه

Prophetic judgments. The Commander of the Faithful brought me to his judge and he judged against him."

Then the Christian converted to Islam and admitted that 'Ali (a.s.) had unknowingly dropped the shield on his way to Siffin. 'Ali (a.s.) was pleased that he embraced Islam and granted him the shield and a horse as well. The Christian took part in the battle against the Khawarij with him.¹

395. *al-Gharat* – narrated by Sha'bi: "'Ali (a.s.) found his shield with a Christian. He took him to Shurayh and made a complaint against him. When Shurayh noticed him, he headed for another direction. 'Ali (a.s.) said "Stay where you are!" He went to him, sat beside him and said: "This is my shield and I have not sold it nor given it away."

Shurayh told the Christian, "What does the Commander of the Faithful say?"

The Christian said: "This is my shield and in my view the Commander of the Faithful is not a liar."

Shurayh turned towards 'Ali (a.s.) and asked: "Do you have any evidence?" He said that he did not.

So Shurayh passed the verdict in favor of the Christian. Then he happily set out to go, but he returned and said: "Let it be known: I bear witness that this is [the type of] Prophets' judgments. The Commander of the Faithful brought me to his own judge and he passed a verdict against him! I bear witness that there is no god but Allah who is One and without partners. I also bear witness that Muhammad (s.a.w.) is His servant and His Messenger. I swear by God, O Commander of the Faithful that this shield is yours. It dropped off from your tawny camel while you were on your way to Siffin along with your troops."

The Commander of the Faithful said: "Now that you have embraced Islam, keep the shield for yourself" and he (a.s.) mounted him on a horse [grant it to him].²

396. *Rabi' al-Ahmar*: "A man raised a complaint with 'Umar against 'Ali (a.s.) who was sitting down. Umar looked at 'Ali (a.s.) and said: "O Abu al-Hasan! Get up and sit next to your plaintiff!" 'Ali (a.s.) stood up and sat next to his plaintiff and they both began to debate. Then the man left and 'Ali (a.s.) returned to his place."

'Umar found him troubled in his face and asked him: "O Abu al-Hasan! Why do I see you disturbed? Are you upset about what happened?"

1. *al-Kāmil fi al-Tarikh*, vol. 2, p. 443, *Jawābir al-Mantashih*, vol. 2, p. 127.

2. *al-Gharat*, vol. , p. 124, *Bihar al-Ahmar*, vol. 101, p. 290, h. 4, *al-Bidaye wa al-Nihaye*, vol. 1, p. 4.

قال: وما ذلك؟

قال: كُنْشِي بِحَصْرَةِ خَصْمِي، قَالَ قُلْتُ لِي: يَا عَلِيُّ، قُمْ فَاجْلِسْ مَعَ خَصْمِكَ؟
فَأَحَدَ عُمَرُ بَرَّاسٍ عَلِيًّا فَقَبِلَ بَيْنَ عَيْنَيْهِ، ثُمَّ قَالَ: يَا أَيُّهَا أَنْتُمْ، يَكُفُّمُ هَذَا اللَّهُ، وَيَكُفُّمُ
أَخْرَجَنَا مِنَ الطُّلُبَاتِ إِلَى التَّوْبِ^١

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مَوْقِعُ مَصَالِحِ النِّظَامِ الْإِسْلَامِيِّ فِي صَلَواتِ الْأَحْكَامِ

397. الفارقات من شُرَيْح يَنْتَ إِلَى عَلِيٍّ أَنَّ الْقَصْرَ بِهَا كُنْتُ نَفْصِي خَتْمِي يَجْتَمِعُ أَمْرُ النَّاسِ.^١
398. شرح نهج البلاغة لابن أبي الحديد - في شرح قولِهِ: «لَوْ قَدْ اسْتَوَتْ قَدَمَايَ مِنْ هَذِهِ الْمَدَاحِضِ لَمُتُّ مِنْ أَشْيَاءٍ» قَالَ: - لَسْنَا نَشْكُ أَنَّهُ كَانَ يَدْفَعُ فِي الْأَحْكَامِ الشَّرِيعَةِ وَالْقَضَايَا إِلَى أَشْيَاءٍ يُخَالِفُ فِيهَا أَقْوَالُ الصُّلَحَاءِ، نَحْوَ قَطْعِهِ يَدَ اسْتَبْرَاقٍ مِنْ رُؤُوسِ الْأَصَابِعِ، وَتَبْيِيقِ أَمْهَاتِ الْأَوْلَادِ، وَغَيْرِ ذَلِكَ، وَإِنَّمَا كَانَ يَمْتَنِعُ مِنْ تَعْيُرِ أَحْكَامٍ مِنْ تَقْدِمَةِ اشْتِعَالِهِ بِخَرْبِ الْبُعَاةِ وَالْخَوَارِجِ، وَإِلَى ذَلِكَ يُشِيرُ بِالْمَدَاحِضِ الَّتِي كَانَ يُؤْمَلُ اسْتِزَاءُ فَلَمَّعَ مِنْهَا، وَلِهَذَا قَالَ لِقَضَائِهِ: «انْقُصُوا كَمَا كُنْتُمْ تُقْصُونَ خَتْمِي يَكُونُ لِلنَّاسِ جَمَاعَةٌ»، فَلَمَّعَهُ «خَتْمِي» - هَاهُنَا - مُؤَدَّةً بِأَنَّهُ فَسَّخَ لَهُمْ فِي اتِّبَاعِ هَادِثِهِمْ فِي الْقَضَايَا وَالْأَحْكَامِ الَّتِي يَتَعَدَّوْنَهَا إِلَى أَنْ يَصِيرَ لِلنَّاسِ جَمَاعَةٌ، وَمَا يَمُنُّ «إِلَى» وَ«خَتْمِي» يَتَّبَعِي أَنْ يَكُونَ عَاقِلًا يَأْتِي قَبْلُهَا^٢

١ ربيع الأول ج 3 ص 595، المتألف للخوارزمي، ص 98 ج 99 من عهد الله بن حسن، شرح نهج البلاغة لابن أبي الحديد، ج 12 ص 65 كلاماً موجزاً.

٢ الفارقات ج 1 ص 123

٣ شرح نهج البلاغة لابن أبي الحديد ج 29 ص 161

He said: "Yes."

'Umar asked: "Why?"

'Ali(a.s.) replied "You called me by my *kunya* (nickname) in the presence of the plaintiff. Why did you not say "O 'Ali? Get up and sit next to your plaintiff?"

'Umar held 'Ali's (a.s.) head [in his hands] and kissed between his eyes and then he said "May my father be sacrificed for you. Through you God has guided us and by you He brought us forth from darkness into light."¹

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The Status of the Interests of the Islamic State in the Issuing of Verdicts

397. *al-Ghārī* – narrating from Shurayh, "'Ali (a.s.) sent an order to me "Judge as you have judged before until the affairs of the people are settled."²

398. *Sharh Nahy al-Balāghah* – explaining 'Ali's (a.s.) statement: "If my steps stand firm on these slippery places, I would alter several things." Without doubt, in certain legal ordinances and events he moved in a direction which contradicted the companions (*ṣahābah*) declarations such as amputation of the thief's tips of fingers [rather than the whole hand], sale of mothers of one's children (slave-maid), etc., what prevented him from reforming the previous ordinances was his involvement in the battles against the rebels and the Kharijites, to which he referred as *maddahat* (turbulences or slippery places) and in which he wished his steps would stand firm. Therefore, he ordered his judges: "to judge as you have judged before so that people remain united." Here the word '*hatta*' suggests that he allowed them to follow the previous procedures in judgment so long as the people's integration is maintained, and [it is evident] that the clauses after '*hatta*' are in contrast to the main clauses (this means that when there is no fear of division, do not follow the previous procedures any more) "³

1 *Rabi' al-Abrar*, vol. 3, p. 395, *al-Manāqib*, p. 90, b. 99, *Sharh Nahy al-Balāghah*, vol. 17, p. 65.

2 *al-Ghārī*, vol. 1, p. 123.

3 *Sharh Nahy al-Balāghah*, vol. 19, p. 181.

الفصل الثامن

السِّيَاسَةُ الْأَمْنِيَّةُ

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أَهْمِيَّةُ الْأَمْنِ

399. الإمام علي عليه السلام: شَرُّ بِلَادٍ بَلَدٌ لَا أَمْنَ فِيهِ، وَلَا بَخْصٌ^١
400. عنه عليه السلام: اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّهُ لَمْ يَكُنْ الْوَدْيَ كَانَ بَيْنَ شَأْنَتَهُ فِي سُلْطَانٍ، وَلَا التَّيَاسَ شَيْءٌ مِنْ فَضْلِ لِحْطَامٍ، وَلَكِنْ لِنَرْدِ الْمَعَالِمِ مِنْ دِيْنِكَ، وَتُظْهِرَ الْإِصْلَاحَ فِي بِلَادِكَ، فَيَأْسُرَ الْمَظْلُومُونَ مِنْ عِبَادِكَ، وَتُغْنِمَ الْقَطْلَةُ مِنْ حُدُودِكَ^٢
401. عنه عليه السلام: فِي عَهْدِهِ إِلَى مَالِكِ الْأَشْجَرِ: لَمْ يَكُنْ يَأْذِيهِ حُصُونُ الرُّبُوعِ، وَرَيْسُ الْوُلَاةِ، وَغَيْرُ النَّبِيِّ، وَشَيْءٌ الْأَمْنِ، وَلَيْسَ تَقُومُ الرُّبُوعُ إِلَّا بِهِمْ. لَا تُلْعَسُ صُلْحًا ذَعَاكَ إِلَيْهِ عَدُوُّكَ وَهُوَ فِيهِ رَضَى، فَإِنْ فِي الصُّلْحِ دَعَا لِعَدُوِّكَ، وَرَاحَةً مِنْ عَمَلِكَ، وَأَمَّا لِإِلَادِكَ^٣
402. عنه عليه السلام: لَا بُدَّ لِلنَّاسِ مِنْ أَمِيرٍ أَوْ نَاجِرٍ يَعْمَلُ فِي أَمْرِهِمْ أَلْوَمٌ، وَيَسْتَمِيعُ فِيهَا الْكَافِرَ، وَيُتْلِعُ اللَّهُ فِيهَا الْأَخْلَ، وَيُجْمَعُ بِهِ الْقَبِي، وَيُقَاتَلُ بِهِ الْعَدُو، وَتَأْمَنُ بِهِ

١ ضرر الحكم. ح 5614، صيون، مستكمم، والروايت. ص 294 ح 5253

٢ نهج البلاغة، الخطبة 131، تفكير، الخوارزمي. ص 120 عن عبد الله بن صالح العجيل

٣ نهج البلاغة، الكتاب 52، تحف العقول. ص 131 وفي أواسيل الأمر والتقصير، بدل: «توسيل الأمر» و ص 145

و در جمع دعائم الإسلام. ج 1 ص 357

Chapter Eight

Security Policies

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Importance of Security

399. Imām 'Alī (a.s.): "The worst of countries is a country that has neither security nor prosperity."¹
400. Imām 'Alī (a.s.): "O God! You know what we did was neither to seek power nor to acquire anything from the vanities of the world. Rather we wanted to restore the signs of Your religion and to bring prosperity into Your cities so that the oppressed among Your worshippers might be safe and Your forsaken commands might be established."²
401. Imām 'Alī (a.s.) – in his instructions to Malik al-Ashjar "By the will of God, the soldiers are the fortresses of the people, the adornment of the rulers, the honor of religion, the routes of security and the people's affair will not be firm except through them. Never reject a peace treaty to which your enemy calls you to and which is accepted by God, for in peace there is ease for your soldiers, relaxation from your worries and security for your land."³
402. Imām 'Alī (a.s.): "The fact is that people have no choice but to have a ruler, good or bad, in whose rule the faithful persons perform (good) acts, while the unfaithful enjoy (worldly) benefits until God would therein bring all to end. Through the ruler, public assets are collected, the enemy is fought,

1. *Ghurar al-Hikam* h. 462, *Uyūn al-Hikam wa al-Maw'iz*, p. 294, h. 5253.

2. *Nahj al-Balagh*, Sermon 131, *Tadhkirat al-Khawass*, p. 129.

3. *Nahj al-Balagh*, Letter 53, *Tuhaf al-Uqul*, p. 131, *Ibid*, p. 145. Also see: *Da'irat al-Islam*, vol. 1, p. 357.

السُّلَّ، وَيُؤْخَذُ بِهِ لِلصَّعِيبِ مِنَ الْقَوِيِّ، خَتَمَ يَسْتَرْيَحُ بَرًّا، وَيُسْرَاحُ مِنْ فَاجِرٍ^١

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الْإِسْتِخْبَارُ

403. الإمام عليّ ع - في كتابه إلى حمّالة - بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ عَبْدِ اللَّهِ عَنِ
أَمِيرِ الْمُؤْمِنِينَ إِلَى مَنْ قَرَأَ كِتَابِي هَذَا مِنَ الْعَمَالِ: أَنَا بَعْدُ، فَإِنَّ رِجَالَنَا عِنْدَهُمْ بَيْعَةٌ
خَرَجُوا مُرَابًا مَقْطُوعًا وَجُهِوا نَحْوَ بِلَادِ الْبَصْرَةِ، فَسَأَلَ عَنْهُمْ أَهْلَ بِلَادِكَ، وَاجْتَمَعَ
عَلَيْهِمُ الْعُبُودُ فِي كُلِّ نَاجِيَةٍ مِنْ أَرْضِكَ، ثُمَّ أَكْتُبُ إِلَيْكَ بِمَا يَنْتَهِي إِلَيْكَ عَنْهُمْ، وَالسَّلَامُ^٢
404. ورقة صفين. إِنَّ عَلِيًّا أَظْهَرَ أَنَّهُ مُصْبِحٌ خَدًّا مُعَاوِيَةَ وَمُسَاجِرُهُ، فَبَلَغَ ذَلِكَ مُعَاوِيَةَ،
وَفَرَّغَ أَهْلَ الشَّامِ لِدَلَيْكَ وَانْكَسَرُوا لِقَوْلِهِ وَكَانَ مُعَاوِيَةُ بْنُ الصُّحَّالِكِ بْنِ شُعْبَانَ
صَاحِبُ دَائِيَةِ بَنِي سُلَيْمٍ مَعَ مُعَاوِيَةَ، وَكَانَ مُبِيعًا لِمُعَاوِيَةَ وَأَهْلِ الشَّامِ، وَلَهُ قَوَى
مَعَ أَهْلِ الْبُرَاقِ وَعَلِيٍّ بْنِ أَبِي طَالِبٍ، وَكَانَ يَكْتُبُ بِالْأَخْبَارِ إِلَى عَبْدِ اللَّهِ بْنِ
الْعُظْمِيِّ الْعَمِيرِيِّ وَيَبْعَثُ بِهَا إِلَى عَلِيٍّ ع^٣
405. ورقة صفين: بَعَثَ عَلِيٌّ خِيَلًا لِيَنْجِسُوا عَنْ مُعَاوِيَةَ مَادَّةً، فَبَعَثَ مُعَاوِيَةُ الصُّحَّالِكِ
بْنَ قَيْسِ الْبَاهِرِيِّ فِي خَيْلٍ إِلَى ذَلِكَ الْحَقِيلِ فَأَرَادَ الْوَهَا، وَجَاءَتْ عُيُودٌ عَلَيَّ فَأَحْبَرْتُهُ بِمَا
قَدْ كَانَ، فَقَالَ عَلِيٌّ لِأَصْحَابِهِ: مَا تَرَوْنَ فِيهَا هَاهُنَا؟ فَقَالَ بَعْضُهُمْ: نَرَى كُذًّا وَقَالَ
بَعْضُهُمْ: نَرَى كُذًّا فَلَمَّا رَأَى ذَلِكَ الْإِحْتِلَافَ أَمَرَهُمْ بِالْعُدُوِّ إِلَى الْقَوْمِ، فَعَادَهُمْ إِلَى
الْقِتَالِ فَنَالَ صَفَيْنَ، فَاسْتَرْمَى أَهْلَ الشَّامِ^٤

١ ميج البلاغة المخططة 40

٢ المعارسة ج 1 ص 337، معجم الأئمة ج 3 ص 407 ح 229

٣ ورقة صفين، ص 468

٤ ورقة صفين، ص 360، معجم الأئمة ج 3 ص 508 ح 430، شرح نهج البلاغة لأبي عبد الله ج 8 ص 39

roads are protected and the right of the weak is taken from the strong until the virtuous enjoys peace and protection from (the oppression of) the wicked."¹

8/2

Collecting Information

403. Imām 'Alī (a.s.) – in his letter to his administrators. "*In the Name of God, the All-Beneficent, the All-Merciful* From the servant of God, 'Alī, the Commander of the Faithful to whomever of the administrators that reads my letter. Now, some men who have sworn allegiance to us have now escaped. We suspect that they have moved towards the cities of the Basra region. Ask about them from your townspeople and assign secret agents throughout your land over them. Then write to me whatever you find about them. Wassalam!"²
404. *Waq'at Siffin* "'Alī (a.s.) mentioned that the next morning he would be setting out to fight against Mu'awiya. The news reached Mu'awiya and the people of Sham fell into a panic and were shattered by this [rumor]. Mu'awiya ibn al-Dahhak ibn Sulaym – the standard bearer of the Bani Sa'um tribe – was with Mu'awiya while antagonizing him and the people of Sham and favoring the people of Iraq and 'Alī ibn Abū Ṭālib (a.s.). He used to write the news to 'Abdullah ibn Ṭufayl al-Āmirī and he would then send them to 'Alī (a.s.)."³
405. *Waq'at Siffin* "'Alī (a.s.) sent a group to obstruct the source of the water to Mu'awiya who then dispatched al-Dahhak ibn Qays al-Ĥihri along with a group of soldiers towards them and dispersed the group sent by 'Alī (a.s.).

'Alī (a.s.) secret agents came back and reported what had happened to him (a.s.), so 'Alī (a.s.) asked his companions: "What shall we do?"

A group said, do this and the other said do that; when he noticed their discrepancy, he ordered them [to be prepared] to launch an assault on Mu'awiya. He led them to the battle (of Siffin) and the people of Sham were defeated."⁴

1. *Nahj al-Balaghah*, Sermon 38.

2. *al-Ghānī*, vol. 1, p. 331. *Bihar al-Anwar*, vol. 33, p. 407, h. 428.

3. *Waq'at Siffin*, p. 408.

4. *Waq'at Siffin*, p. 360, *Bihar al-Anwar*, vol. 32, p. 508, h. 430, *Sharh Nahj al-Balaghah*, vol. 8, p. 39.

406. أنساب الأشراف. قديم على علي بن أبي طالب عمن له بالشام فأحبره بغير سر
يقال: إنه قيس بن ربيعة بن عمرو بن حطاب الحميري، وكان قيس هذا غيباً له
بالشام يكتب إليه بالأخبار^١

407. الإمام علي ع - من كتابه إلى عبيد الله بن يزيد - وأنتك ومواقعة أخيه من خيل
انعدو حتى اتقدتم عليك، وأدرك العيون نحوهم، وليكن مع عيونك من السلاح ما
يُباثرون به القتال، وتكن عيونك الشجعان من جديك، فإن الحبان لا ياتيك
بصحبة الأمر، وأنته إلى أمري ومن يبتلك ياد الله والسلام^٢

408. الفتوح - في ذكر حرب صفين - قد كان مع معاوية رجل من جبر يقال له الخصيب
بن مالك وكان يكتب علي بن أبي طالب (رضي الله عنه) ويذله عن غوراته
معاوية^٣

راجع مرسوعة الإمام علي بن أبي طالب ص 539 (تقديم الجيش)

3 / 8

استصلاح الأعداء

409. الإمام علي ع - من استصلح عدوة راذي عذبه^١

410. عنه ع: من استصلح الأعداء بلغ المراد^٢

١ أنساب الأشراف ج 3 ص 212

٢ المعيار والوزن ص 131

٣ الفتوح ج 3 ص 78

٤ حرر الحكم ج 230، حرر الحكم والراصد ص 445 ج 7830

٥ حرر الحكم ج 8843

406. *Ansāb al-Ashraf*: "‘Ali’s (a.s.) secret agent in Shām came to him and handed him a report on Busr. This secret agent is said to have been Qays ibn Zurāra ibn ‘Amr ibn Hityān al-Hamadāni who used to report all news from Shām to him."¹
407. Imām ‘Ali (a.s.) – from his letter to ‘Abdullah ibn Badīl: "Beware of encountering the enemy’s troops until I come to you! Send the secret agents toward them and make sure they carry arms with them to fight with. The secret agents should be from among the brave troops, for the coward would not bring you correct reports. You and whoever is with you should abide by my commands, by the will of God. Wassalām."²
408. Imām ‘Ali (a.s.) – in his report on the battle of Siffin. "A man from the Himyar tribe by the name of Ḥaṣīn ibn Mālīk was with Mu‘āwiya and used to have correspondence with ‘Ali ibn Abī Ṭālib (a.s.), informing him about the weaknesses of Mu‘āwiya."³

8/3

Reforming the Enemies

409. Imām ‘Ali (a.s.): "He who reforms his enemy has [indeed] added to the number of his company."⁴
410. Imām ‘Ali (a.s.): "He who reforms the opponents will achieve his goal."⁵

1. *Ansāb Al Ashraf*, vol. 3, p. 212.

2. *al-Mi‘yar wa al-Muwāzan*, p. 131.

3. *al-Futūḥ*, vol. 3, p. 78.

4. *Ghurar al-Hikam*, h. 8130, *Uyūn al-Hikam wa al-Mawā‘iz*, p. 445, h. 7838.

5. *Ibid.*, h. 8043.

411. عنه: كَمَا لَمْ يَحْزَمِ اسْتِصْلَاحُ الْأَعْدَاءِ، وَمُدَاجَاةُ الْأَعْدَاءِ^١
412. عنه: الْإِسْتِصْلَاحُ لِلْأَعْدَاءِ بِحَسْرِ لِقَائِهِ وَبِجَلْبِ الْأَسْعَالِ، أَهْوَى مِنْ مُلَاقَاتِهِمْ وَمُعَالَجَتِهِمْ بِمَعْصِيَةِ الْقِتَالِ^٢
413. عنه: الْإِحْسَانُ إِلَى الْمُسِيءِ يَسْتَصْلِحُ الْعُقُورُ^٣
414. عنه: كَانَتْ الْحُكْمَاءُ مِمَّا نَصَحَ مِنْ الدُّعَاةِ تَقُولُ: يَبْتَغِي أَنْ يَكُونَ الْإِخْتِلَافُ إِلَى الْأَرْبَابِ بِعَشْرَةِ أَرْجُو
- أَوَّلُهَا بَيْتُ اللَّهِ عَزَّ وَجَلَّ لِنَقْضِهِ نُسُكِيهِ وَالْقِيَامِ بِحَقِّهِ وَأَدَاءِ فَرَضِهِ .
- التَّاسِعُ: أَرْبَابُ الْأَعْدَاءِ الَّتِي تُسَكَّنُ بِالْمُدَارَاةِ هَوَائِلُهُمْ، وَيُدْفَعُ بِالْجَلْبِ وَالزُّفْرِ وَاللُّطَبِ وَالرِّيَازَةِ عَدَاوَتُهُمْ^٤
415. عنه: مَنْعُ أَدَاكَ يُصْلِحُ لَكَ قُلُوبَ عِدَاكَ^٥
416. عنه: صَابِرٌ عَدُوُّكَ وَإِنْ كَثُرَ، فَإِنَّهُ يَمَّا أَمَرَ اللَّهُ عَزَّ وَجَلَّ بِجِهَادِهِ يَقُولُ: «اذْفَعْ بِأَلْفِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ» • وَ مَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَ مَا يُلْقَاهَا إِلَّا ذُو حُظٍّ عَظِيمٍ^٦

١. مبرر الحكم، ج 2337

٢. المصنف، وجع المصيبة، وتبشيت من الموت، ومعنى المخرج: التي وأرجسي (السلامة) ج 2 ص 233.

٣. مبرر الحكم، ج 1926

٤. مبرر الحكم، ج 1517

٥. المصنف، ص 426 ج 3 من الأصحح من رواية، بهار الأنوار ج 76 ص 61 ج 1

٦. مبرر الحكم، ج 9784

٧. مقتضب، 34 و 35

٨. المصنف، ص 633 ج 10 عن أبي بصير وعنه بن مسلم عن الإمام الصادق عن أبيه، بهار الأنوار ج 21

ص 421 ج 58

411. Imām 'Alī (a.s.): "The most complete of prudence is reforming the opponents and acting moderately with the enemies."¹
412. Imām 'Alī (a.s.): "Reforming the enemies with nice words and decent behavior is more convenient than confronting them and fighting against them with pain and suffering."²
413. Imām 'Alī (a.s.): "Doing good to him who wrongs us reforms him."³
414. Imām 'Alī (a.s.): "In the past the wise used to say: "It is befitting to frequent houses of others for ten purposes:
First, to the House of God Almighty for performing the rituals [of Hajj], discharging God's right and fulfilling His obligatory commands,
 . and nine to the houses of the enemies those who by tolerance their turbulence would calm down and by leniency and visitation, their hostility would be repelled."⁴
415. Imām 'Alī (a.s.): "Refraining from annoying [others] would reform the hearts of the enemies."⁵
416. Imām 'Alī (a.s.): "Shake hands with your enemy, even though he dislikes it, for it is one of the things to which God has enjoined his servants, [where] He says: *"Repel [evil] with what is best [If you do so,] behold, be between whom and you was enmity, will be as though he were a sympathetic friend. But none is granted it except those who are patient and none is granted it except the greatly endowed."*^{6, 7}

1. Ibid, h. 7232

2. Ibid, h. 1926.

3. Ibid, h. 1517

4. al-Khizālī, p. 426, h. 3, *Bihār al-Anwār*, vol. 76, p. 61, h. 1

5. *Ghurar al-Hikam*, h. 9784.

6. Qur'ān, 4 :34 – 35, al-Khizālī, p. 433, h. 10, *Bihār al-Anwār*, vol. 71, p. 421, h. 58.

7. al-Khizālī, p. 633, h. 10, *Bihār al-Anwār*, vol. 71, p. 421, h. 58.

417. عنه - في المحكم النسوية إليه : إنا صاملاً عدوك رياء منه قلن ذلك بأركان مؤذنة، فإنه إن ألبت ذلك واعتلقت خلعت لك مؤذنة^١

4 / 8

المسألة مع الوعي

418. الإمام علي - : وجدت المسألة ما لم يكن ومن في الإسلام أجمع من القتال.^٢
419. عنه - من أصلي النصح الإشارة بالصلح^٣
420. عنه - في عهد إلى مايت الأشر : ولا تدفن صلحاً ذاك إليه عدوك وفيه يوم يرضى، فإن في الصبح دعة لجنودك، وراحة من همومك، وأما ليلادك، ولكن الحذر كل الحذر من عدوك بعد صلحو، فإن العدو دوماً قلزب ليتفعل، فخذ بالحزم، وأنهم في ذلك حسن الظن^٤

5 / 8

مبدأ الحذر من العدو

421. الإمام علي - : من مات لم يتم عمه^٥
422. عنه - من من عدوك على أشد الحذر^٦

^١ شرح نهج البلاغة لأبي عبد الحميد ج 20 ص 321 ح 688.

^٢ محرم المحكم، ح 10138، عيون المحكم والمراعي ص 506 ح 9208 ورد له «محرقة بعد المسألة»

^٣ محرم المحكم، ح 9379، عيون المحكم والمراعي ص 470 ح 3579 وفيه «أحسن بدل أفضل»

^٤ نهج البلاغة الكتاب 53، محكم الأئمة ص 123، نهج العصور ص 145، دعائم الإسلام ج 1 ص 367 كلام محمود.

^٥ نهج البلاغة الكتاب 62، العارفين ج 1 ص 321 عن جندب.

^٦ محرم المحكم، ح 10301

417. Imām 'Alī (a.s.) – from an aphorism attributed to him: "If your enemy pretended friendship and honesty to you, accept it with warm friendship, for if he goes on with this [attitude] and gets accustomed to it, his friendship will become sincere."¹

8/4

Compromise along with Sagacity

418. Imām 'Alī (a.s.): "I found compromising more beneficial than combating, so long as it does not weaken Islam."²
419. Imām 'Alī (a.s.): "The best of advice is guiding to reconciliation."³
420. Imām 'Alī (a.s.) - in his instructions to Malik al-Ashtar: "Never reject a peace to which your enemy calls you and in which is God's pleasure, for in peace there is ease for your soldiers, relaxation from your worries and security for your land. But be cautious, very cautious, with your enemy after (having made) peace with him, for the enemy may have drawn near in order to take advantage of (your) negligence. Therefore be prudent and have doubts about trusting your enemy in this (matter)."⁴

8/5

Extreme Warning against the Enemy

421. Imām 'Alī (a.s.): "One who is asleep (negligent), [others] are not asleep (negligent) about him."⁵
422. Imām 'Alī (a.s.): "Be extremely vigilant against your enemy."⁶

Sharh Nahj al-Balaghah, vol. 20, p. 321, h. 428.

2. *Ghurar al-Hikam*, 10: 38, *Uyun al-Hikam wa al-Maw'id*, p. 506, h. 9788.

3. *Ghurar al-Hikam*, h. 9379, *Uyun al-Hikam wa al-Maw'id*, p. 470, h. 8579.

4. *Nahj al-Balaghah*, Letter 53, *Khaṣṣat al-A'imma*, p. 123, *Da'irat al-Islam*, vol. 1, p. 367.

5. *Nahj al-Balaghah*, Letter 42, *al-Ghurar*, vol. 1, p. 321.

6. *Ghurar al-Hikam*, h. 10301.

423. Imām 'Alī (a.s.): "Do not feel safe from any enemy, even if he expresses appreciation."¹
424. Imām 'Alī (a.s.): "The worst of enemies is he who is more insightful and more covert in conspiracies."²
425. Imām 'Alī (a.s.) – from an aphorism attributed to him: "Be more wary of a secretive enemy than the enemy who openly fights against you."³
426. Imām 'Alī (a.s.): "The weakest enemy in deception is he who manifests his enmity."⁴
427. Imām 'Alī (a.s.): "He who manifests his hostility is less deceitful."⁵
428. Imām 'Alī (a.s.): "Do not be deceived by the enemy's flattery, for the enemy is like water which, although taking long to boil with fire, it does not fail to put it out."⁶

1. Ibid., 10197.

2. Ibid., 3781.

3. *Sharh Nahj al-Balaghah*, vol. 20, p. 311, h. 573.

4. *Ghurar al-Hikam*, h. 3235, *Sharh Nahj al-Balaghah*, vol. 20, p. 341, h. 947.

5. *Ghurar al-Hikam*, h. 7936.

6. *Ghurar al-Hikam*, h. 10290.

Imām al-Baqir (a.s.) says: "When the Commander of the Faithful (a.s.) came down to the region of Nahrawān, he asked about Jamil ibn Bashir, Anushtirwan's scribe. They said he was still alive and having [his] daily sustenance. He ordered him to be summoned. When he arrived, Alī (a.s.) found him sound in his senses (except for his sight), clear-minded and highly talented. He asked him: "O Jamil! How should a person be?"

He said: "He should have few friends and many enemies!"

The Imām said: "You uttered a strange thing, O Jamil, as people are unanimous that it is better to have many friends."

He said: "It is not as they suppose, for when something is imposed on friends they do not act as they should, there is also a proverb in this regard which says: "The ship sank because it had too many sailors."

The Commander of the Faithful said: "I have tried this and it is true, but what benefit is there to having many enemies?"

He said: "When there are too many enemies, man is always cautious and careful not to utter a word by which to get stuck [in trouble], or make a blunder to be reprimanded for. Therefore, he is always protected from erring." The Commander of the Faithful approved this. (al-Da'wat, p. 257, h. 63, *Biḥār al-Armī*, vol. 34, p. 343)

6 / 8

التَّحْذِيرُ مِنَ اسْتِصْغَارِ الْحَصَمِ

429. الإمام علي عليه السلام لا تستصغرَنَّ عدوكَ وإنَّ ضَعْفَ^١.
430. عنه عليه السلام في الحُكْمِ النُّسُوبَةِ إِلَيْهِ - إِحْذَرِ اسْتِصْغَارَ الْحَصَمِ فَإِنَّهُ يَمْنَعُ مِنَ التَّحْقُظِ، وَرُبَّ ضَعِيفٍ غَنَبَ كَبِيرًا^٢.
431. عنه عليه السلام - أَيْضًا. لا تستصغرَنَّ أمرَ عدوكَ إذا حَارَبْتَهُ، فَإِنَّكَ إِنْ ظَهَرْتَ بِهِ لَمْ تُحَسِّدْ وَإِنْ ظَفَرَ بِكَ لَمْ تُعَدِّرْ، وَالضَّعِيفُ الْمُحْتَرِسُ مِنَ الْقَدْوِ الْقَرِيَّ اقْتَرَبَ إِلَى السَّلَامَةِ مِنَ الْقَرِيِّ الْمُعْتَرِ بِالضَّعِيفِ^٣.

7 / 8

التَّحْذِيرُ مِنَ اسْتِصْغَارِ الْأَعْدَاءِ الْإِخْرَاقِ

432. عنه عليه السلام قَدْ جَهِلَ مَنْ اسْتَنْصَحَ أَعْدَاءَهُ^٤.
433. عنه عليه السلام: لَا تُشَاوِرْ عَدُوَّكَ وَأَسْرَهُ خَيْرُكَ^٥.
434. عنه عليه السلام: اسْتَبِرْ أَعْدَاءَكَ تُعْرِفَ مِنْ زَأِيمٍ بِقَدَارِ عَدَاوَتِهِمْ وَمَوَاصِعَ مَقَاصِدِهِمْ^٦.

١. حرر الحكم ج ١٠٢١٤

٢. شرح نهج البلاغة لابي المفضل ج ٢٥ ص ٢٥٢ ح ٢٣١

٣. شرح نهج البلاغة لابي المفضل ج ٢٥ ص ٣٥٩ ح ٣٤٣

٤. حرر الحكم ج ٥٥٥٣

٥. حرر الحكم ج ١٥١٩٨

٦. حرر الحكم ج ٢٤٤٢

8/6

Warning against Underestimating the Enemy

429. Imām 'Alī (a.s.): "Do not underestimate any of the enemies, even if they are weak."¹
430. Imām 'Alī (a.s.) - from an aphorism attributed to him "Beware of underestimating the enemy, for it bars you from vigilance. Many a small group has defeated a great group!"²
431. Imām 'Alī (a.s.) – from an aphorism attributed to him. "Do not underestimate the power of your enemy when you are fighting with him, for if you win [the battle], you will not be praised and if he defeats you, you are not excused. The weak that keeps a watchful eye on the powerful enemy is closer to safety than the powerful who is conceited of his own power over the weak."³

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Warning against Consultation with the Enemy

432. Imām 'Alī (a.s.): "He who seeks consultation with his enemy is ignorant."⁴
433. Imām 'Alī (a.s.): "Do not consult your enemy, and conceal your news from him."⁵
434. Imām 'Alī (a.s.): "Consult your enemies only in order to find out the extent of their enmity and their goals."⁶

1. *Ghurar al-Hikam*, h. 10214.

2. *Sharh Nahj al-Balaghah*, vol. 20, p. 202, h. 231.

3. *Sharh Nahj al-Balaghah*, vol. 20, p. 309, h. 343.

4. *Ghurar al-Hikam*, h. 0603.

5. *Ibid*, h. 10298.

6. *Ibid*, h. 2462.

435. عنه: « في الحُكْمِ الْمُسَوِّبَةِ إِلَيْهِ - اسْتَبْرَ عَدُوَّكَ تَجَرِبَةً لَتَعْلَمَ بِمِقْدَارِ عِدَارَتِهِ »^١

436. عنه: « مَنْ اسْتَعَانَ بِعَدُوِّهِ عَلَى حَاجَتِهِ لَزِدَتْ بَعْدَ ذَلِكَ مِنْهَا »^٢

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إِنْهَاءُ الْفُرْصَةِ فِي مُوَاجَهَةِ الْأَعْدَاءِ

437. الإمام علي: « اسْتَعْمِلْ مَعَ عَدُوِّكَ مُرَافَقَةَ الْإِمْكَانِ وَإِنْهَاءَ الْفُرْصَةِ، تَنْظُرْ »^٣

438. عنه: « لَا تُوقِعْ بِالْعَدُوِّ قَبْلَ الْعُدْوَةِ »^٤

439. عنه: « لَا تُظْهِرِ الْعِدَاةَ لِي لَا سُلْطَانَ لَكَ عَلَيْهِ »^٥

440. عنه: « لَا تُعْرِضْ لِعَدُوِّكَ وَهُوَ مُقْبِلٌ فَإِنَّ إِبَالَهُ تُعْبِتُهُ عَلَيْكَ، وَلَا تُعْرِضْ لَهُ وَهُوَ مُدْبِرٌ فَإِنَّ إِدْبَارَهُ يَكْفِيكَ أَمْرَهُ »^٦

441. عنه: « انْكَأْ لِأَنْبَاءِ عَدُوِّكَ أَلَّا تُعْبِتَهُ أَنْكَ الْخُدَّةِ عُدْوًا »^٧

442. عنه: « فِي الْحُكْمِ الْمُسَوِّبَةِ إِلَيْهِ - اقْتُلِ الْأَشْيَاءَ لِعَدُوِّكَ أَلَّا تُعْرِفَهُ أَنْكَ الْخُدَّةِ عُدْوًا »^٨

عُدْوًا^٩

١ شرح نهج البلاغة لابن أبي الحديد ج 20 ص 312 ح 634.

٢ محرر الحكم ج 894.

٣ محرر الحكم ج 2347.

٤ محرر الحكم ج 10356.

٥ كسر الموحدة ج 2 ص 103، بحار الأنوار ج 75 ص 93 ح 104.

٦ محرر الحكم ج 10306.

٧ كسر اللام ج 1 ص 293.

٨ شرح نهج البلاغة لابن أبي الحديد ج 20 ص 283 ح 294.

435. Imām 'Alī (a.s.) – from an aphorism attributed to him: "As a test and trial, consult your enemy in order to realize the extent of his enmity."¹
436. Imām 'Alī (a.s.): "He who seeks help from his enemy for his need, will move farther away from it."²

8/8

Knowing the Right Time [seizing the opportunity] in Encountering the Enemies

437. Imām 'Alī (a.s.): "Employ [the strategy of] waiting for possibilities and seizing the opportunity in order to gain victory."³
438. Imām 'Alī (a.s.): "Do not assault the enemy before you are powerful [enough]."⁴
439. Imām 'Alī (a.s.): "Do not disclose your enmity to those over whom you have no power."⁵
440. Imām 'Alī (a.s.): "Do not confront your enemy when he is advancing, as this will help him over you, nor confront him when he is retreating, as his withdrawal will be sufficient for you regarding his affair."⁶
441. Imām 'Alī (a.s.): "It is most destructive to your enemy that you do not inform him that you have taken him as an enemy."⁷
442. Imām 'Alī (a.s.) – from an aphorism attributed to him: "It is most fatal to your enemy that you do not let him know that you have taken him as an enemy."⁸

1. *Sharḥ Nahj al-Balāghah*, vol. 29, p. 317, ḥ. 634.

2. *Ghurar al-Hikam*, ḥ. 3784.

3. *Ghurar al-Hikam*, ḥ. 2347.

4. *Ibid*, ḥ. 10258.

5. *Kanḥ al-Fawa'id* id., vol. 2, p. 183, *Bihar al-Anwār*, vol. 78, p. 93, ḥ. 164.

6. *Ghurar al-Hikam*, ḥ. 10306.

7. *Nahj al-Durrar*, vol. 1, p. 293.

8. *Sharḥ Nahj al-Balāghah*, vol. 29, p. 283, ḥ. 244.

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عَذَمُ الْعُقُوبَةِ عَلَى الظَّنِّ وَالْتِمَّةِ

443. الجمل دخل [ابن عباس] على أمير المؤمنين فاستأذنه وقال: يا ابن عباس، أينك عمر؟

فقال: قد رأيت طلحة والرؤبة

فقال له: أيهما استأذني في العمرة، فأبىتهما فها بعد أبو استأذنت بهما بالإيمان
الآ بعدوا ولا ينكنا ولا يحدنا قسداً والله يا ابن عباس ما قصدا إلا الجنة، فكان
بيها وقد صاروا إلى مكة يستعينا على خرب، فإن فعل بن منة الخائن العاجز قد حبل
أموال العراقي وفارس ليقيم ذلك، ونسب يد هذان الرجلان على أمري، وسبكا
دماة شيتي وأنصاري.

فقال عذ الله بن عباس إذا كان جذك الأمر كذالك فليم أدت هما؟ وهذا
حسنتها وأولفتها بالحديد، وكفيت المسلمين شرهما؟

فقال له: يا ابن عباس، أنا مؤثر أن أذا بالظلم وبالسيرة قبل الحسنة، وعاقب
على الظن والتهمة وأخذ بالعمل قل كوي؟ كلا والله لا عدلت عما أخذ الله على
من الحكم بالعدل، ولا القول بالفصل يا ابن عباس، إني أدت هما وأعيرت ما
يكون بهما، لكي استظهرت بالله عليهما، والله لا تقتلها وليحيي ظنهما، ولا
يلقيان من الأمر مائهما، فإن الله يأخذهما بظلمهما لي، ونكيتها يعتي، ونعيبهما على

8/9

Refraining from Punishment on the Basis of Conjecture

443. *al-Jama'at*: "Ibn 'Abbas visited the Commander of the Faithful (a.s.) and he first started to speak and said: "O Ibn 'Abbas. Do you have any news?"

He said "I saw Talha and Zubair "

He told him: "The two asked my permission for 'Umra (pilgrimage) and I granted them permission after I had them pledge not to deceive, commit betrayal or get involved in corruption. O Ibn 'Abbas! By God, they have no intention other than treason. I know that they have gone to Mecca to seek assistance against me, for the treacherous wicked Ya'la ibn Munyah has taken the wealth of Iraq and Persia to spend it all. The two men will soon ruin my affair and shed the blood of my followers and companions."

'Abdullah ibn 'Abbas said. "If you think so, why did you give them permission and why did you not put them in jail and shackle them so that you would save Muslims from their harm?"

The Imam (a.s.) said "O Ibn 'Abbas! Are you asking me to hasten to tyrannize and practice evil instead of doing good and punish on the basis of conjecture and accusation? Far be it! By God, I will not withdraw from the pledge I made to God as to judge on the basis of justice and speaking the truth.

O Ibn 'Abbas! I gave them permission and I know what they will commit; however, I asked God for help against them and I swear by God that I will kill them and make them hopeless and they will not fulfill their wish, for God will punish them for their injustice and transgression towards me and their violation of my allegiance and persecuting me "¹

1. *al-Jama'at*, p. 166.

444. تاريخ الطبري عن جُنْدَبٍ: لَمَّا بَلَغَ عَلِيًّا مُصَلِّتُ بَنِي نَاجِيَّةَ وَقَتْلُ صَاحِبِيهِمْ، مَالَ:

مَوْتَ أُمِّهِ! مَا كَانَ أَنْقَضَ عَقْلَهُ، وَأَجْرَاهُ عَلَى رَأْيِهِ! فَإِنْ جَائِيًا جَاءَ مَرَّةً فَقَالَ لِي فِي أَصْحَابِكَ رَجُلًا قَدْ خَشِيتُ أَنْ يُغَارِقُونَكَ، فَمَا تَرَى فِيهِمْ؟

فَقُلْتُ لَهُ: إِنِّي لَا أَخْذُ عَلَى التُّهْمَةِ، وَلَا أُعَاقِبُ عَلَى الظُّلِّ، وَلَا أَقَاتِلُ إِلَّا مَنْ حَالَقَنِي وَنَاصَبَنِي وَأَطَهَرَ لِي الْعِدَارَةَ، وَلَسْتُ مُقَابِلَهُ حَتَّى أَدْعُوهُ وَأَعِدُّهُ إِلَيْهِ، فَإِنْ تَابَ وَرَخَّعَ إِلَيَّ قَلْبًا بِنْتَهُ، وَهُوَ أَحْسَنُ، وَإِنْ لَمْ يَفْعَلْ إِلَّا الْإِعْتِرَافَ عَنْ خَرَبَةٍ اسْتَعَا عَلَيْهِمُ اللَّهُ، وَمَا جَرَمُهُ، فَكُفْتُ عَنْهُ مَا شَاءَ اللَّهُ.

ثُمَّ جَاءَ مَرَّةً أُخْرَى فَقَالَ لِي: قَدْ خَشِيتُ أَنْ يُفِيدَ عَلِيٌّ عَبْدَ اللَّهِ بْنِ وَهَبٍ الرَّاسِبِيَّ وَزَيْدُ بْنُ حُصَيْنٍ، إِنِّي سَمِعْتُهَا يَذْكُرَانِكَ بِأَشْيَاءَ لَوْ سَمِعْتُهَا لَمْ تُغَارِقْهُمَا عَلَيْهِمَا حَتَّى تُقْتُلَهُمَا أَوْ تُؤَيِّقَهُمَا، فَلَا تُغَارِقْهُمَا مِنْ حَبِيصِكَ ابْنِ دَاوُدَ. فَقُلْتُ: إِنِّي مُسْتَشِيرُكَ فِيهِمَا، فَمَاذَا نَأْمُرُ بِهِ؟

قَالَ: فَإِنِ أَمَرْتُكَ أَنْ تَدْعُوَ بِهِمَا، فَتَضْرِبَ رِقَابَهُمَا، فَغَلَبْتُ أَنَّهُ لَا دَرْعَ وَلَا عَقْلَ، فَقُلْتُ: وَاللَّهِ مَا أَطْلُكَ وَرِعًا، وَلَا عَابِلًا مَانِعًا، وَاللَّهِ لَقَدْ كَانَ يَسْمِي لَكَ لَوْ أَرَدْتُ قَتْلَهُمْ أَنْ تَقُولَ: إِنَّهُمَا اللَّهُ، لَمْ تَسْتَجِلْ قَتْلَهُمْ وَلَمْ يَقْتُلُوا أَحَدًا، وَلَمْ يُبَادِلُوا، وَلَمْ يَخْرُجُوا، مِنْ طَاعَتِكَ؟^١

445. الإمام الصادق: كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ يَقُولُ يُلَاسِي بِالْكَوْفَةِ يَا أَهْلَ الْكَوْفَةِ، اتَّزَوَيْ لَا أَعْلَمُ مَا يُصْلِحُكُمْ؟^٢ بَلَى، وَلَكِنِّي أَكْرَهُ أَنْ أُصْلِحُكُمْ بِفَسَادِ نَفْسِي^٣

^١ تاريخ الطبري، ج 5 ص 131، شرح نهج البلاغة لابن أبي الحديد، ج 3 ص 198 عن حبيب الملووك ج 1 ص 321 وفيه: «توتلها» بدل «توتقها» وكلاهما سحوة.

^٢ الأماشي للعلامة، ص 207 ج 40 عن هشام بن سالم الأتوم ج 41 ص 120 ج 15

444. *Tārīkh al-Ṭabarī* narrated from Jundab: "When 'Alī (a.s.) was informed about the afflictions and tragedies inflicted upon of Banī Najāya and the murder of their chief, he said, "May his mother fall [die]! How feeble-minded he was and how daring he was towards God! Once somebody came to me and said, "There are men among your companions who, I fear, may separate from you. What do you think of them?"

I told him, "I do not administer punishment on the basis of accusation, nor do I chastise on the basis of assumptions. I do not fight against anyone but the one who has antagonized me and manifested his enmity towards me and that I will not start to fight him [but] after I have invited him and presented my proofs to him. Then, if he repents and returns to us, I will accept him as one of our brothers, but if he refused and wished for nothing but battle against us, we will ask God to help us against him and will fight him. May God keep away from me what He wishes!"

Once again he came to me and said: "I fear that 'Abdullāh ibn Wahab al-Rasbi and Zaid ibn Ḥuṣayn would ruin your affair. I heard them say things about you that if you hear, you will not let them go unless you kill or chastise them. So never release them from the prison."

I said, "I will consult with you about them, so what do you suggest?" He said, "I suggest you send for them and kill them."

Then I found out that he was neither pious nor wise, so I said: "By God, I do not suppose you are pious, nor helpful or wise. By God, even if I ever wanted to kill them, it would be more fitting for you to say to me: "Be wary of God! Why do you consider their blood as lawful since they have neither killed anyone, nor have they risen up in war against you, or given up obeying you?"¹

445. Imām al-Ṣādiq: "The Commander of the Faithful 'Alī ibn Abī Ṭālib (a.s.) used to say to the people in Kūfa, "O people of Kūfa! You suppose that I do not know what sets you aright? Yes, I do. But I do not like to do so by ruining myself [using unlawful means]."²

1. *Tārīkh al-Ṭabarī*, vol. 5, p. 131, *Sharḥ Nahj al-Balāghah*, vol. 3, p. 142, *al-Gharaṭī*, vol. 3, p. 371.

2. *al-Amālī* by al-Mufīd, p. 287, h. 20, *Beḥar al-Arṣad*, vol. 41, p. 110, h. 13.

446. المغارات - في خير مُعَارَقَةِ الْخَزِيَّةِ بِرِيشِ (وهو من الخوارج) أمير المؤمنين ع -
 قَالَ عَبْدُ اللَّهِ بْنُ قَعْبٍ .. أَتَيْتُ أَمِيرَ الْمُؤْمِنِينَ ع .. فَأَخْبَرْتُهُ بِمَا سَمِعْتُ مِنَ الْخَزِيَّةِ
 وَمَا قُلْتُ لِأَبِي عَمْرٍو وَمَا رَدَّ عَلَيَّ
 فَقَالَ ع دَعُهُ، فَإِنْ قِيلَ الْحَقُّ وَرَجَعَ عَرَفَا ذَلِكَ لَهُ وَقِيلَنَاهُ مِنْهُ وَإِنْ أَمَى طَلِبَاءُ.
 فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ قَلِمٌ لَا تَأْخُذُهُ الْآنَ فَتَسْتَرِيقُ مِنْهُ؟
 فَقَالَ: إِنَّا لَوْ قَتَلْنَا هَذَا لِكُلِّ مَنْ تَنَبَّهَهُ مِنَ النَّاسِ مَلَائِكَةُ السَّجُودِ مِنْهُمْ، وَلَا
 أَرَأَيْكَ يَسْتَعِينِي الزُّنُوبُ عَلَى النَّاسِ وَالتَّحِيُّسُ هُمْ وَعُقُوبَتُهُمْ حَتَّى يُظْهِرُوا لَنَا
 الْخِلَافَةَ.¹

راجع موسوعة الإمام علي بن أبي طالب ج 4 ص 43 (مخرج الخبرين راشد)

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التَّحْذِيرُ مِنَ التَّعْذِيبِ

447. الإمام علي ع من ضَرَبَ رَجُلًا سَوْطًا ظُلُمًا، ضَرَبَهُ اللَّهُ تَارَكَ وَتَعَالَى بِسَوْطٍ مِنْ
 بَابٍ¹
 448. عَنْهُ ع أَبْغَضُ الْخَلْقِ إِلَى اللَّهِ عَزَّ وَجَلَّ مَنْ جَرَّدَ ظَهَرَ مُسْلِمٍ بِغَيْرِ حَقٍّ، وَمَنْ ضَرَبَ
 فِي خَيْرٍ حَقٍّ مَنْ لَمْ يَضْرِبْهُ أَوْ قَتَلَ مَنْ لَمْ يَقْتُلْهُ²

¹ المغارات ج 2 ص 333 و ص 333، معجم الأسماء ج 33 ص 402 ح 1628 شرح معجم المفردات لابن أبي عمير ج 3 ص 129

² معالم الإسلام ج 2 ص 341 ح 1927

³ معالم الإسلام ج 2 ص 444 ح 1551، تهذيب الأحكام ج 10 ص 146 ح 523 ص السكوني عن الإمام

المعالي ع عن رسول الله ع وليس فيه «ومن ضرب في غير».

446. *al-Ghārāt* – reporting on the desertion of Kharrīt ibn Rāshid, who was one of the Khārijīs, from the Commander of the Faithful "ʿAbdullāh ibn Qa'im said: "I came to the Commander of the Faithful and reported to him what I had heard about Kharrīt, what I had told his cousin and the response he had given me."

The Imām said "Leave him alone. If he accepts the truth and returns, we will recognize that and accept it from him, and if he rejects it, we will send for him."

I said "O Commander of the Faithful! Why do you not seize him right now to give his pledge of assurances [to be secure of his evils]?"

He said, "If we treat all those whom we accuse like this, then we should fill up prisons by them, and I do not believe it to be permissible to attack people, imprison them and punish them, unless they have openly expressed their antagonism towards us."

See *The Encyclopedia of Commander of the Faithful*, VI, 447 (The Revolt of Kharrīt ibn Rāshid).

8/10

Warning against Torture

447. Imām 'Alī (a.s.): "He who whips a person unjustly, God the Blessed and the Exalted will whip him with a whip of fire."²
448. Imām 'Alī (a.s.): "The most detested person before God is one who bares a Muslim's back unrightfully and beats a person who has not beaten him, or kills he who has not committed a murder"³

1 *al-Ghārāt*, vol. 1, p. 333 & 335, *Bihar al-Anwār*, vol. 33, p. 407, h. 628, *Sabāh Nahy al-Balāghah*, vol. 3, p. 129.

2 *Da'at al-Islām*, vol. 2, p. 541, h. 1927

3 *Da'at al-Islām*, vol. 2, p. 444, h. 1551, *Taḥḍīb al-Aḥkām*, vol. 10, p. 148, h. 914.

449. عنه: - من كتابه إلى أمراء الخراج: - لو لم يكن فيما بيني وبين الظلم والعدوان عذت بجاهي، كان في ثوابي ما لا عذر لأحد بترك طليبي، فارتحوا ثرحوا، ولا تعذبوا خلق الله ولا تكلموهم فوق طاعتهم^١

450. عنه: - أيتها الناس! إنني دعوتكم إلى الحق فتوليتهم عني، وقهرتكم بالدرء فأعيتهم، أما إنني سئلتكم بعدى ولاة لا يرضون بكم بهذا حتى يعذبوكم بالسياط وبالحديد، فأنا أنا فلا أعذبكم بهما؛ إنني من عذت الناس في الدنيا عذته الله في الآخرة^٢

451. مسند زيد بن عبد بن علي عن أبيه عن جده عن الإمام علي: - أنه قال يشتر في امرأة حامل اعترفت بالمجور فأمر بها أن ترحم - فلعلك انتهرتها أو اعتصمتها؟ قال: قد كان ديتك، فقال: أو ما سمعت رسول الله يقول لاخذ على معرف بعد بلاء، إنني من قبلت أو خست أو تكدت فلا إقرار لك قال: فخطي عمر نسيلها، ثم قال: اعترفت النساء أن ثلثه مثل علي بن أبي طالب، لو لا علي لخلت عمر^٣

452. الإمام علي: - من خطبة له في أوائل خلافة - إن الله حرم حراماً غير مجهول، وأحل حلالاً غير مدخول، وقضل حرمة المسلم على الحرم كلها، وشهد بالإخلاص والتوحيد حقوق المسلمين في سماقيها، فاعلم المسلم من سلبت المسلمين من إسانيه ويديه إلا بالحق، ولا يحل أذى المسلم إلا بما يجب^٤

^١ وثقة حبيب ص 108، نهج البلاغة الكتاب 51 سورة المهاد والبركة ص 122

^٢ الطائفة ج 2 ص 458 عن زيد بن علي بن أبي طالب، الإرشاد ج 1 ص 322 وليس فيه «فأنا أنا فلا أعذبكم بهما» شرح نهج البلاغة لابن أبي الحديد ج 2 ص 306 عن زيد بن علي

^٣ مسند زيد ص 335، كشف القبح ص 73 ح 53، كشف الغطاء ج 1 ص 113، ذخائر العقبين ص 148 وليس فيه «ثم قال» - المؤلف المصنوع ص 81 ح 65.

^٤ نهج البلاغة الخطب 167، معارج الأمارة ج 32 ص 40 ح 26

449. Imām 'Ak (a.s.) – in his letter to the chiefs [collectors] of land tax "Even if there had been no fear of punishment for revolt and disobedience, which God has prohibited, the reward in keeping aloof from them would be enough [incentive] to abstain from going after them. Show mercy [on others] so as to be shown mercy, do not torture servants of God and do not charge them to that which is beyond their capacity."¹
450. Imām 'Ah (a.s.): "O People! I called you to the Truth but you turned your back on me and I beat you with the lash but you tired me out. Know that after me you will be ruled by rulers who would not be content with this, rather they would torture you with whips and iron. But I do not torture you with whips and iron, for whoever tortures people in this world, God will torture him in the Hereafter."²
451. *Musnad Zaid* – narrating from Zaid ibn 'Alī (a.s.), from his father, from his grandfather about 'Alī ibn Abī Ṭalīb (a.s.) "In truth, he [Alī] (a.s.) told 'Umar concerning a pregnant woman who had admitted to committing adultery and 'Umar had ordered her to be stoned. "Perhaps you have shouted at her or frightened her?"
'Umar replied: "That is so."
'Alī (a.s.) said: "Have you not heard the saying of the Messenger of God (s.a.w.): "There should be no legal punishment to the one who has confessed after being tortured. Indeed the confession of the person whom you shackle, incarcerate, or threatens is invalid?"
He [the narrator] said: "Umar released the woman, then he said "Women are unable to give birth to a son like 'Alī ibn Abī Ṭalīb. If it was not for 'Alī, 'Umar would be perished."³
452. Imām 'Ak (a.s.) – in his sermon at the beginning of his government "Surely, God has made unlawful the things which are not unknown and made lawful the things which are without defect. He has given precedence to the esteem of Muslims over others. He has placed the rights of Muslims in the same grade of importance as sincerity [to Him Almighty] and monotheism. Therefore a Muslim is one from whose tongue and hand every (other) Muslim is safe except in the matter of truth. It is not lawful to harm another Muslim unless it is obligatory."⁴

1 *Waq al-Siffin*, p. 100, *Nahy al-Balaghah*, Letter 31, *al-Mi'yar ma al-Mawazim*, p. 122

2 *al-Ghurar*, vol. 2, p. 438, *al-Irshad*, vol. 1, p. 321, *Sharh Nahy al-Balaghah*, p. 2, p. 300

3 *Musnad Zaid*, p. 313, *Kashf al-Yaqin*, p. 73, b. 53, *Dhakhat al-Uqba*, p. 146

4 *Nahy al-Balaghah*, Sermon 107, *Bihar al-Anwar*, vol. 32, p. 40, b. 26

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النهي عن الشتم

453. وقعة صفين عن عبد الله بن شريك: خَرَجَ خُجْرٌ بَيْنَ عِدِيٍّ وَعَدُوٍّ بَيْنَ الْحَقِيقِ يُظَاهِرُوا

الْبَرَاءَةَ وَاللَّعْنَ مِنْ أَهْلِ الشَّامِ، فَأَرْسَلَ إِلَيْهِمَا عَلِيٌّ أَنْ كُذِّبَا عَنْهَا يَلْعَنُ عَنْكُمَا

فَأَتَيَاهُ قَفَلًا: يَا أَمِيرَ الْمُؤْمِنِينَ، أَلَسَا عِجَمِينَ؟

قَالَ: بَلْ

قَالَا: أَوَلَيْسَا مُبْطِلَيْنِ؟

قَالَ: بَلْ

قَالَا: فَلِمَ مَنَعْتَنَا مِنْ شَتْمِهِمْ؟

قَالَ: كَرِهْتُ لَكُمْ أَنْ تَكُونُوا لِعَانِينَ شُعَامِينَ، تَشْتُمُونَ وَتُتَبَرَّؤُونَ، وَلَكِنْ لَوْ
وَصَعْتُمْ مَسَاوِيَّ أَهْلِهِمْ قُلْتُمْ بَيْنَ سَيْرَتِهِمْ كُذِّبَا وَكُذِّبَا، وَمِنْ عَمَلِهِمْ كُذِّبَا،
كَانَ أَصَوْتُ فِي الْقَوْلِ، وَأَبْلَغُ فِي الْعُدْوِ، وَلَوْ قُلْتُمْ مَكَانَ لَعْنِكُمْ لَهَا هُمْ وَبَرَاءَتِكُمْ
يَسُومُ: اللَّهُمَّ احْقِصْ دِمَاءَنَا وَدِمَاءَهُمْ، وَأَصْلِحْ دَائَ بَيْنَا وَبَيْنَهُمْ، وَأَهْدِهِمْ مِنْ
هَمَلَاتِهِمْ، حَتَّى يَعْرِفَ الْحَقُّ يَسُومَ مِنْ جَهْلَةٍ، وَرَهْوِيَّ عَنِ النَّمْرِ وَالْعُدْوَانِ مَنْ
لَجَعَ بِهِ، كَانَ هَذَا أَحَبَّ إِلَيَّ وَخَيْرًا لَكُمْ.

فَقَالَا: يَا أَمِيرَ الْمُؤْمِنِينَ، تَقْبَلُ عِطْفَكَ، وَتَتَأَذَّبُ بِأَدَبِكَ^١

454. الإمام عليٌّ: لَا تَشْنِ غَدْرَكَ وَإِنْ شَأْنَكَ.^٢

١ وقعة صفين، ص 103، بحار الأنوار ج 12 ص 399 ح 369-373 وراجع توحيد العلامة الخليفة 206 والأخبار
الطريق ص 165

٢ الشُّنْ، كَلْبُ الشَّامِ الْمَرْبُ ج 13 ص 299

٣ غرر الحفص ج 10 ص 118

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Warning against Insult

453. Imām 'Alī (a.s.) narrating from 'Abdullah ibn Sharik: "Hur ibn 'Adī and 'Amr ibn Hamaq went out while openly expressing their aversion and cursing the people of Sham, so 'Alī (a.s.) sent a message to them to avoid what he had been informed about

The two came to 'Alī (a.s.) and said: "O Commander of the Faithful! Are we not on the right path?"

He said: "Yes."

They asked again: "Are they not on the wrong path?"

He said: "Yes."

They said: "Why then did you prevent us from cursing them?"

He said: "I did not like you to be among the cursers and revilers who curse people and express aversion; but if you described their misbehavior and said: "Their conduct is such and their behavior is so", it would be more appropriate in saying and more effective in excusing. If instead of cursing and disavowing them, you would say: "O God! Spare our blood and theirs, reconcile between us and them and deliver them from their misguidance so that the one who has ignored the truth knows it and the one who has attached himself to aggression and enmity refrains from it", this would be dearer to me and better for you."

They both said: "O Commander of the Faithful! We accept your advice and we shall discipline ourselves by your good manners."¹

454. Imām 'Alī(a.s.): "Do not dishonor your enemy even if he dishonors you."²

1 *Wasq'at Siffin*, p. 103, *Bihar al-Anwar*, vol. 32, p. 399, h. 364-371. *Nahj al-Balaghah*, Sermon 206, *al-Akhbar al-Tawal*, p. 165.

2 *Ghurur al-I'lah*, h. 70418.

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الزُّهْمُ مَا لِلزُّهْمِ نَأْمُرُ

455. الإمام علي عليه السلام الرُّمُقُ يَقُولُ حَدِّثِ الْمُحَافِقَةَ^١
456. عنه عليه السلام - في إيمانكم المساوية إليه - قارب عدوك بعض المفازية نكل حاجتك، ولا تُفِرْطَ في مُقَارَظَتِهِ فَتُدِلَّ نَمْسُكَ وَنَاجِرُكَ، وَتَأْمُلَ حَالِ الْحَشَةِ الْمَنُصُوبَةِ فِي الشَّمْسِ الْآتِي إِنْ أَمَلْتَهَا رَادَّ ظِلُّهَا، وَإِنْ أَقْرَطْتَ فِي الْإِمَالَةِ تَقْصُرَ الْعُطْلُ^٢
457. تاريخ الطبري عن عبد الملك بن أبي حرة الحنفي أن علياً خرج ذات يوم بخطب، فإِنَّهُ لَمَّا حُطَّتْهُ إِذْ حُكِّمَتِ الْحَكَمَةُ فِي جَوَائِبِ الْمَسْجِدِ.
- فَقَالَ عَلِيٌّ اللَّهُ أَكْثَرُا كَلِمَةً حَقٌّ يُرَادُّ بِهَا بَاطِلٌ! إِنْ سَكَنْتُمْ عَنْهُمْ،^٣ وَإِنْ تَكَلَّمُوا عَجَبْتُمْ عَنْهُمْ، وَإِنْ خَرَجُوا عَلَيَا قَاتِلْتُمُوهُمْ.^٤
458. السنن الكبرى عن كثير بن نمر. يينا أنا في الجمعة وعلي (رضي الله عنه) على المنبر، إِذْ قَامَ رَجُلٌ فَقَالَ لَا حُكْمَ إِلَّا بِاللَّهِ ثُمَّ قَامَ آخَرُ فَقَالَ لَا حُكْمَ إِلَّا بِاللَّهِ، ثُمَّ قَامُوا مِنْ نَوَاحِي الْمَسْجِدِ، فَأَشَارَ إِلَيْهِمْ عَلِيٌّ (رضي الله عنه) بِيَدَيْهِ، إِبْجِلِسُوا، ثُمَّ لَا حُكْمَ إِلَّا بِاللَّهِ، كَلِمَةً يُقْتَضَى بِهَا بَاطِلٌ، حُكْمَ اللَّهِ تَنْظُرُ فِيكُمْ، أَلَا إِنْ لَكُمْ عِنْدِي ثَلَاثُ جِهَالٍ مَا كُنْتُمْ مَعَهُ لَا تَسْمَعُكُمْ تَسَاجِدُ اللَّهِ أَنْ تَذْكُرُوا فِيهَا اسْمَ اللَّهِ، وَلَا تَسْمَعُكُمْ قِيَامًا مَا

١ مخرج الحكيم ج 560

٢ شرح تبيين البلاء لابن أبي الحديد ج 20 ص 342 ج 223

٣ عنه من طريق حمزة أقرأه أبي الزناد (راجع أسانيد العرب ج 12 ص 427)

٤ تاريخ الطبري ج 5 ص 72، الكامل في التاريخ ج 2 ص 398، نكت الأشراف ج 3 ص 135 وليس فيه «وإن

خرجوا» وفيها «عنهم» بدل «عنهم»

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Gentleness as long as There Is no Conspiracy

455. Imām 'Alī (a.s.): "Gentleness will soften the roughness of opposition and defiance."¹
456. Imām 'Alī (a.s.) – in the aphorisms attributed to him. "Get close to your enemy to the extent that you may fulfill your need, and do not get too close to him lest you should debate your companions and yourself. Look at the stick erected before the sun. If you tilt it, the shadow will get longer and if you go to extremes in tilting the stick, the shadow will diminish."²
457. *Tarikh al-Tabari* – narrating from Abd al-Malik ibn Abi Hurrah al-Hanafi: "One day 'Alī (a.s.) went out to give a sermon. He was lecturing while the Khawarij were chanting in a corner of the mosque 'there is no Sovereignty save for God' (*la hukm illa li'llah*)".
'Alī (a.s.) said: "God is the Greatest (*Allah Akbar*)" It is a true word but falsehood is intended. If they keep silent, we will abandon them, if they go on talking, we will debate with them, and if they rise against us, we will fight them."³
458. *al-Sunan al-Kubra* – narrating from Kathir ibn Namir: "While I was attending the Friday prayer and 'Alī (a.s.) was on the pulpit when a man rose and said, 'there is no Discretion belong only to God' (*la hukm illa li'llah*)".

Another person rose and said, 'there is no Sovereignty save for God'. Then the Khawarij stood up from around the mosque. 'Alī (a.s.) requested them to sit down and he said: "Yes, Sovereignty belongs to God alone, a word by which a falsehood is intended. We will deal with you according to the judgment of God. Let it be known that there are three issues regarding you that matters for me:

So long as you are with us, we will not prevent you from the mosque in which you may utter the name of God,

1 Ibid, p. 560.

2 *Sharh Nahj al-Balaghah*, vol. 10, p. 142, h. 923.

3 *Tarikh al-Tabari*, vol. 5, p. 72, *al-Kamil fi al-Tarikh*, vol. 2, p. 100, *Ansab al-Ashraf*, vol. 3, p. 135.

كَانَتْ أَيْدِيكُمْ مَعَ أَيْدِيهَا، وَلَا تُقَاتِلُكُمْ حَتَّى تُقَاتِلُوا. ثُمَّ أَحَدٌ فِي خُطْبَتِهِ^١

459. الأموال من كثير من ثمر جاء رجل برجل من الخوارج إلى علي، فقال: يا أمير المؤمنين، إني وجدت هذا يسبك، قال: فصبه كما سبني قال: ويتوعدك؟ فقال: لا أقتل من لم يقتلني، قال علي: لكم عليا ثلاث أن لا تمسهم المساجد أن يدكروا الله فيها، وأن لا تمسهم العمى ما دلت أيديهم مع أيديها، وأن لا تقاتلهم حتى يقاتلوا^٢

460. المصنف لابن أبي شيبة عن كثير من ثمر: جاء رجل برجل إلى علي فقال: إني رأيت هؤلاء يتوعدونك، فقرأوا وأخذت هذا، قال: أقاتل من لم يقتلني؟ قال: إنك سبك قال: شبه أو دغ^٣

راجع موسوعة الإمام علي بن أبي طالب ج 3 ص 445 (صبر الإمام علي بن أبيه أياهم ورفقه بهم)

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اجلأ المناير أو حبسهم

461. شرح نهج البلاغة لابن أبي الحديد: قد روي أن جمران بن الحضيبي كان من المستخبرين عنه، وأن علياً سيره إلى المدائن، وذلك أنه كان يقول: إن مات علي فلا أدري ما موقته، وإن قُتل فمسي آبه - إن قُتل - رجوت له^٤.

١ السيرة النعمانية ج 8 ص 319 ح 14763، تاريخ الطبري ج 5 ص 73 عن كثير من ثمر الحضر من الكامل في التاريخ ج 2 ص 398، البداية والنهاية ج 7 ص 285 كلها بحرف.

٢ في المصدر الرجل وهو تصحيح.

٣ الأموال، ص 245 ح 1567، كثر القتل، ج 11 ص 300 ح 31549.

٤ المصنف لابن أبي شيبة ج 8 ص 814 ح 147، كثر القتل، ج 11 ص 319 ح 31616.

٥ شرح نهج البلاغة لابن أبي الحديد، ج 8 ص 77.

So long as your hands are in ours, we will not deprive you of the public assets; and we will not fight against you unless you fight against us." Then he went on with his sermon."¹

459. *al-Amwāl* – narrating from Kathir ibn Namir: "A man brought another man from the Khawārij to 'Alī (a.s.) and said, 'O Commander of the Faithful' I saw this man cursing you."

He said "Curse him back, the same way as he cursed me."

He said "He has threatened you!"

'Alī (a.s.) said: "I will not kill a person who has not killed me."

Then he said, "They have three rights over us: not to prevent them from the mosques where they utter the name of God, not to deprive them of public assets so long as their hands are in ours and not to fight against them until they begin to fight against us."²

460. *al-Mujannif* – narrating from Kathir ibn Namir: "A man brought another man from the Khawārij to 'Alī (a.s.) and said he [and his group] have threatened you and then ran away and I caught this man."

The Imām said: "Should I kill the person who has not killed me?"

The man said: "He cursed you!"

He said: "You either curse him or let him go."³

See *The Encyclopedia of Commander of the Faithful*, VI, 390 (The Imām's patience with the persecutions of the Khawārij and his tolerance towards them).

8/13

Exiling or Detaining the Plotters

461. *Sharh Nahj al-Balāghah*: "It is narrated that 'Umrān ibn Ḥusayn was one of those who had deviated from 'Alī (a.s.) and he (a.s.) had exiled him to Madā'in for he had said, "If 'Alī dies, I do not know how his death will come? And if he is to be killed – that I hope he will – I look forward to that!"⁴

1. *al-Sunan al-Kubrā*, vol. 2, p. 319, h. 16762, *Tārīkh al-Taharrī*, vol. 5, p. 73, *al-Kāmil fi al-Tārīkh*, vol. 2, p. 398.

2. *al-Amwāl*, p. 145, h. 567, *Kanz al-'Ummāl*, vol. 14, p. 301, h. 31549.

3. *al-Mujannif fi al-Aḥādith wa al-Aḥbār*, vol. 2, p. 614, h. 147, *Kanz al-'Ummāl*, vol. 1, p. 319, h. 3.616.

4. *Sharh Nahj al-Balāghah*, vol. 4, p. 77.

462. الغارات عن سعيد الأشعرى. استحلقت علياً حين سار إلى النهروان رجلاً من السحيم يقال له. هاني بن مودة، فكتت إلى علياً: إن عباً وباعلة فتروا، فدعوا الله عليك أن يظهر بك عدوك، قال: مكنت إليه علياً: أجلبهم من الكوفة ولا تدع منهم أحداً^١

463. تاريخ الطبري عن المجل بن خليفة إن رجلاً منهم من بني سديس قتل له العيرار بن لأعسر كان يرى رأي الخوارج، فخرج إليهم، فاستقبل وزاة المدائني عدي بن حاتم ومنه الأسود بن قيس والأسود بن يزيد المراديان، فقال له العيرار حين استقبلته: أسام عايم، أم ظالم أئيم؟ فقال عدي: لا، بل سام هائم، فقال له المراديان: ما قلت هذا إلا بشر في نفسك، وإنك لتعرفك يا عيرار برأي القوم، فلا تفارقنا حتى نذهب بك إلى أمير المؤمنين فحبره خبرك. فلم يكن بأولئك أن جاءه علي فأحبره خبره، وقال: يا أمير المؤمنين، إنه يرى رأي القوم، قد عرفناه بديث. فقال: ما يحل لنا دمه، ولكنا نجبه.

فقال عدي بن حاتم يا أمير المؤمنين، ادفعه إليّ وأنا أصيب الأمانك من قبله متكرراً فدفعه إليه^٢

١. المصادر ج ١ ص ١٨، بحار الأنوار ج ٣٣ ص ٣٥٥ ح ٥٨٨

٢. تاريخ الطبري، ج ٥ ص ٨٩

462. *al-Gharāt* – narrating from Sa'īd al-Ash'arī: "When setting out for Nahrawān, 'Alī (a.s.) put a man from the Nakha' tribe by the name of Hānī ibn Hūdha in his place. He wrote to 'Alī (a.s.) that: "The Ghani and Bahila tribes had revolted and prayed that your enemy gain victory [over you]."

'Alī (a.s.) wrote back: "Deport them from Kūfa and do not leave any of them therein."¹

463. *Tārīkh al-Jaharī* – narrating from Muḥill ibn Khalifa: "A man from the Banī Sadūs tribe called 'Ayzār ibn Akhnas who believed in the Khawārij (sympathizing with them) set off on a trip towards them. In the outskirts of Madā'in, he ran into 'Adī ibn Hātim who was accompanied by Aswad ibn Qays al-Murādī and Aswad ibn Yazīd al-Murādī.

When 'Ayzār encountered 'Adī, he asked him: "Are you a healthy and successful person or a tyrannic and sinful one?"

'Adī said: "healthy and successful."

The two Murādīs said: "You only ask this out of the evil you have in you. We know for sure that you carry the views of the Khawārij. O 'Ayzār! You shall not be separated until we take you to the Commander of the Faithful and report your state to him."

A short while later 'Alī (a.s.) came and they reported to him saying: "O Commander of the Faithful! He is of the same opinion as that of the Khawārij. We know him."

He (a.s.) said: "[The shedding of] his blood is not permissible to us; however, we will imprison him."

'Adī ibn Hātim said: "O Commander of the Faithful! Leave him with me and I ensure that no harm would come to you from him." 'Alī (a.s.) left him with 'Adī."²

1 *al-Gharāt*, vol. 1, p. 18, *Bihar al-Anwar*, vol. 33, p. 356, h. 582.

2 *Tārīkh al-Jaharī*, vol. 5, p. 87.

المجلد التاسع

السِّيَاسَةُ الْحَرْبِيَّةُ

1 / 9

الإِيمَانُ بِالتَّدْيِيبِ الْعَسْكَرِيِّ

أ - تَعْلِيمُ الْحَيَاثِي

464. الإمام علي عليه السلام - من وجبته ليرى بدين النصر حين أنقذه على مُقَدَّمِيهِ إِلَى جَعِينَ :- إَعْلَمُ أَنَّ مُقَدَّمَةَ الْقَوْمِ عُيُوثُهُمْ، وَعُيُوثُ الْمُقَدَّمَةِ طَلَابِعُهُمْ، فَإِذَا أَنْتَ خَرَجْتَ مِنْ بِلَادِكَ وَذُنُوتُكَ مِنْ خُدُوكَ فَلَا تَسَامُ مِنْ تَوْحِيهِ الطَّلَاجِ فِي كُلِّ نَاجِيَةٍ، وَفِي بَعْضِ الشُّعَابِ وَالشُّجَرِ وَالْحَمَرِ، وَفِي كُلِّ جَانِبٍ، حَتَّى لَا يُغَيِّرُكُمْ خُدُوكُمْ، وَتَكُونَ لَكُمْ كَمُونٌ. وَلَا تُتَسَيَّرَ الْكِتَابُ وَالْقَبَائِلُ مِنْ لَدُنِ الصَّاحِ إِلَى الْمَسَاءِ إِلَّا نَعِيَّةً، فَبِنِ دَعْمَتِكُمْ أَمْرٌ أَوْ غَيْبَتِكُمْ مَكْرُوهٌ كُنْتُمْ قَدْ تَقَلَّمْتُمْ فِي النُّعِيَّةِ.

وإذا تَرَلَّثْتُمْ بِعَدُوٍّ أَوْ تَرَلَّ بِكُمْ فَلْيَكُنْ مُعَسِّكُكُمْ فِي أَقْبَالٍ لِأَشْرَابٍ، أَوْ فِي جَمَاحِ إِيْجَالٍ، أَوْ أَسَاوٍ لِأَسْهَارٍ، تَحِيَّا تَكُونُ لَكُمْ رِدَاءً وَتُوتَكُمْ مَرَدًّا وَلَتَكُنْ مُقَاتِلَتُكُمْ مِنْ وَجْهِ وَاحِدٍ وَآخَرٍ

١ - ميم منه مثل (السان العرب: ج ١٢ ص 280)

٢ - الحمر ما ورنك من الشجر والحبل وسوء (السان العرب: ج 4 ص 254)

Chapter Nine Warfare Policies

9/1

Attaching Importance to Military Training

A. Training the Troops

464. Imām 'Alī (a.s.) – from his commandments to Ziyād ibn Naḍr when he assigned him as the commander of his army in the battle of Siffin. "You should know that the vanguards of an army serve as their eyes and the eyes of the vanguard are their forerunners. Therefore when you leave your town and approach the enemy you should not feel weary to search for them because the informers are everywhere and in some of the defiles, woods, and secret places as well as every area so [be on your guard] that your enemies will not raid you or lay trap for you.

Do not make the battalions and tribes proceed from morning to evening unless you want to mobilize them, so that when a matter occurs or a trouble befalls you are already mobilized for it.

وَجَعَلُوا رُقَاءَكُمْ فِي صَاصِي الْجِبَالِ، وَبَاعَلِ الْأَشْرَافِ، وَبَصَاكِبِ الْأَهْجَارِ؛
يُرِثُونَ لَكُمْ؛ لَيْتَا يَأْتِيَكُمْ عَدُوٌّ مِنْ مَكَالِ خَلْقَةٍ أَوْ أَمْسٍ

وَرَدَا تَزَلُّمَ فَنَازِلُوا جَمِيعًا، وَإِذَا رَحَلْتُمْ فَارْحَلُوا جَمِيعًا، وَإِذَا عَشِيَتْكُمْ اللَّيْلُ فَتَزَلُّمُوا
فَتَحْمُوا عَسْكَرَكُمْ بِالرَّمَاكِ وَالْقُرْسِيِّ، وَاجْعَلُوا دُمَانَكُمْ يَلُودُونَ يَرَسَنْكُمْ؛ كَيْلًا
تُصَاتَ لَكُمْ غِرَّةً، وَلَا تُلْقَى لَكُمْ غَمَلَةٌ.

وَاحْرُسْ عَسْكَرَكَ بِعَيْكَ، وَإِيَّاكَ أَنْ تَرُقُدَ أَوْ تُصْبِحَ إِلَّا بِرَارٍ أَوْ تَصْنَعَةَ^١
ثُمَّ لِيَكُنْ دَلِيلُ شَأْنِكَ وَذَلِكَ حَتَّى تَنْتَهِيَ إِلَى عَدُوِّكَ

وَعَلَيْكَ بِالنَّاسِ فِي حَرْبِكَ، وَإِيَّاكَ وَالْعَجَلَةَ إِلَّا أَنْ تُغِيكَتَ فُرْصَةً، وَإِيَّاكَ أَنْ
تُقَاتِلَ إِلَّا أَنْ يَذْذُوكَ، أَوْ يَأْتِيَكَ أَمْرِي وَالسَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ.

465. عنه عليه السلام - ويرى وصية له في المعقل من قيس الرضائي حين أبعده إلى الشام في ثلاثة
آلاف مقدمة له - إن الله الذي لا يذ لك من إغايه ولا مستهى لك دونه ولا
تقائيل إلا من فائلك ويرى الردب. وغور بالناس وره في السير ولا تير أول
الليل فإن الله جعله سكا وقدره مقاما لا طعنا فأرح فيه يدك وزوح ظهرك
فإذا وقعت حين ينطبع الشعر أو حين يتغير الفجر فير على بركة الله فإذا لقيت
العدو فليق من أصحابك وسطا، ولا تدن من القوم ذو من يريد أن يثبت
الحرب، ولا تباعد عنهم تباعد من ياب الناس حتى يأتيتك أمري، ولا تجعلكم
شنائهم على قتالهم قبل دعائهم والإعداد إليهم.

١. صاصي الجبال. أمراق العبال (مصحح البحر) ج 2 ص 1062.

٢. لمرار النوم القليل، وقيل هو القليل من النوم وغيره. (مسالك العرب) ج 5 ص 17.

٣. أي، نام ثم يستيقظ ثم يناما تنبها ببعضه، كما في النوم وأبعده ثم يبعده، وهو لقي الشيء وأبعده (مصحح الصالح).

٤. تصح العقول، ص 191، نهج البلاغة الكتاب 11، روضة صفير ص 123 من يريد من خالد بن الوليد الأنهار
الضلال، ص 166 كلها معرو.

٥. نهج البلاغة الكتاب 12.

Your camp should be upon heights, slopes of the mountains, or in between rivers so that they will form fortresses for you and will prevent your enemies from reaching you. Your fighting should be from one or two fronts. Order the vanguards to settle on the summits of mountains, heights and on the edges of rivers. They should oversee for you so that the enemies will not attack you from a fearful or secured place.

If you want to reside, you should reside collectively and when you want to continue your march, you should continue collectively. When you reside at night, you should encompass your camp with spears and armors. Put the archers behind the carriers of armors so that you will not be taken by surprise or inattentively.

Guard your army yourself. Beware, you should not sleep unbrokenly and should not pass a night with deep sleep. You should keep up this method until you meet your enemy.

You should be careful and deliberate in fighting. Beware of hastening unless a good opportunity arises for you. Do not fight before the enemy attacks you or you receive my order. Peace and God's mercy be upon you."

443. Imām 'Alī (a.s.) – from his commandments to Ma'qal ibn Qays al-Riyahi when he was dispatched to Sham at the head of a three thousand strong vanguards. "Be wary of God before Whom attendance is inevitable and with other than Whom there is no meeting. Do not fight except with those who fight you. Travel in the two cool periods (i.e. morning and evening). Let the men have midday rest and sleep. Give them ease and comfort when marching and do not travel during early hours of night for God has made it for resting and has ordained it for staying, not for journeying. Therefore give rest to your body in the night and let your carrier-beasts also rest. When morning has appeared and dawn has arrived, commence your journey with God's blessings. When you face the enemy stand in the midst of your comrades. Do not get too close to the foe, like the one who wants to commence the fighting, nor remain too distant like he who is afraid of action, till you receive my orders. Hatred for them should not lead you to fight before inviting them (to guidance) and leaving no excuses for them."¹

1. *Tuhaf al-Uqul*, p. 191. *Nahy al-Balaghah*, Letter 11. *Waq al-Saffin*, p. 113, *al-Akhdhar al-Tirmidhi*, p. 106.

2. *Nahy al-Balaghah*, Letter 12.

466. عنه - من كتاب له: إلى بعض أقرائي حبش - فإن عادوا إلى ظِلِّ الطاعة فذلك الذي تُحب، وإن توافيت الأمور بالقوم إلى الشقاق والعصيان فاستأمن أطاعك إلى من عصاك، واستعني بغير إخافة منك عمّن تخاصم عنك؛ فإن المنكارة تغية خير من شهيد، وفعوده أذى من مؤيد^١

467. عنه. إن رَحِمْتَ الْعَدُوَّ إِلَيْكُمْ تَصُغُوا عَلَى أَبْوَابِ الْحَنَاقِ، فَلَيْسَ هُنَاكَ إِلَّا الشُّيُوفُ، وَلِرُومِ الْأَرْضِ بَعْدَ إِحْكَامِ الصُّغُوفِ، وَلَا تَنْظُرُوا فِي وُجُوهِهِمْ، وَلَا يَهْرُلَكُمْ عَذَابُهُمْ، وَانْظُرُوا إِلَى أَوْطَانِكُمْ مِنَ الْأَرْضِ فَإِنْ حَمَلُوا عَلَيْكُمْ فَاجْتَرُوا عَلَى الرُّكْبِ، وَاسْتَبْرُوا بِالْأَتْرَشَةِ، صَفَا مُحْكَمًا لَا خُلَلُ فِيهِ، وَإِنْ أَدْبَرُوا فَاحْمِلُوا عَلَيْهِمْ بِالسُّيُوفِ، وَإِنْ ثَبَتُوا فَانْثَبُوا عَلَى التَّمَايُ، وَإِنْ انْهَرَمُوا فَارْكَبُوا الْحَيْلَ وَاطْلُبُوا الْقَوْمَ^٢

468. عنه. إن كانت - راعد ياف - بكم هزيمة فتدافعوا، واذكروا الله وما توعده به من قر من الرعب، ونكثوا من رأبهمو ذل واجتمعا الأثرية، واعتقدوا وليسرع الميخون في رد من انهم إلى الجماعة وإلى المنكر، فيبهر من فيه إليكم، فإذا اجتمع أطرافكم، واثبت أمدادكم، وانصرف فللكم، فألقوا الناس بقواديسهم، واحكموا تعاليتهم، وقابلوا واستمعوا ياف، واصبروا، وفي الثبات عند الهزيمة، وحمل الرجل الواحد الواثق بشجاعته على الكتيبة، فضل عظيم^٣

١ المناهضة للحرب الأهلية، ونجد إلى العقول نجد بعض (السلام العرب ج 3 ص 429)

٢ مبعج البلاغة الكتاب 4، بحمل الأبرار ج 32 ص 87 ح 744 تذكره المحرر ص 186

٣ دعائم الإسلام ج 1 ص 372

٤ التكميل للتقريب والتوضيح (النهج ج 1 ص 148).

٥ دعائم الإسلام ج 1 ص 373

466. Imâm 'Ali (a.s.) – from his letter to some of his army chiefs: "If they [the enemies] return to the shelter of obedience, then this is all that we want. But if the affair of these people led to separation and disobedience, then take with you those who obey you and rush upon those who disobey you. And be content with those who follow you and do not worry about those who hold back from you because the absence of a halfhearted man is better than his presence and his sitting down is better than his rising up."¹
467. Imâm 'Ali (a.s.): "If the enemy launches an assault upon you, then spread your troops on the gates of the ditches for there exists nothing save swords, stand firm on the ground after arraying the troops. Do not look at the enemies in the face. Their number should not scare you, look to your own land [and front] instead. If they assault you, bend over on your horses and hide yourselves behind your shields like an impenetrable stronghold, and if they turn their back on you, launch an attack on them with your swords. If they stand firm, then stand firm on the other side too. And if they run away, rush on them and catch them."²
468. Imâm 'Ali (a.s.): "If God forbids you happen to face a defeat, hold a gathering and remember God and how He promised the deserters of the battlefield [to be punished]. Reproach the one whom you see turning his back on the enemy. Gather the banners and use them together. The roughriders must hasten to bring the fugitives back to the troops and the army and anyone hiding in the hideaways is to come back to you. When the dispersed troops were gathered and your power was reclaimed and the defeated state has left you, hand over the troops to the commanders, mobilize the forces and fight. Seek assistance from God and be patient, for there is great reward for perseverance at the time of defeat and for the brave man's attack on the enemy."³

1. *Nahy al-Balaghah*, Letter 4, *Bihar al-Anwar*, vol. 32, p. 37, h. 46, *Tadhkirat al-Khawarizmi*, p. 166.

2. *Da'irat al-Islam*, vol. 1, p. 373.

3. *Da'irat al-Islam*, vol. 1, p. 373.

469. تاريخ دمشق عن ابن عباس عَقِمَ السَّاءُ أَنْ يَأْتِيَ بِمِثْلِ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ بْنِ أَبِي طَالِبٍ، وَآلِهِ، مَا رَأَيْتُ وَلَا سَمِعْتُ زَيْباً يُورَنُ بِهِ، لَرَأَيْتُهُ يَوْمَ صِفِّينَ وَعَلَى رَأْسِهِ عِمَامَةٌ قَدْ أَرَحَى طَرَفَيْهَا، كَأَنَّ عَيْنَيْهِ يَرَا جَأً سَلِيطاً، وَهُوَ يَقِفُ عَلَى شِرْدَمَةٍ يَحْضُهُمْ، حَتَّى انْتَهَى إِلَيَّ وَأَنَا فِي كَتَفِ مِنَ النَّاسِ فَقَالَ:

مُعَايِزَ الْمُسْلِمِينَ! اسْتَشِيرُوا الْحَقْبَةَ، وَغُضُّوا الْأَصْوَاتَ، وَتَجَلَّبَّوْا السَّكْبَةَ، وَاعْمَلُوا الْأَيْسَةَ، وَأَقْلِقُوا الشُّيُوفَ قَبْلَ السُّلُوكِ، وَاطْعُوا الزُّحْرَ،^١ وَابْأَحُوا الظُّلُمَ، وَجَلُّوا الشُّيُوفَ بِالسُّطَا، وَالسَّيَالُ بِالزُّمَاحِ، فَإِنَّكُمْ بِعَيْنِي اللَّهِ وَمَعَ أَبِي عَمٍّ نَبِيِّ اللَّهِ^٢

عَاوِدُوا الْكُرَى، وَاسْتَحْبُوا مِنَ الْفَرَا مِائَةً عَارِ بَاقِي فِي الْأَعْقَابِ وَالْأَعْنَاقِ، وَبَارِئَ يَوْمِ الْحِسَابِ وَطَيِّبُوا عَنْ أَنْفُسِكُمْ أَنْفُساً، وَامْشُوا إِلَى الْمَوْتِ أَسْجَعاً، وَعَلَيْكُمْ بِهَذَا السَّوَادِ الْأَعْظَمِ، وَالزُّوَانِي الْمَطْنِبِ،^٣ فَاصْبِرُوا تَجَعُّلاً فَإِنَّ الشَّيْطَانَ رَاغِبٌ صَعْتَةً، وَمُفْرَشٌ فِرَاقِيهِ، قَدْ قَدَّمَ لِلْمَوْتَةِ يَدَا، وَأَخَّرَ لِلْكَوْصِ رِجْلًا، فَصَمَدٌ صَمَدٌ حَتَّى يَتَجَلَّ لَكُمْ عَمُودُ الذَّهَبِ^٤ «وَأَنْتُمْ الْأَخْلَاقُ وَاللَّهُ فَمَنْكُمْ وَ لَسَ يَزِيدُكُمْ أَعْمَلَكُمْ»^٥

470. الإمام علي عليه السلام لا تَمِيلُوا بِرَأْيَانِكُمْ، وَلَا تُزِيلُوها، وَلَا تَحْمَلُوها إِلَّا مَعَ شُجْعَانِكُمْ، فَإِنَّ الْمَنَاجِعَ لِلدُّمَارِ وَالصَّابِرَ جِدُّ نُرُولِ الْحَقَائِقِ هُمْ أَهْلُ الْجَمَاطِ^٦ وَاعْلَمُوا أَنَّ أَهْلَ

١ في تاريخ دمشق: «مرجه للإمام علي عليه السلام» تحقيق محمد باقر المحمودي، «الأعلام» (ج 2 ص 145 ح 1191)

٢ ألفي الشيء من مكاته وتلك حركة (كسرة) العرب ج 10 ص 329.

٣ كذا في المصدر، وفي نسخة: «البلادة». «واطعوا الزُّحْر»

٤ كذا في المصدر، وفي نسخة: «البلادة» «شجاعة» ومثله شجاع، في نسخة (كسرة) العرب ج 2 ص 475.

٥ كذا في المصدر، وفي نسخة: «البلادة» «الطنب» وهو ثوب

٦ لَبَّيْهُ: وسطه ومطعمه (النهاية ج 1 ص 206).

٧ محمد 26.

٨ تاريخ دمشق ج 62 ص 460، مروج الذهب ج 2 ص 389، حيدون: الأخيار لا ين كنية ج 1 ص 110، نهج البلاغة الجزء 66 وفيه من «معاني المسلمين» 5، «خصائص الأئمة» ص 75، «بشارة المصطفى» ص 141 كله بضم.

469. *Ṭarīkh Dimashq* narrating from Ibn 'Abbās: "Women fail to give birth to the like of the Commander of the Faithful 'Alī ibn Abī Ṭālib (a.s.). By God, I have neither seen nor heard of any chief to be compared to him. I saw him at the Battle of Ṣiffīn wearing a turban with the folders on both sides let down. His two eyes looked [glazing] like two fiery lights. He was standing before a small group and inciting them to fight until he reached me while I was standing amid the people. Then he said: "O Gathering of the Muslims! Let your heart feel the fear of God, lower the voices, put on tranquility, make use of the spears and before drawing your sword give it a good shake. Wave your swords to the left and right and strike them with their sharp edges. Coordinate your swords with your steps and your arrows with your spears. Certainly you are in the sight of God and in the company of the Prophet's cousin. Launch your assaults consecutively and be ashamed of deserting, for it is a great shame that will remain in generations and it is fire on the Day of Account."

Keep yourselves lively and delighted. Step toward death readily and lightheartedly. Take care of (concentrate on) the bulk of the [enemy's] troop and the tent whose ropes are stretched around and aim at their hearts, for the Satan has mounted the unruly camel and has extended his arms, holding one hand forward to attack and a foot backward to run away. So stay firm and persevere, so as the Light of God may shine on you, as: "and when you have the upper hand and God is with you, and He will not stint [the reward of] your works."^{1 2}

470. Imām 'Alī (a.s.): "Do not let your banners bend down, nor leave it alone. Do not give it to anyone except the brave and the defenders of honor among you because they alone endure the befalling of troubles. And know that the guardians are those

1 Qur'ān, 47:35.

2 *Ṭarīkh Dimashq*, vol. 42, p. 460, *Mawāzī al-Dhahab*, vol. 2, p. 389, *Uyūn al-Akhbār*, vol. 1, p. 110.

يَحْصِلُ هُمُ الَّذِينَ يَحْتَوْنَ بِرَأْيَاتِهِمْ، وَيَكْتُمُونَهَا، وَيَصْبِرُونَ جَعَابُهَا، وَزَوَادَهَا،
وَأَمَانَهَا، وَلَا يُصْبِرُونَهَا، لَا يَتَأَخَّرُونَ عَنْهَا قِسْلَمُوهَا، وَلَا يَتَقَدَّمُونَ عَنْهَا فَيَقْرُدُوهَا^١

ب- تَنْظِيمُ الْحَبَشِيِّ

471. دهائم الإسلام - ب علي ع - إِنَّهُ كَانَ إِذَا رَحَفَ لِلْقِتَالِ جَعَلَ فَيْسَةً وَمَيْسَةً وَقَدْ بَأْ
يَكُونُ مَوْفِيهِ، وَيَجْعَلُ لَهَا زَوَابِطَ، وَيُقَدِّمُ عَلَيْهَا مُقَدِّمِينَ، وَيَأْمُرُهُمْ بِحَقْصِ
الْأَصْوَابِ، وَالذُّعَاءِ، وَاجْتِنَاعِ الْقُلُوبِ، وَشَهْرِ الشُّبُوبِ، وَإِظْهَارِ الْبِدْيَةِ، وَلُرُومِ
كُلِّ قَوْمٍ مَكَائِلِهِمْ، وَدُجُوعِ كُلِّ مَنْ حَمَلَ إِلَى نَصَابِهِ بَعْدَ الْحِمْلَةِ^٢

472. دهائم الإسلام - ب علي ع - إِنَّهُ كَانَ إِذَا رَحَفَ لِلْقِتَالِ يُعَيِّنُ الْكَتَائِبَ، وَيُفَرِّقُ بَيْنَ
الْقِبَائِلِ، وَيُقَدِّمُ عَلَى كُلِّ قَوْمٍ رِجَالًا، وَيُصَفِّفُ الصُّمُوفَ، وَيُكْرِسُ الْكُرَادِيْسَ،^٣ ثُمَّ
يَرْحَفُ إِلَى الْقِتَالِ^٤

473. الإمام هني ع - فِي كَيْفِيَّةِ الْقِتَالِ - قَدَّمُوا لِلرِّجَالَةِ وَالرِّمَاءِ، فَلْيَرْشُقُوا بِالسَّيْلِ،
وَلْيَتَأَوَّنِي الْجَنْبَابِ،^٥ وَاجْعَلُوا الْحَبْلَ الزَّوَابِطَ وَالْمُتَجَبَّةَ^٦ بِرَدِّهِ أَبْلَؤًا وَالْمُقَدَّمَةَ، وَلَا
تُشْرُوا^٧ عَنْ مَرَاكِبِكُمْ إِبَارِسَ شَدٍّ مِنَ الْغَدَوِ^٨

١ الكافي، ج 3 ص 39 ح 4 من مائة من أخبار الأئمة، ج 22 ص 362 ح 448 وراجع نهج البلاغة المخطوطة 124

٢ دهائم الإسلام، ج 1 ص 372

٣ الكرديس الحبل العظيمة، وحبل القنطرة من الحبل العظيمة والكرديس الصوفى منهم، ويقال كرديس القنطرة بحبله
أي جعلها كتبة كتبة (السنة العربية، ج 8 ص 199)

٤ دهائم الإسلام، ج 1 ص 372

٥ الجنب، الناحية (السنة العربية، ج 1 ص 278)

٦ المتجبة اختار من كل شيء، (السنة العربية، ج 1 ص 248)

٧ يقال نشر من مكانه نشرًا، بدأ ارجع عنه ونشره رجل من مفرقه، ثوبها (المصباح للنبي، ص 805)

٨ دهائم الإسلام، ج 1 ص 372

who surround the banners and encircle them on all sides and do not let it be ruined. They do not remain behind lest they give them over to the enemy, nor they go ahead of them lest they leave them alone."¹

B. Arrangement of the Troops

471. *Da'a'im al-Islam* regarding 'Alī (a.s.): "When he advanced forward to fight, he would arrange the troops to the left, the right and the middle flanks, with himself stationed in the middle. He would appoint liaisons for them, would send forth vanguards and would order them to lower their voices, to pray, to have their hearts united, to draw their swords, to display their power. He would also order every group to be stationed in their own positions and that everyone who would make a raid should return to his position after the raid."²
472. *Da'a'im al-Islam* – regarding 'Alī (a.s.): "When he was ready to go on a battle, he would prepare the battalions and separate the tribes. He would appoint a person over every group, array the troops and divide them into divisions. Then he would set off for the battle."³
473. Imām 'Alī (a.s.) – on how to prepare for a war: "Send the infantry and the archers ahead to storm them [the enemy, with arrows, while the two flanks raid on them with spears. Set the riders and the elite forces as the support of the banner and the forerunners, and do not leave your positions for a rider from the enemy who has been left alone."⁴

1. *al-Kaṣf*, vol. 3, p. 39, h. 4; *Bihār al-Anwār*, vol. 32, p. 343, h. 468. Also, cf., *Nahj al-Balāghah*, Sermon 124.

2. *Da'a'im al-Islam*, vol. 1, p. 372.

3. *Ibid.*

4. *Ibid.*, vol. 1, p. 372.

474. عنه - في وصية له وصى بها جيشاً بعثه إلى العدو - فإذا ترلثم بعدوا أو ترل
بكم فليكن متسكرتم في قتل الأشراف، أو يهاج الجبال، أو أثناء الأهار، كما
يكون لكم رداء، ودونكم مرقاً ولكن مقاتلتكم من وجوه واحد أو اثنين.

وأجعلوا لكم رفاة في صياحي الجبال، وشناكب المصايد، إنلا يأتكم العدو من
مكابو غافة أو من وأعلموا أن مقدمة القوم غيرهم، وحيون المقدمة طلائعهم
ولياتكم والتفرق، فإذا ترلثم قاتلوا جميعاً، وإذا ارتحلتم قاتلوا جميعاً
وإذا غيبكم الليل فاجعلوا الرماح كفة، ولا تدروا اليوم إلا غرارة أو مضمضة.¹

ج - عدم مغازاة السلاح في الحرب

475. دعائم الإسلام. إنه (عليه السلام) كره أن يلقي الرجل سلاحه عند القتال، وقد قال
الله عز وجل عند ذكر صلاة الخواب (وَلْيَأْخُذُوا أَسْلِحَتَهُمْ)، وقال (وَالَّذِينَ
كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَجِدَةً)،²
فأمض الأمر إلى كان في الجهاد أن لا يغازاة السلاح على كل الأحوال.³

راجع ج 4 ص 128 (استشهاد عهده بن أبي بكر) وص 133 (حرر الإمام)

د - إتيهار الفرسية

476. الإمام علي - في وصفه القتال - من رأى فرسة من العدو فليشر، وليتجهز
الفرسة بعد إحكام مركزها، فإذا قضى حاجته هاذ إليه.⁴

1 الذئب - بالنهم - من الجبل سمعه يقال من يئس هذا الجبل أي سمعه (تاج المعروس ج 15 ص 399).

2 معج البلاغة الكتاب 11، لخصه العصور ص 192، روضة صفح ص 24 من براد بن خالد بن قنبر الأختار
للطوال، ص 166 كنها معرو.

3 النام 52

4 دعائم الإسلام ج 1 ص 321

5 دعائم الإسلام ج 1 ص 322

474. Imām 'Alī (a.s.) – in his commandment to the troops when dispatching them to confront the enemy: "When you proceed towards the enemy or he proceeds towards you, the position of your forces should be on the high ground or on the mountain slopes or the bends of rivers so that it may serve you as a shelter and a hindrance to the enemy. Your encounter should be from one or two fronts

Place watchers on the peaks of mountains and the sides of highlands so that the enemy may not approach you from a secure or a fearful place. And know that the vanguard of an army serves as their eyes, and the eyes of the vanguard are their informers.

Beware of separation. When you halt, do so together, and when you move, you should move together. When night comes fix your spears in a circle and do not sleep except for a dozing or napping."¹

C. Keeping Hold of One's Weapon in Battles

475. *Da'at'im al-Islam* "He ('Alī) (a.s.) detested a man to drop his weapon during combat. When pointing out the 'Prayer at the time of fear', God said: "Let a group of them stand with you carrying their weapons" and He also said: "The faithless are eager that you should be oblivious of your weapons and your baggage, so that they could assault you all at once."²

The best thing for those who are in combat is not to separate their weapon from themselves by any means."³

See *The Encyclopedia of Commander of the Faithful*, VII, 100, (Martyrdom of Muḥammad ibn Abī Bakr), and 104, (the sorrow of the Imām).

D. Taking Opportunities

476. Imām 'Alī (a.s.) – describing the fighting: "He who notices a chance over the enemy should raid on him and take advantage of the opportunity – of course after strengthening his position – and when his goal is achieved he should return to his position."⁴

1. *Nuḥy al-Balaghah*, Letter 11, *Tuhaf al-'Uqul*, p. 392, *Waq at Ṣiffīn*, p. 124, *al-Akḥbar al-Tawāl*, p. 166.

2. Qur'ān, 4:102.

3. *Da'at'im al-Islam*, vol. 1, p. 391.

4. *Ibid*, vol. 1, p. 392.

477. وقعة صفين: أَتَكَرَّ الْأَحَقُّ بْنُ قَيْسِ السَّعْدِيِّ [فِي حَرْبِ صَفِينٍ] فَقَالَ: يَا أَهْلَ
الْعِرَاقِ، وَآلِهِ لَا تُعَيِّيُونَ هَذَا الْأَمْرَ أَذِلَّ عُنْفًا يَوْمَ الْيَوْمِ، قَدْ كَثَبَ الْقَوْمُ عَنْكُمْ قِبَاعَ
الْحَيَاءِ، وَمَا يُفَاتِلُونَ عَلَى دِينٍ، وَمَا يَصْبِرُونَ إِلَّا حَيَاةً، فَتَقَدَّمُوا
فَعَالُوا: إِنَّا إِنْ تَقَدَّمْنَا الْيَوْمَ فَقَدْ تَقَدَّمْنَا لَمْ يَ، فَمَا تَقُولُ يَا أَمِيرَ الْمُؤْمِنِينَ؟ قَالَ
تَقَدَّمُوا لِي مَوْجِعَ التَّقَدُّمِ، وَنَاحِرُوا لِي مَوْجِعَ النَّاحِرِ؛ تَقَدَّمُوا مِن قَبْلِي إِنْ يَتَقَدَّمُوا
إِلَيْكُمْ^١

هـ- الإنجيل الثاني

478. الإمام علي ع: العِرَاقُ فِي أَوَانِهِ يَبْدُلُ الطَّعْمَ فِي زَمَانِهِ^٢
479. عنه ع: كَانَ يَقُولُ لِأَصْحَابِهِ حِينَ اخْتَرِبَ: لَا تَشْتَدُّ عَلَيْكُمْ فِرَّةٌ بَعْدَهَا كِرَّةٌ، وَلَا
جَوَلَةٌ بَعْدَهَا حَمَلَةٌ^٣

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تَسْيِيسُ الْقَوَائِدِ الْخَاصَّةِ

480. الإمام الصادق ع: كَانُوا شُرَطَةً الْحَقِيبِيِّ - بَيْتُهُ أَلَا فِي رَجُلٍ أَنْصَارُهُ [أَيَّ عَلِيٍّ] ع^١
481. الاختصاص من علي بن الحكم: أَصْحَابُ أَمِيرِ الْمُؤْمِنِينَ ع: الَّذِينَ قَالَ لَهُمْ
تَشَرُّطُوا، فَأَنَّا أَشَارَ طُغْمُكُمْ عَلَى الْحَقِيقَةِ، وَلَسْتُ أَشَارَ طُغْمُكُمْ عَلَى دَعْبٍ وَلَا بَصْءٍ - إِنْ

^١ وقعة صفين من 408، بهار الأنوار ج 32 ص 511 ح 437

^٢ صمد الحكم ج 2003

^٣ معج البلاغة الكتاب 16، صمد الحكم والبراهمة ص 938 ح 9644 وفيه موصولة بدل محلة

^٤ شُرَطُ السُّلْطَانِ: سَبْخَةُ أَصْحَابِهِ الَّذِينَ يَتَقَدَّمُونَ عَلَى غَيْرِهِمْ مِنْ جُنْدِهِ وَقَالَ ابْنُ الْأَعْرَابِيِّ هُمُ الشُّرَطُ، وَالسَّبْخَةُ إِلَيْهِمْ.

شُرَطِيٌّ: الشُّرَطَةُ، وَالسَّبْخَةُ إِلَيْهِمْ. شُرَطِيٌّ (444) ج 2 ص 460

^٥ الاختصاص ص 2

477. *Waq'at Siffin*: [in the battle of Siffin], Ahnaf ibn Qays al-Sa'di addressed the people and said: "O people of Iraq! By God, You will not confront this issue with your necks more lowered [more humiliated] than [you are] today. They lifted the veils of shame and they do not fight for the religion nor do they resist except out of shamefulness. So proceed!"

They said: "If we proceed today, [it will be the same way as] we proceeded yesterday. O Commander of the Faithful! What do you say?"

The Imam said: "At the time of proceeding, do proceed, and at the time of withdrawal, withdraw. Proceed before they proceed towards you."¹

E. Tactical Withdrawal

478. Imam 'Ali (a.s.): "To retreat at the right time is equal to victory in its time."²

479. Imam 'Ali (a.s.) – would say to his companions at the time of battle: "The retreat after which return is intended and the withdrawal after which attack is in view should not make you unhappy."³

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Establishment of Special Forces

480. Imam al-Sadiq (a.s.): "The elite army included six thousand of 'Ali's (a.s.) companions."⁴

481. *al-Ikhtiyar* – narrating from 'Ali ibn al-Hakam: "The companions of the Commander of the Faithful were those to whom he said: 'Swear [your] allegiance, and I will promise you Paradise and not gold and silver. Our Prophet (s.a.w.) has

1. *Waq'at Siffin*, p. 406, *Bihar al-Anwar*, vol. 32, p. 311, h. 437.

2. *Ghurar al-Hikam*, h. 3003.

3. *Nahj al-Balaghah*, Letter 16, *Uyun al-Hikam wa al-Mawa'iz*, p. 530, h. 9644.

4. *al-Ikhtiyar*, p. 2.

نِيَّابَرٌ: فيما مضى قال لأصحابه قَتَرُطُوا، فَإِنْ لَسْتُ أَشْرَطُكُمْ إِلَّا قَلَّ الْجَنَّةُ
وَهُمْ سُلَيْمَانُ الْعَارِسِيُّ، وَالْمُقْدَاتُ وَأَبُو ذَرٍّ الْعَقَارِيُّ، وَعَمَّارُ بْنُ يَاسِرٍ، وَأَبُو سَاسَانَ
وَأَبُو عَمْرٍو الْأَنْصَارِيُّانِ، وَسَهْلٌ - يَدْرِي - وَعُثْمَانُ ابْنُ حَنِيفٍ الْأَنْصَارِيُّ، وَجَعِيدُ
بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ

وَمِنْ أَصْحَابِهِ أَصْحَابُهُ، عَمْرُو بْنُ الْحَبِيبِ الْخَزَائِمِيُّ غَزِيَّةً، وَمَيْثَمُ التَّمَّازُ - وَهُوَ
مَيْثَمُ بْنُ يَحْيَى، مَوْلَى - وَرَشِيدُ الْحَجَرِيِّ، وَحَبِيبُ بْنُ مُظَهَّرِ الْأَسَدِيِّ، وَعُمَيْدُ بْنُ
أَبِي بَكْرٍ.

وَمِنْ أَوْلِيَائِهِ: الْعَلَمُ الْأَرْدِيُّ، وَسُوَيْدُ بْنُ عَمَلَةَ الْجَعْفَرِيُّ، وَالْحَارِثُ بْنُ عَبْدِ اللَّهِ
الْأَعْوَرُ الْقَهْدَانِيُّ، وَأَبُو عَبْدِ اللَّهِ الْحُلَيْلِيُّ، وَأَبُو يَحْيَى حَكِيمُ بْنُ سَعْدِ الْحَبِيبِيِّ.

وَكَانَ مِنْ شُرَطَةِ الْحَمِيرِ أَبُو الرَّجِيِّ عَبْدِ اللَّهِ بْنُ يَحْيَى الْحَضْرَمِيُّ، وَسَلِيمُ بْنُ
قَيْسِ الْهَلَلِيِّ، وَهَيْثَمُ السَّلَامِيُّ الْمُرَادِيُّ، غَزِيَّةً.

وَمِنْ خَوَاصِّ قِيَمٍ بْنُ جَدِيمِ النَّاجِي - وَقَدْ شَهِدَ مَعَ عَلِيٍّ ع - [و] أَتَى مَوْلَى
عَلِيٍّ بِي أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ، [و] أَبُو هَاجَةَ مَوْلَى بَنِي هَاشِمٍ، وَهَيْثَمُ اللَّهِ
بْنُ أَبِي رَافِعٍ - وَكَانَ كَاتِبَهُ -.

482. رَجُلٌ الْكَتْفِيُّ عَنْ أَبِي الْخَارُودِ: قُلْتُ لِلْأَصْحَبِ بِي نُبَاتَةٌ. مَا كَانَ مَرَّةً هَذَا الرَّجُلِ
[عَلِيٍّ] عَ فِيكُمْ؟ قَالَ: مَا أَدْرِي مَا تَقُولُ! إِلَّا أَنْ سُبِقْنَا كَانَتْ عَلَى عَوَائِمِنَا، فَتَرَى
أَوْسَى إِلَيْنَا غَزِيَّةً بِهَا وَكَانَ يَقُولُ لَنَا تَشَرُّطُوا، فَوَافَقَهُ مَا أَشْرَطَ لَكُمْ لِذَنْبٍ وَلَا
لِعِصَّةٍ، وَمَا أَشْرَطَ لَكُمْ إِلَّا لِلْمَوْتِ، إِنْ قَوْمًا مِنْ قَبْلِكُمْ مِنْ (سَيِّئِ) [إِسْرَائِيلَ]

١. الاختصاص، ص 2، الفهرست لابن النسيم، ص 27، وفيه في هذا من الجمل

٢. سقط ما بين المنطوقين من النص وأثبتته من نسخة الأثر.

previously said to his companions: "Swear allegiance as I do not promise you except [the reward of] Paradise."

And they [the Commander of the Faithful's companions] included Salmān al-Fārsī, al-Miqdād, Abū Dhar al-Ghifārī, 'Ammār ibn Yāsir, Abū Sasan and Abu 'Amr al-Anṣārīyan, Sahl (Badr) and 'Uthmān, the sons to Ḥunayf al-Anṣārī, and Jābir ibn 'Abdullāh al-Anṣārī."

And from among his close companions were: 'Amr ibn al-Hamq al-Khuzā'i, the Arab; Maytham al-Tammār – Maytham ibn Yahyā, the freed slave – Rushayd al-Hijrī; Ḥabīb ibn Muḥahar al-Asadī, and Muḥammad ibn Abī Bakr

His friends included: al-'Alm al-Azdi, Suwayd ibn Ghafla al-Ja'fi, al-Hārith ibn 'Abdullāh al-A'war al-Hamdāni; Abū 'Abdullāh al-Jadali, Abu Yahyā Ḥakīm ibn Sa'd al-Hanafl.

His elite forces included: Abu al-Raḍī 'Abdullāh ibn Yahyā al-Hadramī, Salīm ibn Qays al-Hilālī, and 'Ubayda al-Salmānī al-Murādī, Arabī.

The elite from among his friends included: Tamīm ibn Ḥadhīm al-Nāfi (who was killed as a martyr with 'Alī (a.s.); Qanbar (a slave freed by 'Alī ibn Abī Tālib (a.s.)), Abū Fakhīta (freed slave by Banī Ḥāshim); and 'Ubaydullāh ibn Abī Rāfi' (who was 'Alī's (a.s.) secretary)."¹

482. *Riyāl al-Karshī* – narrating from Abū Jārūd: "I said to Asbagh ibn Nubāta "What is the status of this man ['Alī] (a.s.) among you?"

He said "I do not know what you say; but our swords were on our shoulders, whomever he beckoned we would strike by sword. 'Alī (a.s.) would say to us. Swear [your] allegiance! I swear by Allah that your allegiance is not for gold and silver rather it is for death. In the past a group of people from Banī Isrā'il

¹ *al-Ikhtisāṣ*, p. 2, *Ibn Nadīm, al-Fihrist*, p. 223.

تَسَارَطُوا بَيْنَهُمْ، فَمَا مَاتَ أَحَدٌ مِنْهُمْ حَتَّى كَانَ نَبِيٌّ قَرِيبَهُ، أَوْ نَبِيٌّ قُرْبَيْهِ، أَوْ نَبِيٌّ
نَعْبِيَهُ، وَأَنْتُمْ لَبِصَرُ لَيْسَ بِهِمْ، غَيْرَ أَنْتُمْ لَسْتُمْ بِأَيَّاهُ^١

483. رجال الكشي: رُوِيَ عَنْ أَمِيرِ الْمُؤْمِنِينَ أَنَّهُ قَالَ لِعَلِيٍّ اللَّهُ بِهِ يَحْيَى الْمُتَصَرِّمِي يَوْمَ
الْجَمَلِ، أَيْضَرُ يَابِسٌ يَحْيَى؛ فَلَمَّتْ وَأَبْرَكَ مِنْ شُرْطَةِ الْحَمِيرِ حَقًّا، لَقَدْ احْتَرَبَ
رَسُولُ اللَّهِ ﷺ بِاسْمِكَ وَاسْمِ أَيْكَ فِي شُرْطَةِ الْحَمِيرِ، وَاللَّهُ سَتَاكُمْ شُرْطَةُ
الْحَمِيرِ عَلَى لِسَانِ نَبِيِّهِ ﷺ وَذَكَرَ أَنَّ شُرْطَةَ الْحَمِيرِ كَانُوا بَيْتَةَ آلِ أَبِي رَجُلٍ، أَوْ
بَحْثَةَ آلِ أَبِي رَجُلٍ.

3 / 9

الْعِيَاذَةُ الْخَاصَّةُ بِالْقَوَائِدِ لِلْمَسْلُوحَةِ

484. الإمام علي ع - فِي عَهْدِهِ إِلَى مَالِكِ الْأَشْجَرِ - ثُمَّ تَفَقَّدَ مِنْ أُمُورِهِمْ مَا يَتَقَفَّدُهُ
الْوَالِدَانِ مِنْ وَلَدَيْهِمَا، وَلَا يَتَفَاقَسُونَ فِي نَعْبِكَ شَيْءٌ قُوَّتُهُمْ بِهِ، وَلَا تُخْفَرُونَ لُطْفًا
تَعَاهَدْتُمْ بِهِ وَإِنْ قُلْتُمْ فَإِنَّهُ دَائِبَةٌ قَدْ كُنْتُمْ إِلَى يَدَيْهِ تَصْبِغُهُ لَكُمْ، وَخُشِيَ الظُّرُوفُ بِكُمْ وَلَا
تَذَعُ تَفَقَّدَ لَطِيفِ أُمُورِهِمْ اتِّكَالًا عَلَى خَسِيئَتِهَا؛ فَإِنْ لَيْسَ بِكُمْ مِنْ لَطِيفِ مَوْجِبِهَا
يَتَقَرَّبُونَ بِهِ، وَلِلْجَسِيمِ مَوْجِبًا لَا يَسْمَعُونَ عَنْهُ

وَلَيْتَكُنْ أَتَرُ دُرُوسِي حُبِّكَ جِدَّتْكَ مَنَ وَاسَاؤُهُمْ فِي مَعُونَتِهِ، وَأَفْضَلُ عَلَيْهِمْ مِنْ
جِدَّتِهِ بِمَا يَسْعُهُمْ وَيَسْعُ مَنْ ذَرَأَتُهُمْ مِنْ حُلُوبِ أَعْلِيَهُمْ، حَتَّى يَكُونَ عَنْهُمْ مَنَّا
وَاحِدًا فِي جِهَادِ الْعَدُوِّ، فَإِنْ عَطَمَكَ عَلَيْهِمْ يَسْطِفُ قُلُوبُهُمْ عَلَيْكَ وَإِنْ أَفْضَلَ قُرَّةُ
عَيْنِ الْوَلَاةِ اسْتِقَامَةُ الْعَدْلِ فِي الْبِلَادِ، وَظُهُورُ مَوَدَّةِ الرَّجِيَّةِ، وَإِنَّهُ لَا تَطْهَرُ مَوَدَّتُهُمْ

^١ رجال الكشي ج ١ ص ١٥ ح ٨، بحار الأنوار ج ٤٢ ص ١٥٥ ح ١٦

^٢ رجال الكشي ج ١ ص ٢٤ ح ١٥٠، بحار الأنوار ج ٤٢ ص ١٥٦ ح ١٨

swore allegiance among themselves and none of them departed from the world except that he was a Prophet to his folk or his village or himself and you are like them, except that you are not Prophets."¹

483. *Riyāṭ al-Kaṣībī*: "It is narrated from the Commander of the Faithful that he told 'Abdullah ibn Yahyā al-Hadramī in the battle of Jamal: "Glad tidings to you O son of Yahyā, for you and your father are indeed among the elite forces. The Messenger of God (s.a.w) informed me that you and your father are named among the elite forces. God has called you the elite forces (*shurjah al-khamis*), on the tongue of His Prophet. He also said: "The elite forces consist of five or six thousand people."²

9/3

Paying Special Attention to the Armed Forces

484. Imām 'Alī (a.s.) – in his instructions to Malik al-Ashtar: "Inspect the affairs of the soldiers as parents inspect their own child. Never let anything through which you have strengthened them distress you and do not underesumate the kindness you have undertaken for them even if it were small, for it will invite them to counsel you sincerely and trust you. Do not leave out attending to their minor affairs while depending upon (the examination of) the great matters because your small favors will also be of benefits to them as the big ones are also such that they cannot do without.

Among the chiefs of your army favor most him who assists the soldiers with his aid and bestows upon them what is at his disposal to the extent that suffices both them and those members of their families left behind, then their worries and concern in battle with enemy will be a single concern. Your kind inclination towards them will incline their hearts to you. Verily the foremost delight of the eye for rulers is the establishment of justice in the land and the manifestation of love for the subjects. But surely the subjects' love will not appear without

1. *Riyāṭ al-Kaṣībī*, vol. 1, p. 19, h. 8, *Bihār al-Anwār*, vol. 42, p. 156, h. 14.

2. *Riyāṭ al-Kaṣībī*, vol. 1, p. 24, h. 10, *Bihār al-Anwār*, vol. 42, p. 156, h. 18.

إِلَّا بِسَلَامَةِ صُدُورِهِمْ، وَلَا تَصِيحُ تَصِيحَتُهُمْ إِلَّا بِحَبِطَتِهِمْ عَلَى وُلاَةِ أُمُورِهِمْ، وَقِلَّةِ اسْتِخْلَالِ دُورِهِمْ، وَتَرْكِ اسْتِطْلَاقِ اقْتِطَاعِ مُلْتَمِهِمْ.

فَاصْبِرْ فِي أَمَالِهِمْ، وَوَاظِلْ فِي خُصِي النِّشَاءِ عَلَيْهِمْ، وَتَعَدِيدِ مَا أَبْلَى دُورَ السَّلَاةِ مِنْهُمْ؛ فَإِنَّ كَثْرَةَ الذِّكْرِ يَحْسِبُ أَعْمَالُهُمْ تَهْرُ الشُّجَاعِ، وَتَحْرُضُ النَّاكِلَ إِنْ شَاءَ اللَّهُ ثُمَّ اعْرِفْ لِكُلِّ امْرِئٍ بِهِمْ مَا أَبْلَى، وَلَا تَصْغُرْ بِلَاءَ امْرِئٍ إِلَى غَيْرِهِ، وَلَا تَقْصُرْ بِهِ دُونَ غَايَةِ بِلَائِهِ، وَلَا يَدْعُوَنَّكَ شَرُّ امْرِئٍ إِلَى أَنْ تُعْظِمَ مِنْ بِلَائِهِ مَا كَانَ صَغِيرًا، وَلَا تَصْغُرْ امْرِئًا إِلَى أَنْ تُصْغِرَ مِنْ بِلَائِهِ مَا كَانَ عَظِيمًا^١

4/9

الإِهْتِمَامُ بِمَقَوَّاتِ الْجَنَاشِ

١- التحريض

485. الكافي عن أبي صادق: سمعتُ عَلِيَّ بْنَ الْحُسَيْنِ يَخْرُجُ النَّاسَ فِي ثَلَاثَةِ مَوَاطِنَ الْجَمَلِ، وَصَبْرٍ، وَيَوْمِ السَّهْرِ؛ يَقُولُ: حَيَّاكَ اللَّهُ، اتَّقُوا اللَّهَ، وَخُصُّوا الْأَبْصَارَ، وَاحْبِسُوا الْأَصْوَاتَ، وَأَقِلُّوا الْكَلَامَ، وَوَطِّئُوا أَنْفُسَكُمْ عَلَى الْمُبَارَاةِ، وَالْمُجَادَلَةِ، وَالْمُبَارَزَةِ، وَالْمُنَاصَلَةِ، وَالْمُنَابَذَةِ، وَالْمُعَانَقَةِ، وَالْمُكَادَمَةِ، وَالْمُتَوَلَّى، وَاتَّقُوا اللَّهَ كَثِيرًا تَعْلَمُكُمْ تَقْبِضُونَ * رَأَيْتُ اللَّهَ وَرَسُولَهُ وَلَا تَسْرِعُوا فَتَحْشَلُوا وَتَنْقُصَ رِجْلُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ^٢

١ بهج البلاغة الكتاب (5)، محمد المصطفى، ص 137، بحاشية الإسلام ج 1 ص 361 كلامه سحر.

٢ التكملة. المحقق يأنس التميمي كما يكتم الخبر، وقيل هو المحقق عليه، أو كلفه أمر فيه بحديثه، وكذا الحديث كذا. طريقه وجد في طلبه حتى ينته (تاج العروس ج 17 ص 604)

٣ الأعمال 45-46

٤ التكملة، ج 5 ص 38، ج 2، الإرشاد ج 1 ص 265، وتقدم ص 204 عن الخطيب في المعيار والملازمة: ص 151، شرح بهج البلاغة لأبي محمد الحفيد ج 4 ص 26 كأنها تحو.

the well-being of their hearts, and their advice and sincerity (toward rulers) will not become right and free from blemishes unless they watch over the rulers, find their governments of little burden and cease to hope that their period (of rule) will soon come to an end.

Therefore, let their hopes be expanded, persist in praising them warmly and taking into account the (good) accomplishments of everyone among them who has accomplished, for frequent mention of their good deeds will encourage the bold and rouse the weak and the indolent, God willing.

"Then recognize in every man that which he has accomplished, attribute not one man's accomplishment to another and fall not short (of rewarding) the full extent of his accomplishment. The eminence of one man should not lead you to regard his small deeds as big nor should the low position of a man make you consider his big deeds as small."¹

9/4

Care for the Troops' Morale

A. Encouragement

485. *al-Kāfi* – narrating from Abū Ṣādiq: "I heard 'Alī (a.s.) encourage people [to war] in three places: Jamal, Ṣiffin, and Nahrawān.

He would say "O Servants of God! Be wary of God, cast down your eyes, lower your voices, speak little; and prepare yourselves for battle, conflict, confrontation, struggle, warfare, involvement, tough combat and steadfastness: " *and remember God greatly so that you may be felicitous. And obey God and His Apostle, and do not dispute, or you will lose heart and your power will be gone. And be patient; indeed God will be with the patient.*"^{2 3}

1. *Nabī al-Balagh*, Letter 33, *Tuhaf al-'Uqūl*, p. 133, *Da'aw al-Islām*, vol. 1, p.361.

2. *al-Kāfi*, vol. 5, p. 38, ḥ. 2, *al-Irshād*, vol. 1, p. 263, *Waq' at Ṣiffin*, p. 204, *al-Mi'yār wa al-Mawazim*, p. 38.

3. Qur'an 4:43-46.

486. الإمام علي عليه السلام - من كلام له لابن عمه محمد بن الحنفية لما أعطاه الزانية يوم الجمل -

تُرْوَلُ الْجِثَالُ وَلَا تُزَلُّ، عَضَّ عَلَى نَاحِيكَ أَمِيرُ اللَّهِ جُمُوعَتَكَ، يَدِي الْأَرْضِ قَدَمَتِ
أَرَمَ بِمَهْرِكَ أَفْعَى الْقَوْمِ، وَغَضَّ بِمَهْرِكَ، وَاعْلَمْ أَنَّ النَّصْرَ مِنْ عَبْدِ اللَّهِ سُبْحَانَهُ^١

487. عنه عليه السلام - يَمَا كَانَ يَقُولُهُ لِأَصْحَابِهِ عِنْدَ احْتِرَابٍ - لَا تَشْتَدُّ عَلَيْكُمْ فِرَّةٌ بَعْدَهَا كَرَّةٌ،

وَلَا جَوْلَةٌ بَعْدَهَا حَمَلَةٌ، وَأَعْطُوا السُّبُوتَ حُقُوقَهَا، وَوُطِّنُوا لِلْجُيُوبِ مَصَارِعَهَا،
وَادْمُرُوا أَنْفُسَكُمْ عَلَى الطَّمْسِ الدَّعِيٍّ وَالصَّرْبِ الطَّلَحِيِّ^٢ وَأَمِيتُوا لِأَصْوَاتِ
فِئَتِهِ اطْرُدُوا لِلْفُتُلِ فِرَآئِدِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ مَا اسْلَمُوا، وَلَكِنْ اسْلَمُوا،
وَأَسْرُوا الْكُفْرَ، فَلَمَّا وَخَدُوا أَعْوَانًا عَلَيْهِ أَظْهَرُوا^٣

488. عنه عليه السلام - فِي حَثِّ أَصْحَابِهِ عَلَى الْفِتَالِ - فَقَدَّمُوا الدَّارِغَ، وَأَحْرَرُوا الْحَدِيرَ، وَعَطُّوا

عَلَى الْأَحْرَاسِ؛ فِئَتُهُ أُنْبَى^٤ لِلْيُسُوفِ غَيْرِ الْهَامِ، وَالتَّوَرَّى فِي اطْرَافِ الرُّمَاحِ؛ فِئَتُهُ
أَمَرَزَ^٥ لِلْأَيْسَى، وَعَضُّوا الْأَصَارَ؛ فِئَتُهُ أَرَبَطَ لِلْجَاشِ، وَاسْكَنَ لِلْمُغْلُوبِ وَأَمِيتُوا
الْأَصْوَاتِ؛ فِئَتُهُ اطْرُدُوا لِلْفُتُلِ وَرَأَيْتُمْ فَلَا تُحْمِلُوهَا، وَلَا تُحْمَلُوهَا، وَلَا تُجْلُوها إِلَّا
بِأَيْدِي شُجْعَانِكُمْ وَالْمَائِمِينَ الدَّمَارِ مِنْكُمْ؛ فَإِنَّ الضَّابِرِينَ عَلَى تُرُولِ الْحَقَائِقِ هُمْ
الَّذِينَ يُخَفُّونَ بِرَأْيَانِهِمْ، وَيَكْتُمُونَ بِخَفَائِصِهَا وَوَرَائِعِهَا وَأَمَانَتِهَا، لَا يَتَأَخَّرُونَ فِيهَا
فِيُسَلِّمُوهَا، وَلَا يَتَقَدَّمُونَ عَلَيْهَا فَيُفْرِدُوهَا

١ ميج البلاغة الخطبة ١١، المصالح لا ينحصر في ج ٣ ص ١٥٥

٢ أي شطروا (أساس البلاغة ص ١٤٥)

٣ الذخيرة شدة الوطء (السنن العرب ج ٦ ص ٨٤) والمراد هنا قطع التشديد

٤ ضربه ضرباً ظفراً أي شديداً (السنن العرب ج ٩ ص ٢٢٢)

٥ ميج البلاغة الكتاب ٢٦، حوزة الحكم والمراعاة ص ٥٣٥ ح ٩٤٤٤ وهو وليس فيه من هو الذي

٦ كذا السيف عن الضريبة قتل ولم يملك فيها (السنن العرب ج ١٥ ص ٣٨١)

٧ ما زال النبي يصور موراً قرظياً، أي عرك وجهه، وذهب كما تنكها النحلة للعبدان (السنن العرب ج ٥ ص ١١٥٥)

486. Imām 'Alī (a.s.) – in a sermon he delivered in the Battle of Jamal when the Commander of the Faithful gave the banner to his son Muhammad ibn al-Hanafīyya: "Mountains may move from their position, but you should not move from yours. Grit your teeth, lend your head to God (in fighting for God, give yourself to God), fix your feet firmly on the ground. Have your eye on the remotest foe and close your eyes (to their numerical majority) and be sure that help is only from God the Glorified."¹
487. Imām 'Alī (a.s.) – to his followers at the time of battle: "The retreat after which return is intended and the withdrawal after which attack is in view should not make you unhappy. Give the swords their due (to its maximum use). Knock your foes down on the ground; prepare yourselves for hurling strong spears and striking swords with full force and keep your voices down as it wards off defeat. By Him who split the seed (for growing) and created living beings, they [the hypocrites] had not accepted Islam but they surrendered (by verbally professing it) and had hidden their disbelief. Consequently, when they found helpers for their disbelief, they disclosed it."²
488. Imām 'Alī (a.s.) – exhorting his followers to fight: "Put the armored men forward and keep the unarmored ones behind. Grit your teeth because this will make the swords skip off the skull. Dodge on the sides of the spears for it changes the direction of their blades. Close the eyes because it strengthens the spirit and gives peace to the heart. Kill the voices because it wards off defeat. Do not let your banner bend down, nor leave it alone. Do not give it to anyone except the brave and the defenders of honor among you because those who endure the befalling of troubles are the ones who surround the banners and encircle them from the left, the right the rear and the front. They do not separate from them lest they give them over (to the enemy). They do not go ahead of them lest they leave

1. *Nahj al-Balaghah*, Sermon 12. *Munqidh Ali bin Abi Talib*, vol. 3, p. 155.

2. *Nahj al-Balaghah*, Letter 16, *Uyun al-Hikmah wa al-Maw'iz*, p. 530, b. 9044.

أَجْرًا أَمْرًا قِرْنَهُ، وَأَسَى أَحَادَ يَنْفِيهِ، وَلَمْ يَكِلْ قِرْنَهُ إِلَى أَحْيَا، فَبَحْتِمِغَ عَلَيْهِ قِرْنَهُ
وَقِرْنُ أَحْيَا. وَأَيْمُ اللَّهِ لَيْسَ قَرَرْتُمْ مِنْ سَبَبِ الْعَاجِلَةِ لَا تَسْلَمُوا مِنْ سَبَبِ الْآجِزَةِ،
وَأَنْتُمْ لَهَا مِيمٌ الْقَرْبِ، وَالسَّامُ الْأَعْظَمُ؛ إِنَّ فِي الْفِرَارِ مَوْجِدَةَ اللَّهِ، وَالذَّلَّ الْلَارِمَ،
وَالْعَازَ الْبَاقِي. وَإِنَّ الْعَارَ لَقَبْرٌ مَرِيدٌ فِي عُمْرِهِ، وَلَا تَحْجُوزُ بَيْنَهُ وَبَيْنَ يَوْمِهِ. خِي
الرَّيْحُ إِلَى اللَّهِ فَالظَّمَانُ يَرُدُّ الْمَاءَ؟ الْجَنَّةُ لَحْتَ أَطْرَافَ الْقُرْبَى! الْيَوْمَ تُبْلِ الْأَحْبَارُ!
وَاللَّهِ لَا تَأْتِي أَشْوَى إِلَى لِقَائِهِمْ مِنْهُمْ إِلَى وَبَارِهِمْ!!

النَّهْمُ فَإِنْ زِدُوا الْحَقَّ فَالْقُضَى بَجَاعَتِهِمْ، وَنَشَتْ كَلِمَتُهُمْ، وَابْسَلُهُمْ
بِحَطَايَاهُمْ، إِنَّهُمْ لَنْ يَزُولُوا عَنْ مَوَاقِعِهِمْ دُونَ طَعْنِ يَدَاكَ؛ يَخْرُجُ مِنْهُمْ الشُّبُهَةُ،
وَضَرْبُ يَغْلِقُ الْحَامَ، وَيُطَيِّحُ الْعِظَامَ، وَيُذِلُّ السَّوَادَ وَالْأَقْدَامَ، وَخَشَى يُرْمُوا
بِالْمَاسِرِ تَتَبَعَهَا الْمَاسِرُ، وَيُرْحَمُوا بِالْكِتَابِ نَقُوصَهَا الْخِلَابُ، وَخَشَى يُخْرَجُوا بِإِلَادِهِمْ
الْقَمِيْسُ يَنْتَلُوهُ الْقَمِيْسُ، وَخَشَى تَدَعَى الْخَبِيرُ فِي نَوَاجِزِ أَرْضِهِمْ، وَيَأْخُذُ
تَسَارِيْعِهِمْ وَمَسَارِيْعِهِمْ.^١

489. الكافي عن مالك بن أعين: خَرَضَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ النَّاسَ بِصِفَتَيْنِ،
فَقَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ ذَلَّكُمْ عَلَى نَجَازَةِ تَحْجِيْكُمْ مِنْ خَدَابِ الْبِمِ، وَتُسْمِي 'بِكُمْ عَلَى
الْحَبْرِ، وَالْإِيمَانِ بِأَخِي، وَالْجَهَادِ فِي سَبِيلِ اللَّهِ، وَجَعَلَ ثَوَابَهُ مَعْمَرَةً لِلدُّنْيَا، وَمَسْكِينًا

١ أجزاء النبي: كفاء (السان العرب ج ١ ص ٤٥)

٢ قيسهم وقسمهم: جواد ساجي يجرى أمام الخيل، لا يتأخره إلا الأرواح، الجمع لحاميم (السان العرب ج ٢ ص ٥٥٤)

٣ نذر أي سقط ووقع (التهذيب ج ٥ ص ٣٥)

٤ قال الشريف الرضي: الدخول أي تدفق الخيل بحوافرها أرضهم، ونواجز أرضهم مضطربها، ويحل منازل
بني فلان تتناحر أي تتقابل (نهج البلاغة: دبل نسخة ١٢٤)

٥ نهج البلاغة: الخطبة ١٢٩ وراجع: الإرشاد ج ١ ص ٢٦٦ ووثقة صفير ص ٢٢٥

٦ أسمى على الشيء: أعرف عليه (السان العرب ج ١٤ ص ٤٣٦)

them alone. Everyone should deal with his adversary and also help his comrade by his own life and should not leave his adversary to his comrade lest both his own adversary and his comrade's join against him (comrade). By God, even if you run away from the sword of today you would not remain safe from the sword of the world to come. You are the foremost among the Arabs and the great figures. Certainly in running away there is the wrath of God, unceasing disgrace and lasting shame. And certainly he who runs away does not lengthen his life. Nor does anything come to intervene between him and his day (of death). He who come forward to God is like a thirsty man who approaches the water.

Paradise lies under the edges of spears. Today the reputations will be tested (all that is in mind will be revealed in the war). By God! I am more eager to meet them (in combat) than they are for (returning to) their houses!

'O God! If they reject truth, disperse their group, divide their words and destroy them on account of their sins. They will not budge from their positions until the continuous striking of spears causes piercing (of wounds) through which wind may pass, until the hitting of swords cuts through their skull, cleaves bones and breaks forearms and legs, until they are attacked by contingent after contingent and assaulted by detachments which are followed by reserves for support, until their cities are continuously assailed by force after force and until the horses trample the extreme ends of the lands, the tracks of their beast and their meadows."¹

489. *al-Kaṣf* – narrating from Mālik ibn A'yan. "The Commander of the Faithful (a.s.) exhorted the people in Ṣiffin and said: "God Almighty and Exalted guided you to a transaction that will deliver you from painful torments and persuade you to good faith in God and the struggle in the path of God. And He has set aside as rewards for this the forgiveness of your sins and

¹ *Nahj al-Balaghah*, sermon 124. Also cf. *al-Irshād*, vol. 1, p. 266, *Waṣā' al-Ṣiffin*, p. 233.

طَبِيبَةٌ فِي جَنَابِ عَدَدِهِ، وَقَالَ عَزَّ وَجَلَّ: ﴿إِنَّ آفَةَ نَحْتِ الدِّينِ يُقْتُلُونَ فِي سَبِيلِهِ صَفًّا
كَأَنَّهُمْ تُبَيِّنُ مُرْصُوصٌ﴾. ^١ فَتَنُوا صُفُوفَكُمْ كَالْيَابِ لِلرَّصُوصِ.

فَقَدَّمُوا الدَّارِعَ، وَأَحْرُوا الْحَابِرَ، وَعَضُّوا عَلَى التَّوَاجِدِ؛ فَإِنَّهُ أُنْشِيَ لِلْسُّيُوفِ عَلَى
الْهَامِ، وَالتَّوَرَّعُوا عَلَى أَطْرَافِ الرِّمَاحِ؛ فَإِنَّهُ أَمُورٌ لِلْأَبْنَةِ، وَعَضُّوا الْأَبْصَارَ؛ فَإِنَّهُ أَرْبَطُ
لِلنَّجَاشِ، وَأَسْكَنُ لِلْقُلُوبِ، وَأَمْبَتُوا الْأَصْوَاتَ؛ فَإِنَّهُ أَعْرَضَ لِلنَّفْسِ، وَأَوَّلَى بِالْوَقَارِ.^٢
490. الإمام علي عليه السلام - في الجحيم المسوية إليه - لا يصبر على الحرب ويصدق في اللقاء إلا
ثلاثة. مستبصر في دين، أو غير أن على شرفة، أو تمتع بـ^٣ من ذلك^٤

ب - الشعر

491. الإمام علي عليه السلام: «إِنَّ رَسُولَ اللَّهِ ﷺ أَتَى بِأَعْلَانِ الشُّعَارِ قَبْلَ الْحَرْبِ، وَقَالَ: يَكُنْ فِي
شُعَارِكُمْ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ»^٥.

492. وقعة صفين عن الأصمعي بن ثقاته ما كان علي عليه السلام في قتال قط إلا نادى «كهميعص»^٦.

493. الإمام الصادق عليه السلام: «شُعَارُنَا: يَا مُحَمَّدُ يَا مُحَمَّدُ، وَشُعَارُنَا يَوْمَ بَدْرٍ: يَا نُصْرَ اللَّهِ
اقْتَرِبْ اقْتَرِبْ، وَشُعَارُ الْمُسْلِمِينَ يَوْمَ أُحُدٍ: يَا نُصْرَ اللَّهِ اقْتَرِبْ»، وَيَوْمَ بَيْتِ النَّصِيرِ:
«يَا رُوحَ الْقُدُسِ أَرْجُ»، وَيَوْمَ بَيْتِ قَبْلُغَ: «يَا رَبَّنَا لَا يَغْلِبَنَّكَ»، وَيَوْمَ الطَّائِبِ

١ - الصفح 4.

٢ - الكافي، ج 3 ص 39 ح 4.

٣ - ميعص من ذلك الأمر يمعن معاً ومعطاً، وانعطف من غضب وشفق عليه وأوجعه (لسان العرب، ج 7 ص 224).

٤ - شرح نهج البلاغة لابن أبي الحديد ج 20 ص 200 ح 292.

٥ - دعائم الإسلام، ج 1 ص 370.

٦ - وقعة صفين ص 231، بحار الأنوار ج 32 ص 481 ح 393 و ج 180 ص 36 ح 332، شرح نهج البلاغة لابن أبي الحديد، ج 9 ص 126.

pleasant abodes in the Garden of Eden. God the Exalted said: "Indeed God loves those who fight in His way in ranks, as if they were a compact structure."¹

Then put the armored men forward and keep the unarmored ones behind. Grin your teeth because this will make the swords skip off the skull. Dodge on the sides of the spears for it better changes the direction of their blades. Cast down the eyes because it strengthens the spirit and gives peace to the heart. Kill the voices because it wards off defeat and is better for enhancing dignity."²

490. Imām 'Alī (a.s.) ~ in the aphorisms attributed to him. "No one will practice forbearance in war and veraciously face it except three groups: Those who are insightful in religion, those who are zealous over sacred and chastity, or those to whom degradation is torturous."³

B. Slogan

491. Imām 'Alī (a.s.): "The Messenger of God (ṣ.a.w) commanded the proclaiming of slogans before (launching) war and he said "Let your slogans include one of the Divine names"⁴

492. *Waq'at Siffin* – narrating from Asbaq ibn Nabata: "'Alī (a.s.) never set out to fight except that he would cry "Kaf, Hā, Yā, Ayn, Šād."⁵

493. Imām al-Šādiq: "Our slogan is "O Muhammad, O Muhammad! And the slogan of the Muslims in the battle of Badr was. "O Divine Triumph come nigh, come nigh!"

The slogan of the Muslims in the battle of Uhud was: "O Divine Triumph come nigh!"

The slogan of the battle of Banī Nadīr was. "O Holy Spirit Comfort!"

The slogan of the battle of Banī Qaynaqā' was "O Our Lord! Never will they overpower You!"

1. Qur'ān, 81:4.

2. *al-Kaṣf*, vol. 3, p. 30, h. 4.

3. *Sharḥ Nahj al-Balāghah*, vol. 20, p. 283, h. 292.

4. *Da'ā'im al-Islām*, vol. 1, p.370.

5. *Waq'at Siffin*. p. 231, *Beḥār al-Anwār*, vol. 32, p. 461, h. 998 & vol. 100, p. 36, h. 32.

«يا رصوان»، وشعار يوم حنين: «يا بني عبد الله يا بني عبد الله»، ويوم الأحزاب،
 «حم لا يُهزرون»، ويوم بني قريظة: «يا سلام أسلمهم»، ويوم المريسج: «وَمَوْيِدُ
 نَبِيِّ الْمُصْطَلِقِ «أَلَا إِلَى اللَّهِ الْأَمْرُ»، ويوم الخديبية: «أَلَا لِعِزَّةِ اللَّهِ عَلَى الْعَالَمِينَ»،
 ويوم خيبر: يوم القموص: «يا عَلِيَّ أَنْتَ مِنْ عَلِيٍّ»، ويوم الفتح: «تَحْرُ عِبَادُ اللَّهِ
 حَقًّا حَقًّا»، ويوم تبوك: «يا أَعْدُ يا صَعْدُ»، ويوم بني الملوحة: «أَمْتُ أُمْتُ»، ويوم
 صفين: «يا نَصْرَ اللَّهِ»، وشعار الحسبي: «يا مُحَمَّدُ»، وشعارنا: «يا مُحَمَّدُ».¹

494. شرح نهج البلاغة لابن أبي الحديد عن سلام بن شبيب عن الإمام علي: «ي كَلِمَةُ
 «اللَّهُ أَكْبَرُ» قَالَ: هِيَ آيَةُ النَّصْرِ.

قَالَ سَلَامٌ كَانَتْ شُعَارَةً، يَقُولُهَا فِي الْحَرْبِ، ثُمَّ يَحْمِلُ فَيُورِدُ - وَاللَّهِ - فِي
 أَثْبَتِهِ وَمِنْ حَادَّةٍ جِيَاهُ الْمَوْتِ.²

495. وقعة صفين عن عيسى: كَانَ عَلِيٌّ إِذَا سَارَ إِلَى الْقِتَالِ ذَكَرَ اسْمَ اللَّهِ حِينَ يَرْكَبُ ثُمَّ
 يَقُولُ اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، يَا اللَّهُ، يَا أَعْدُ، يَا صَعْدُ، يَا رَبَّ
 مُحَمَّدٍ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ، (اَلْحَمْدُ لِلَّهِ
 رَبِّ الْعَالَمِينَ • الرَّحْمَنِ الرَّحِيمِ • فَذَلِكَ يَوْمَ الدِّينِ • إِلَيْكَ نَعْبُدُ وَإِلَيْكَ
 نَسْتَعِينُ) اللَّهُمَّ كُنْ عَنَّا بِأَمْسِ الْعَالَمِينَ. فَكَانَ هَذَا شُعَارَةً بِصَفَيْنِ.³

¹ آيَةُ مِنْ عَلِيٍّ الدَّارِ - يَكْسِرُ اللَّامَ وَفَتْحُهَا - وَتَحْتِ مِنْ عَلِيٍّ وَمِنْ عَلِيٍّ، كَقَوْلِكَ أَيُّ مِنْ بَرَقَ (تاج المعرور ج 19 ص 696)

² التكملة، ج 3 ص 47 ح 1 ص معاوية بن عمار، ج 19 ص 143 ح 1

³ شرح نهج البلاغة لابن أبي الحديد، ج 5 ص 177 شعار الأحرار ج 32 ص 461 ح 400 ج 100 ص 37 ح 35

⁴ وقعة صفين، ص 230 شرح نهج البلاغة لابن أبي الحديد ج 5 ص 176 من جابر الجعفي

The slogan of the battle of Ta'if was "O Ridwan (O Approver)"

The slogan of the battle of Hunayn was "O Sons of 'Abdu lah O Sons of 'Abdullah"

The slogan of the battle of Ahzab was: "Ha, Mim, they do not see!"

The slogan of the battle of Bani Qurayza was: "O Salam! Keep them safe!"

The slogan of the battle of Murisi', i.e., the battle of Bani Mustalaq was: "Indeed, things return to God!"

The slogan of the battle of Hudyabiya was: "May God's curse be on the unjust!"

The slogan of the battle of Khaybar i.e., the battle of al-Qamus was "O 'Ali, forgive them out of dignity!"

The slogan on the day of the conquest of Mecca was "We are truly-truly the servants of God

The slogan of the battle of Tabuk was "O One (ahad)! O The Absolute, The Eternal (samed)"

The slogan of the battle of Bani Maluh was: "Cause them to die! Cause them to die!"

The slogan of the battle of Siffin was "O Divine help!"

The slogan of Husain (a.s.) was: "O Muhammad!" And our slogan is: "O Muhammad!"²

494. *Sharh Nahj al-Balaghah* – narrating from Salam ibn Suwayd from Imam 'Ali (a.s.) concerning the phrase "God is the greatest (*Allahu Akbar*)": "This is an expression for victory"

[Salam says] "Allahu Akbar was 'Ali's (a.s.) slogan that he uttered in battles and then launched his attacks. By God, he would lead whoever chased him and those who fought against him to the docks (sources) of death."³

495. *Waq'at Siffin* – narrating from Tamim "Whenever he set out on a battle, 'Ali (a.s.) would utter the name of God when mounting. Then he would say, "Allahu Akbar, Allahu Akbar! La ilaha illa Allah wa Allahu Akbar! O God! O Ahad! O Samed! O Lord of Muhammad. In the Name of God the Compassionate the Merciful! There is no power and no strength save in God, the All-Exalted, the All-Supreme "All praise belongs to God, Lord of all the worlds, the Compassionate the Merciful, Master of the Day of Retribution. You [alone] do we worship, and to You [alone] do we turn for help" O God! Keep away from us the harm of the oppressors!" This was 'Ali's (a.s.) slogan in the battle of Siffin"⁴

1 The name of a fortress of the castles of Khaybar

2 *al-Kafi*, vol. 3, p. 47, h. 1, *Bihar al-Anwar*, vol. 39, p. 163, h. 1

3. *Sharh Nahj al-Balaghah*, vol. 3, p. 177, *Bihar al-Anwar*, vol. 32, p. 461, h. 400 & vol. 100, p. 37, h. 35.

4. *Waq'at Siffin*, p. 220, *Sharh Nahj al-Balaghah*, vol. 3, p. 176.

496. وقعة صفين. كانت علامة أهل العراق يصفون الصوف الأيتس، قد جعلوه في رؤوسهم،

وعلى أكابهم. وشعارهم: «يا الله، يا أخا، يا صمد، يا رب محمد، يا رحيم»

وكان علامة أهل الشام خرقاً صفراً قد جعلوها على رؤوسهم وأكابهم،

وكان شعارهم: «نحن عباد الله خفاً خفاً، يا ثار أبي عثمان»^١.

ج - تحدث النفس بالفكر

497. الجمل من عمرو بن دينار: قال أمير المؤمنين «لا يبو محمد خذ الزينة وامضي

وعلي» خلع، فباده. يا لنا القاسم! فقال: ليك يا أبا. فقال: يا بني لا يستبرك ما

تري. قد خملت الزينة وأنا أصغر منك فما استعري عدوي وديت أسي لم الت أخذ

ولا خد نفسي نفسي بقتلي، فحدث نفسك - يقول الله - يظهر كغيبهم، ولا تجد لك

طعم النفس باليقي، فإن ذلك أشد الخدلا. قال: فقلت يا أبا، أرجو أن أكون

كما لمحت، إن شاء الله^٢

د - التحذير من الزلل

498. الإمام علي: «البراز من الرحب من الكبائر»^٣.

499. عنه: البراز أخذ الدليل^٤.

500. عنه: «هاؤوا الكفر، واستحيوا من المرأة فإنه عار في الأعقاب، وماز يوم

الحساب وحيوا عن أنفسكم نفساً، وانشوا إلى الموت مشياً سجعاً»^٥

١. روضة صفين، ص 332، بحار الأنوار ج 33 ص 27 ح 280، شرح نهج البلاغة لابن أبي الحديد ج 8 ص 15

٢. الجمل، ص 362

٣. دعائم الإسلام، ج 1 ص 170، المصنف لابن أبي شيبة ج 7 ص 733 ح 6 عن مالك بن جرير المصنف

٤. محرو المحسن ج 100

٥. نهج البلاغة، خطبة 46، تاريخ دمشق ج 42 ص 460 وفيه «فإنه عار في الأعقاب والأعقاب».

496. *Waq at Siffin* The sign of the people of Iraq in [the battle of] Siffin was a white piece of wool cloth worn over their heads and shoulders and their slogan was "O God! O *Ahad* (One)! O *Samad* (O Everlasting Refuge)! O Lord of Muhammad! O Compassionate, O Merciful!"¹

And the sign of the people of Shām was a piece of yellow cloth worn over their heads and shoulders and their slogan was: "We are the slaves of God indeed, indeed; O Avengers for 'Uthmān's blood!"²

C. Inculcation of Victory

497. *al-Jamal* – narrating from 'Amr ibn Dīnār "The Commander of the Faithful said to his son Muhammad. "Hold the banner and move on!" 'Alī (a.s.) was behind him, he then called him. "O Abu al-Qaum."

He replied: "Yes. O Father!"

He said "My son! What you see should not frighten you. I carried the banner when I was smaller than you and the enemy did not frighten me for I did not confront anyone except that I instilled in myself that I would kill him.

So with the help of God inculcate in your mind that you will triumph over them; and do not let mistrust in yourself bring you to your knees as it is the worst of degradations.

[Muhammad said:] I said: "O Father! I hope I will be the way you wish for me to be. God willing!"³

D. Warning against Fleeing from the Battleground

498. Imām 'Alī (a.s.): "Escape from the battle is among the great sins."⁴
499. Imām 'Alī (a.s.): "Escape is one of the two degradations."⁵
500. Imām 'Alī (a.s.): "Launch successive attacks and feel ashamed of escaping for it is a disgrace among generations to come and a cause of fire on the Day of Judgment. Give your lives (to God) willingly and walk towards death with ease."⁶

1. *Waq at Siffin*, p. 332, *Bihar al-Anwār*, vol. 33, p. 27, h. 388, *Sūrah Nahj al-Balāghah*, vol. 2, p. 15.

2. *al-Jamal*, p. 368.

3. *Da'ā'im al-Islām*, vol. 1, p. 370, *al-Majma' fi al-Aḥādith wa al-Ārḥār*, vol. 7, p. 733, h. 8.

4. *Ghurar al-Hikam*, h. 1063.

5. *Nahj al-Balāghah*, Sermon 66, *Tārīkh Dimashq*, vol. 42, p. 460.

501. Imam 'Alī (a.s.): "The escapee (from the battle) should know that he has infuriated God and has destroyed himself. Verily in escaping there is hostility towards God, perpetual degradation, eternal disgrace and depravity of life. The escapee will not prolong his life, nor will there come an interval between him and the day he is destined to die, nor will he please God. A man's death in honesty and truthfulness before committing such a practice [escape from battle] is better than involving in these practices and accepting them."¹
502. *al-Kaṣf* – narrating from Malik ibn A'yan. "The Commander of the Faithful exhorted the people in the Battle of Siffin saying, "May God have mercy on him who helps his brother and does not leave the adversary to his comrade lest both his own adversary and his comrade's join against him (comrade). This way he will be condemned and will come to vileness, and why should it not be so when his brother fights with two people whereas he has given up and left his adversary to his brother and while he is fleeing he looks back at the enemy and his brother? Everyone who does so, God will regard him as His enemy. Do not expose yourselves to enmity with God for you will certainly be moving towards Him. God the Glorified and Exalted said: "Flight will not avail you, should you flee from death or from being killed, and then you will be left to enjoy only for a little while."²

"By God, if you flee from the sword of the world, you will not be secure against the swords of the world to come. Take recourse in patience and truthfulness, for triumph would verily follow patience. Struggle for the sake of God with a struggling which is worthy of Him, and there is no power and no strength save in God."³

E. Concealing that which Ruins the Troops' Morale

503. *Waḡ at Siffin* – narrating from Abū Rawḡ. "Ziyād ibn al-Nadr al-Hārithī said to 'Abdullāh ibn Badīl ibn Warqā' "Indeed our day and theirs is so hard. No one will endure it except he who is brave-hearted, well-intended and steadfast. By God, I

1. *al-Kaṣf*, vol. 5, p. 41, h. 4, *Bihar al-Anwār*, vol. 32, p. 472, h. 411. Also cf. *al-Miṣyar wa al-Mawāziḥ*, p. 105.

2. Qur'ān, 23:16.

3. *al-Kaṣf*, vol. 5, p. 39, h. 4, *Waḡ at Siffin*, p. 235, *Tarikh Tabari*, vol. 3, h. 16. Also cf. *Nabī al-Balāghah*, Sermon 124.

النبي، راحط الجناس، واسم الله، ما أظن ذلك اليوم يُبقي بنا ومنهم إلا الرذال! قال
عَدُّ الله بنُ نَدِيل: والله أظن ذلك.

فَقَالَ عَلِيٌّ لَيْسَ هَذَا الْكَلَامُ غَرُوباً بِي صُدُورُكُمْ، لَا تُطَهِّرَاهُ، وَلَا يَسْمَعُهُ مِنْكُمْ
سَامِعٌ، إِنَّ اللَّهَ كَتَبَ الْقَتْلَ عَلَى قَوْمٍ، وَالْمَوْتَ عَلَى آخَرِينَ، وَكُلَّ آتِيَةٍ مَيْتَةٍ كَمَا كَتَبَ
اللَّهُ لَهُ، فَطُورِي لِلْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ، وَالْمُقْتُولِينَ فِي طَاعَتِهِ^١

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الْحَدِّثَةُ

504. الإمام علي: إِنْ حَدَّثْتُكُمْ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا، فَوَاقِهِ لَأَنْ أُخْبِرَ مِنَ السُّبَّهِ

أَحَبُّ إِلَيَّ مِنْ أَنْ أَكْذِبَ عَلَيْهِ. وَإِذَا حَدَّثْتُكُمْ مِمَّا نَبِيٍّ وَرَسُولٍ، فَبِنِ الْحَرَمِ خُدَعَةٌ^٢

505. الإمام الباقر: إِنْ عَلَيَّاتُكَ كَانَتْ يَقُولُ: لَأَنْ تَحْمَلَنِي الطَّيْرُ أَحَبُّ إِلَيَّ مِنْ أَنْ أَقُولَ

عَنْ رَسُولِ اللَّهِ ﷺ مَا لَمْ يَقُلْ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ فِي يَوْمِ الْحَنْدَقِ: الْحَرْبُ

خُدَعَةٌ يَقُولُ تَكَلَّمُوا بِهَا أَرَدْتُمْ^٣

506. الإمام علي: فِي الْحُكْمِ الْمُسَوِيَةِ إِلَيْهِ: كُنْ فِي الْحَرْبِ بِحَبْلِكَ أَوْتَقِ مِنْكَ بِسَيْفِكَ،

وَيَعْقِرُكَ أَمْرُحَ مِنْكَ بِسَيْفِكَ، فَإِنْ احْرَمْتَ حَرْبَ الْكُفُورِ، وَخِيَمَةُ الْمُتَحَنِّنِ^٤

^١ روضة صغرى، ص 111، بحار الأنوار ج 32 ص 403 ح 369 1373 شرح نهج البلاغة لابن أبي الحديد ج 1 ص 183 وفيه التصحيح بدل العصبية

^٢ صحيح البخاري ج 6 ص 333 ح 6591 و ج 3 ص 1322 ح 3413، صحيح مسلم ج 2 ص 246 ح 1056، مسند أبي داود ج 4 ص 244 ح 4767، مسند أبي حنبل ج 1 ص 177 ح 616 وفيه قوله: فَوَقَّهْ أَنْ رَجُلٌ مَحْرُوبٌ يَدُهَا بَيْنِي وَبَيْنَكُمْ، و ص 276 ح 1084 كلها من نسخة من خطه

^٣ مذهب الأحكام، ج 6 ص 162 ح 398 عن إسحاق بن عمار عن الإمام الصادق، ع، حرب الأئمة ص 132 ح 466 عن أبي البخاري عن الإمام الصادق عن أبيه ع

^٤ شرح نهج البلاغة لابن أبي الحديد ج 20 ص 312 ح 548

do not suppose that today anyone would survive except the villainous."

Abdullah ibn Badīl said: "By God, I think so too."

'Alī (a.s.) said: "Let this word be hidden in your hearts. Do not express it, and nobody should hear of it from you. Verily God has destined some group to be killed and some to die; everyone will receive his death as it is ordained. So how blessed are those who fight in the path of God and those who are killed in obedience to Him."¹

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Deception

504. Imām 'Alī (a.s.): "Whenever I quote a tradition from the Messenger of God (s.a.w.), by God that it is dearer to me to fall off (such a high place as) heaven than to attribute a lie to him, but in respect to mine, then indeed war is a deception."^{2,3}
505. Imām al-Bāqir (a.s.): "'Alī (a.s.) would say: "Being snatched the way by the birds is better for me than attributing to the Messenger of God (s.a.w.) something that he has not said. I heard the Prophet (s.a.w.) say on the day of [the battle of] Khandaq: "War is a deception." And he would say: "Speak in any way you wish [when in battle]."⁴
506. Imām 'Alī (a.s.) – in the aphorisms attributed to him: "In battles trust your tricks more than you trust your strength and be more delighted at your vigilance than at your valor, for the war is the war of the fearless and the advantage is of the vigilant."⁵

1. *Waq'at Siffin*, p. 11.; *Bihar al-Anwar*, vol. 32, p. 403, h. 369 – 373, *Sharh Nahj al-Balaghah*, vol. 3, p. 12.

2. It is narrated in *Musnad Ahmad ibn Hanbal* in the following way: "When I relate something from someone other than the Prophet (s.a.w.), I am indeed a man in battle." (*Musnad Ahmad ibn Hanbal*, vol. 3, p. 177, h. 216)

3. *Sahih al-Bukhari*, vol. 6, p. 2579, h. 6335, & vol. 3, p. 1322, h. 3415, *Sahih Muslim*, vol. 2, p. 746, h. 1066.

4. *Tahdhib al-Ahkam*, vol. 4, p. 162, h. 298, *Qurb al-'Izzah*, p. 133, h. 466.

5. *Sharh Nahj al-Balaghah*, vol. 28, p. 312, h. 585.

١ الكفاي، ج ٢ ص ٤٦٥ ح ١، تهذيب الأحكام، ج ٤ ص ١٤٩ ح ٢٩٩، تحصيل الفقهي، ج ٢ ص ٤٥٠ معرو ومبها فائدهم، بدل فائدهم، بشار الأنوار، ج ١٥٥ ص ٢٧ ح ٣٣، تكملة على تفسير العياشي، وفيه فائدهم، بدل فائدهم.

507. *al-Kaṣf* narrating from 'Adi ibn Hatim. "When the Commander of the Faithful confronted Mu'āwiyā in Ṣiffin, he raised his voice so that his companions could hear him and he said: "By God, I will kill Mu'āwiyā and his companions!" Then he lowered his voice and said: "If God wills!"

I was near him and I said to him. "O Commander of the Faithful! You have truly sworn to do it and then you said 'if God wills' What did you mean by this?"

He said: "War is a deception and I am not a liar in the sight of the faithful. I wanted to incite my followers and encourage them not to show weakness and to fight against the enemy. Therefore, in future the wisest of them will benefit from this word, God willing!"¹

508. *Tafsir al-Qummi* – in the report about the Battle of Khandaq "The Commander of the Faithful passed by while walking hastily and 'Amr [ibn 'Abduwud] asked him. "Who are you "

He said: "I am 'Alī ibn Abī Ṭālib, the cousin of the Messenger of God (ṣ.a.w) and his son-in-law "

'Amr said: "By God, your father was an old friend of mine and I do not like to kill you. When your cousin sent you to me, wasn't he afraid that I would snatch you up with my weapon and leave you in the air, neither killed nor alive?"

The Commander of the Faithful said to him: "My cousin knew that if you killed me I would enter Heaven and you would be in fire; but if I killed you, you would stay in Hellfire and I will go to Heaven."

'Amr said: "O 'Alī, both of them are for you! This is not a fair dividing!"

He said: "Leave it aside now! I heard you say while holding on to the curtain of the Ka'ba: "If a person presents to me three requests, I will at least answer one of them." And [now] I have three requests from you, so answer to one of them."

'Amr said: "O 'Alī, say what they are!"

¹ *al-Kaṣf*, vol. 2, p. 460, h. 1. *Tahdhīb al-Aḥkām*, vol. 6, p. 163, h. 299, *Tafsir al-Qummi*, vol. 2, p. 60.

قَالَ أَخَذَهَا تَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنْ مُحَمَّدًا رَسُولُ اللَّهِ قَالَ نَحْنُ عَنْهُ هَبْ،
فَاسْأَلِ الثَّانِيَةَ

فَعَالَ: أَنْ تُرْجِعَ وَتُرَدَّ هَذَا الْحَبَشَ عَنْ رَسُولِ اللَّهِ ﷺ فَإِنْ يَكُ صَادِقًا فَأَنْتُمْ
أَعْلَى بِهِ غَيْنًا، وَإِنْ نَكَ كَذِبًا كَتَبْتُكُمْ دُونَ الْقَرْبِ لِمَرْءٍ فَقَالَ: إِذَا لَا تَتَحَدَّثُ بِسَاءِ
قُرَيْشٍ بِدِينِكَ، وَلَا تُشِيدُ الشُّعْرَاءَ فِي أَشْعَارِهَا آتِي جَبْتُكَ وَرَحِمْتُ عَلَى عَقِبِي مِنَ
الْحَرْبِ، وَخَذَلْتُ قَوْمًا رَأْسِي عَلَيْهِمْ!

فَقَالَ لِمِيرُ الْمُؤْمِنِينَ: قَالَتِ الثَّانِيَةُ أَنْ تُنْزِلَ إِلَيَّ، فَإِنَّكَ رَاحِبٌ وَأَنَا رَاجِلٌ، حَتَّى
أُنَازِلَكَ! قَوَّيْتُ عَنْ قُرَيْشٍ وَعَرَفْتُهُ، وَقَالَ هَبْ خَصْلَةً مَا طَلَسْتُ أَنْ أَحْدَا مِنْ الْقَرْبِ
يَسْرُوسِي عَلَيْهَا.

ثُمَّ تَدَا فَضَرَّتْ أَمِيرَ الْمُؤْمِنِينَ ﷺ بِالسَّيْفِ عَلَى رَأْسِهِ، فَانْقَادَ أَمِيرُ الْمُؤْمِنِينَ بِدُرُقَتِهِ،
فَقَطَعَهَا، وَتَبَتِ السَّيْفُ عَلَى رَأْسِهِ. فَقَالَ لَهُ عَلِيٌّ: يَا عَمْرُو، أَمَا تَعْلَمُ أَنَّ بَازِرَتَكَ
وَأَنْتَ فَارِسُ الْقَرْبِ، حَتَّى اسْتَقَمْتَ عَلَيَّ بِظَهْرِي؟^١ قَالَتْ فَتُتَّحَمَرُّ إِلَى حَلِيهِ، فَضَرَّتُهُ
أَمِيرُ الْمُؤْمِنِينَ ﷺ مُسْرِعًا عَلَى سَاقَيْهِ [غَسَا] فَطَمَحَهَا جَمِيعًا، وَارْتَفَعَتْ بَيْنَهُمَا حِمَاجَةٌ،
فَقَالَ الْمُنَافِقُونَ: قُتِلَ عَلِيٌّ مِنْ أَبِي طَالِبٍ ثُمَّ انْكَشَفَتِ الْعِمَاجَةُ فَظَرَوْا قِدَادَ
أَمِيرِ الْمُؤْمِنِينَ ﷺ يَقُولُ

أَنَا عَلِيٌّ وَأَبْنُ عَبْدِ الْمُطَّلِبِ الْمَوْتُ حَبِيرٌ لِمَنْ مِّنَ الْحَرْبِ

فَقَالَ رَسُولُ اللَّهِ ﷺ يَا عَلِيُّ مَا كَرِهْتُ؟ قَالَ نَعَمْ يَا رَسُولَ اللَّهِ! الْحَرْبُ حَدِيثَةٌ^٢

١. في بحار الأنوار خلاص من المصدر (بما تتحدث به قريش بذلك، ويشد الشعراء)، وهو الأصح.

٢. ما بين القفرتين إشارة إلى تضيقها.

٣. في المصدر «انكشف»، والتصحيح من بحار الأنوار.

٤. تفسير القمي ج 2 ص ٦٨٣، بحار الأنوار ج 20 ص 226.

He said: "The first is that you bear witness that there is no god but Allah and that Muhammad is His Messenger."

'Amr said: "Put this aside and ask the second one!"

He said: "The second is that you go back and turn this army [of yours] away from [confronting] the Messenger of God (s.a.w.). If he [the Prophet] is truthful, you will be honored through him, and if he is a liar then the Arab robbers and rascals do it (kill him) for you."

'Amr said: "Would not the women of Quraysh then speak about it and the poets mention it in their poems that I was cowardice and retreated from a battle and that I betrayed a group that chose me as their chief?"

The Commander of the Faithful said: "My third [request] is that you dismount [your horse] so that I could fight with you, as you are mounted and I am on foot."

He then dismounted his horse and hamstrung it and said: "This is a trait for which I did not suppose any of the Arabs would bargain with me." Then he started [the battle] and struck 'Ali's (a.s.) head with his sword. The Commander of the Faithful held his head behind his shield, but the sword rent the shield and hit his head.

'Ali (a.s.) said to him: "O 'Amr! As an Arab warrior will you not be able to fight by yourself and need to ask for assistance while I am fighting you alone?"

'Amr turned his face [to look behind him] and the Commander of the Faithful delivered a swift blow on his knees and cut them off. A huge cloud of dust rose around them and the hypocrites said 'Ali ibn Abi Tālib was killed.

Soon the dust settled and they saw the Commander of the Faithful who was saying:

"I am 'Ali, son of 'Abd al-Muttalib;

Death is better for the knight than running away."

Thereupon, the Messenger of God (s.a.w.) said: "Did you play a trick on him?"

He replied: "Yes, O Messenger of God! War is a craftiness."¹

¹ *Tafsir al-Qummi*, vol. 2, p. 183, *Bihar al-Anwar*, vol. 20, p. 226.

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أَخْلَاقُ الْحَرْبِ

أ- النَّهْيُ عَنِ الْإِجْدَادِ بِالْقِتَالِ

509. تاريخ الطبري عن جندب الأريدي: إِنَّ عَلِيًّا كَانَ يَأْمُرُنَا فِي كُلِّ مَوْطِنٍ لَقِبَ بِهِ مَعَهُ عَدُوًّا يَقُولُ: لَا تُقَاتِلُوا الْقَوْمَ حَتَّى يَبْذُوكُمْ، فَأَنْتُمْ بِحَمْدِ اللَّهِ عَزَّ وَجَلَّ عَلَى حُجَّةٍ، وَتَرْكُكُمْ إِيَّاهُمْ حَتَّى يَبْذُوكُمْ حُجَّةٌ أُخْرَى لَكُمْ، فَإِذَا قَاتَلْتُمُوهُمْ فَهَرَمْتُمُوهُمْ فَلَا تَقْتُلُوا مُدْبِرًا، وَلَا تُجْهِرُوا عَلَى خَرِيجٍ، وَلَا تُكْشِعُوا عَوْرَةً، وَلَا تُقْتُلُوا بِقَتِيلٍ فَإِذَا وَصَلْتُمْ إِلَى رِجَالِ الْقَوْمِ فَلَا تُهَيِّكُوا بَسْرًا، وَلَا تَدْخُلُوا دَارًا إِلَّا بِإِذْنٍ، وَلَا تَأْخُذُوا شَيْئًا مِنْ أَمْوَالِهِمْ إِلَّا مَا وَجَدْتُمْ فِي حَسَنِيَّتِهِمْ، وَلَا تُهَيِّجُوا الْمَرْأَةَ بِأَدَى، وَإِنْ شَتَمَ امْرَأَتُكُمْ وَسَيِّئَ امْرَأَتُكُمْ وَصَلَحَتْكُمْ، فَإِنَّهُنَّ صِبَاعُ الْقَوَى وَالْأَنْفُسِ^١

510. الإمام علي عليه السلام - في جوابه إلى مالك الأشتر قبل وقعة صفين - إِيَّاكَ أَنْ تَبْذُا الْقَوْمَ بِقِتَالٍ إِلَّا أَنْ يَبْذُوكَ، حَتَّى تَلْقَاهُمْ، وَتُسَمِّعَ مِنْهُمْ، وَلَا تُجْرِمَنَّكَ شَتَائِهِمْ عَلَى قِتَالِهِمْ قَبْلَ دُعَائِهِمْ وَالْإِعْدَادِ إِلَيْهِمْ مَرَّةً بَعْدَ مَرَّةٍ^٢

511. عنه عليه السلام - من وصية له لعسكره قبل لقاء العدو بصفين - لَا تُقَاتِلُوهُمْ حَتَّى يَبْذُوكُمْ فَإِنَّكُمْ بِحَمْدِ اللَّهِ عَلَى حُجَّةٍ، وَتَرْكُكُمْ إِيَّاهُمْ حَتَّى يَبْذُوكُمْ حُجَّةٌ أُخْرَى لَكُمْ عَلَيْهِمْ فَإِذَا كَانَتْ لَمْزِمَةً - بِإِذْنِ اللَّهِ - فَلَا تَقْتُلُوا مُدْبِرًا، وَلَا تُصِيبُوا مُعْوَرًا، وَلَا تُجْهِرُوا عَلَى خَرِيجٍ^٣

١ تاريخ الطبري، ج 5 ص 160، الكامل في التاريخ ج 2 ص 370، الفروع ج 3 ص 32 ص 30.

٢ وقعة صفين، ص 153، بحار الأنوار ج 32 ص 414 ح 324.

٣ نهج البلاغة الكتاب 14، وقعة صفين، ص 243.

9/6

Ethics of War

A Prohibition of Initiating a Battle

509. *Tarikh al-Jahar* narrating from Jundab al-Azdi "‘Alī (a.s.) would command us whenever we were in his company and we confronted the enemy "Do not fight them until they begin, because you, by the grace of God, have proof (reason), and letting them initiate the fighting will be another proof and excuse for you. Whenever you fight with them and defeat them, do not kill one who retreats, do not murder the wounded, do not slander, nor mutilate the dead. When you reach the encampment of the enemy do not plunder nor enter a house without permission. Do not seize anything from them except what you find in their military base. Do not inflict pain on women by persecuting them even if they insulted your honor and abuse your officers, as they [the women] are weak in power and in will."¹
510. Imām ‘Alī (a.s.) – in his instructions to Mālik al-Ashtar before the battle of Siffin. "Beware of starting the war against this group till you meet them and hear their words unless they begin it. Their evil should not prompt you to fight before inviting them [to guidance] and repeatedly leaving some room for their excuses."²
511. Imām ‘Alī (a.s.) – in his instructions to his army before confronting the enemy in Siffin. "Do not fight them unless they initiate the fighting for by the grace of God, you have proof, and let them begin fighting will be another proof for you against them. If, by the will of God, the enemy is defeated then do not kill the one who runs away, do not strike a helpless person and do not finish off the wounded."³

1 *Tarikh al-Jahar*, vol. 5, p. 10, *al-Kāmil fi al-Tarikh*, vol. 2, p. 370, *al-Futuh*, vol. 3, p. 37.

2 *Waq‘ at Siffin*, p. 153, *Bihar al-Arman*, vol. 32, p. 414, h. 370.

3 *Naby al-Balaghah*, Letter 14, *Waq‘ at Siffin*, p. 303.

ب- التَّهْيُ مِنَ الدَّعْوَةِ إِلَى الْمُبَارَزَةِ

512. الإمام علي عليه السلام - لإبيه الحسين عليه السلام - لا تدعون إلى مبارزة، وإن دُعيت إليها فأجب؛ فإن ادَّاعَى إليها باع، والباغي مصروع.¹

ج- المحصنة الشَّيْبَانِيَّة لِلرُّسُلِ

513. الإمام علي عليه السلام: إن طعيركم برجل من أهل الحرب فزعم أنه رسول إليكم، فإن عرفت ذلك منه وجاء بها يدل عليه فلا سبيل لكم عليه حتى يبلغ رسالاته وترجع إلى أصحابه، وإن لم تجدوا على قوله ذللاً فلا تقبلوا منه.²

د- إقامة الحجَّة قبل الحرب

514. السنن الكبرى عن التبريد بن عازب: بعثني علي عليه السلام (رسمي الله عنه) إلى النهج إلى الحواري، فدعوتهم ثلاثاً قبل أن يُفانئهم.³

515. الإمام علي عليه السلام - من كتابه إلى من شأق وغدر من أهل الحنابلة وصعفاء - إذا أتاكم رسول فتفرقوا وانصبروا إلى برحالكُم اهتُ صُكُم، واسفح عن جاهلكُم، واحفظ فاجيبكُم، وأعمل فيكُم بحكم الكتاب. فإن لم تفعلوا فاستعدوا لإقدام

1. نهج البلاغة، الحكمة (28)، ص 527 ح 9587، معجم الأنوار ج 33 ص 454 ح 668

2. معالم الإسلام، ج 1 ص 276

3. السنن الكبرى، ج 8 ص 109 ح 16739

4. الجند: مدينة شهل يبر، وهي من صنعة ثمانية وأربعين مرسعة، وهو بلد جليل به مسجد جامع لعاد بن جيل،

و غالب أهلها شيعة (تقويم البلدان، ص 19)

5. صعاء: حاصصة اليمن، وتقع جنوب الحجاز، وشمال مدينة حدر. كانت من أهم مقد اليمن والحجاز آنذاك

B. Prohibition of Calling to Fighting

512. Imām 'Alī (a.s.) – to his son Imām Hasan (a.s.): "Do not call out for fighting, but if you are called to it do respond, because the caller to fighting is a rebel and the rebel deserves destruction."¹

C. Diplomatic Immunity of Envoys

513. Imām 'Alī (a.s.): "If you triumph over a man of the enemy and he claimed to be an envoy to you, if his claim is proven and he brings something that can substantiate it, then do not harm him until he delivers his message and returns to his comrade, but if you find no proof to his claim, do not accept his assertion."²

D. Giving an Ultimatum before a Battle

514. *al-Sunan al-Kubrā* – narrating from Barā' ibn 'Azīb. "'Alī (a.s.) dispatched me to fight against the Khawārij in Nahrawān and I invited them [to guidance] three times before we fought them."³
515. Imām 'Alī (a.s.) – from his letter to the people of San'a and Janad who were hostile and deceitful. "When my messenger comes to you, disperse and go to your residences so that I may grant you amnesty, forgive your ignorance, protect those of you who are away, and treat you by the ordinances of the Qur'ān. However, if you do not do so, be prepared to face a mighty

1. *Nahj al-Balaghah*. Aphorism 333, *Uyun al-Hikam wa al-Maw'id*, p. 523, h. 9587. *Bihar al-Anwar*, vol. 33, p. 454, h. 468.

2. *Da'aim al-Islam*, vol. 1, p. 376.

3. *al-Sunan al-Kubrā*, vol. 8, p. 309, h. 16735.

جيش خيم الفرسان، عظيم الأركان، يقصدُ لِي طعنى وعصى، قتلهموا كطعني
الزحاح، فتن أحسن فليغيروا، ومن أساء فعلها، وما رُبُّكَ بظلام ليلعيدي^١.

راجع موسوعة الإمام علي بن أبي طالب ج 3 ص 418 (إقامة الحجّة في ساحة القتال)

وج 4 ص 21 (إقامة الحجّة في ساحة القتال)

هـ- الذّعاء إذا أراد القتال

516. الإمام الصادق ع: إن أمير المؤمنين ع كان إذا أراد القتال قال هدير الدّخوات
اللّهم إنك أعلمت سبيلا من سبيلك، جعلت فيه رحاك، وتحدث إليّ أولياءك،
وجعلت أشرف سبيلك عندك ثواباً، وأكثرها ثديك ثاباً، وأحبها إليك مسلكاً، ثم
اشتريت فيه من المؤمنين أنفسهم وأموالهم بأنّهم الجنتي يغاثون في سبيل الله
فيقتلون ويقتلون وعداً عليك حقاً، فأجعلني بمي اشتري فيه منك نصته ثم وفي
لث يتبعني الذي ياتيك عليّ، خير ما كنت ولا ما بقى عهداً، ولا مُبدلاً تبدلها، بلي
استجاباً لمخيلك، ونقرباً بي إليك، فأجعلني خاتمة عظمي، وصبري فيه قاة عُمري،
وادرّقتني فيه لك وبو^٢ شهيداً توجب لي به منك الرّضا، وتخط بي عني الخطايا،
وتجعلني في الأحياء المروّقين بأيدي العداة والعصاة، تحت إيوان الحق وراية
الهدى، ماضياً على نصرتهم قُدماً، غير مؤلّ قِيراً، ولا مُحدث شكاً، اللّهم وأعوذ
بك جند ذلك من الجني عند موارد الأهوال، ومن الضّعف جند مساوِزي^٣

١ إشارة إلى الآية 46 من سورة فصلت

٢ شرح صحيح البلاغة لابن أبي الخطاب ج 2 ص 5

٣ قوله «وب» شهيداً خطب علي عليه، ولعله يريد عن الشيخ فر ضحبت (مرآة المعشوق ج 1 ص 314). وفي
تهذيب الأحكام، «والفرقتني فيه لك وبك شهيداً» ولعله أوصف

٤ ساوِزه مساوِزه وسوِراً راثب، والإسماء يُسَوِّرُ إسلاً إذا شغل ركبته (لسان العرب ج 4 ص 383)

army with a great number of cavalymen who will head for those who have rebelled and disobeyed and you will be crushed as in a mill. *Whoever does well, it is for his own soul, and whoever does evil it is to its detriment, and your Lord is not tyrannical to the servants.*^{1 2}

E. Supplication before a Battle

516. Imam Šādiq (a.s.) – when the Commander of the Faithful set out for a battle, he would recite the following supplication. “O God! Verily, You showed one of Your paths, put Your satisfaction in it, called Your friends to it and made it the best of Your ways for reward, the noblest for returning [to You] and the most favorable to You as a conduct. Then [in this path], You purchased of the believers their persons and their wealth, that they would gain in return (the Garden) Paradise; they fight in His Cause, and slay and are slain, a true promise binding on You.

So, place me among those from whom You have bought his soul and he has fulfilled his covenant to You, one of those who did not break a pact, nor violate or alter it, rather, he made it (his sacrifice) in response to Your loving kindness and as a means of approximation to You.

So make it the seal of my affairs and ordain the end of my life in this way. Bestow upon me in it a martyrdom which brings me Your pleasure and removes my blunders. Place me among those who are living and provided for by the enemies and the rebels [through being martyred by them] under the banner of truth and guidance; moving ahead to assist them, not turning his back [on fighting], and nor creating doubts.

O God! I seek refuge in You from cowardice at the time of terror, from indolence at the time of the champions’

1 Qur'an, 41:46.

2 *Sharh Nahj al-Balaghah*, vol. 2, p. 5.

الأنطال، ومن الدُّبِّ المحيط بالأعمال، فأحجم من شكك، أو أميقي^١ بغير يقين،
فَيَكُونُ سَعِييَ فِي شَأْنٍ، وَعَمَلِي غَيْرَ مُقْبُولٍ.^٢

517. وَفَعْلَةٌ صَغِيرٌ مِنْ نَعِيمٍ. كَانَ عَلِيٌّ إِذَا سَارَ إِلَى الْيَتَابِ ذَكَرَ اسْمَ اللَّهِ حِينَ يَرُكُّهُ، ثُمَّ يَقُولُ الْحَمْدُ لِلَّهِ عَلَى يَمِينِهِ عَلِيًّا، وَفَصِيلِهِ الْعَظِيمِ، «سُحَّرَ الْيَدَى سَحَرًا لَنَا هَذَا وَ مَا كُنَّا لَهُ مُفْرِسِينَ» * وَإِنَّا إِلَى رَبِّنَا لَمُنْقِلُونَ^٣، ثُمَّ يَسْتَقْبِلُ الْبَقْلَةَ، وَيَرْفَعُ يَدَيْهِ إِلَى اللَّهِ، ثُمَّ يَقُولُ اللَّهُمَّ إِلَيْكَ تَقَلَّبَتِ الْأَقْدَامُ، وَاتَّبَعَتِ الْأَبْدَانُ، وَأَفْضَتِ الْقُلُوبُ، وَرُفِعَتِ الْأَيْدِي، وَشَحَصَتِ الْأَبْصَارُ، «رَبَّنَا افْتَحْ يَتَنَا وَتَبِّحْ قَوْمَنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ»،^٤ سِيرُوا عَلَى بَرَكَاتِهِ.

ثُمَّ يَقُولُ اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، يَا اللَّهُ، يَا أَحَدُ، يَا صَمَدُ، يَا رَبُّ مُحَمَّدٍ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ، «لِلْحَمْدِ لِلَّهِ رَبِّ الْعَالَمِينَ * الرَّحْمَنِ الرَّحِيمِ * فَسَلِّكَ يَوْمَ الدِّينِ * إِلَيْكَ نَعْبُدُ وَ إِلَيْكَ نَسْتَعِينُ»،^٥ اللَّهُمَّ كُنْ عَنَّا نَاسَ الظَّالِمِينَ.

فَكَانَ هَذَا شِعَارَهُ بِصَغِيرٍ^٦

و- الْيَدُ بِالْإِنْتَابِ بَعْدَ الرُّوَالِ

518. الْإِمَامُ الصَّادِقُ: كَانَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ لَا يُقَاتِلُ حَتَّى تُرَوَّلَ الشَّمْسُ وَيَقُولَ تُفْتَحُ أَبْوَابُ السَّمَاءِ، وَتُعْبَلُ الرَّحْمَةُ، وَيَرْبُ النَّصْرُ، وَيَقُولُ هُوَ

١ في الطبعة: «مفقي»، والصحيح من يهمل الأثر فلا من المصير

٢ الكافي، ج 3 ص 46 ح 1 من ميمون، نهج الحكم، ج 3 ص 81 ح 277 من عبد الله بن ميمون عن الإمام الصادق من أبيه عن الإمام زين العابدين عن الإمام علي بن محمد، تفسير المشيخ، ج 2 ص 111 ح 143 من عبد الله بن ميمون القداح وفيه إلى «تبدلا»، يهمل الأثر، ج 3 ص 492 ح 664

٣ الزهرى، 13 و 14

٤ الأعراف، 89

٥ النامية 2-3

٦ وفعله صغير، ص 230 و 231 من ميمون الأثر، ج 32 ص 480 ح 397 و ج 100 ص 36 ح 31

assault, and from the sins that would ruin my actions. I would thus be enfeebled out of doubt, or pass on without certitude, so my attempts would be futile and my actions unaccepted."¹

517. *Waq'at Siffin* – narrating from Tamim: "Whenever 'Ali (a.s.) set out for a battle, he would utter the name of God when mounting [his horse] and say "Thanks be to God for His bounties to us and His immense Grace! *"Immaculate is He who has disposed this for us, and we [by ourselves] were no match for it. Indeed we shall return to our Lord."*²

Then he would face the *Ka ba*, raise his hands towards heaven and say "O God! The steps were taken toward You, the bodies tired out, the hearts inclined to You, the hands raised up and the eyes turned keen. *"Our Lord! Judge justly between us and our people, and you are the best of judges."*³

Then he would say "God is the greatest! God is the greatest! There is no god save God! God is the greatest! O God! O *Abad* (One)! O *Samad* (Everlasting Refuge)! O Lord of Muhammad! *"In the Name of Allah, the All-Beneficent, the All-Merciful"* There is no power and no strength save in Allah, the All-Exalted, the All-Supreme. *All praise belongs to Allah, Lord of all the worlds, the All-Beneficent, the All-Merciful, Master of the Day of Retribution, You [alone] do we worship, and to You [alone] do we return for help."*⁴ O Lord! Repel from us the oppression of the oppressors". This was his slogan in the battle of Siffin.⁵

F. Beginning the Battle in the Afternoon

518. *Waq'at Siffin* "The Commander of the Faithful (a.s.) would not start fighting except in the afternoon and he would say "At this time the doors of heaven will be open, mercy is accepted and victory descends."

1. *al-Kafi*, vol. 3, p. 46, h. 1, *Tahdhib al-Ahkam*, vol. 3, p. 81, h. 137, *Tafsir al-Najashi*, vol. 2, p. 113, h. 143.

2. Qur'an, 43: 3-14.

3. Qur'an, 7:89.

4. Qur'an, 1:2-5.

5. *Waq'at Siffin*, p. 230 & 231, *Ris'at al-Arwa'*, vol. 32, p. 440, h. 397 & vol. 100, p. 38, h. 31.

أَقْرَبُ إِلَى اللَّيْلِ، وَأَجْدَرُ لَنْ يَقُلَ الْقَتْلُ، وَيَرْجِعَ الطَّالِبُ، وَيُقْلِتَ الْمُهْزَمُ^١

ر - إهانة الضعيف

519. الإمام عليؑ - لإصحابه في ساحة الحرب يصقون - أي امرئ وبكم آخر من

نفسه رباطة جأش عند اللقاء، ورأى من أحد من أحواله قتلاً، فليذت عن أخيه

بفصل تحدثه التي فصل بها عليه، كما يذت عن نفسه، فلو شاء الله لحمله مثله^٢.

520. ههـ - إذا رأيتم من إخوانكم في الحرب الرجل المجروح، أو من قد نكل به، أو

من قد طمع غدوكم فيه، فقوموا بأنفسكم^٣

ح - حسن المعاملة مع بقايا العدو

521. تاريخ البغوي عن إسماعيل بن عليّ - إن أول من علم قتال أهل البصرة عليّ بن

أبي طالب، ولم يكن يقتل أسيراً، ولا يتع مهزماً، ولا يجهر عن خريج^٤.

522. العقد الفريد عن أبي الحسن - في ذكر حوادث وقعة صفين - كان شادي عليّ يفرج

كل يوم ويأدي أيها الناس، لا تجهرن على خريج، ولا تنعن مؤلفاً، ولا تسلسن

فتيلاً، ومن ألفى سلاحه فهو آمن^٥

١ الكافي ج 3 ص 28 ح 3، عليّ المرتضى ص 603 وص 70 وفي المتن بدل طرحة وتلاها من يحيى من أبي العلاء.

٢ مع البلاغة الخطبة 123، الإرشاد ج 8 ص 253، الجمل ص 334 وليس فيها فصل بحدته

٣ الجمل ص 517 ح 10 عن أبي بصير ومحمد بن مسلم عن الإمام الصادق عن أبيه، نعم الغفران ص 57 ،

بحار الأنوار ج 160 ص 21 ح 8

٤ تاريخ الطبري ج 2 ص 243

٥ العقد الفريد ج 3 ص 333، هذا الموقف من الطوق كان يمثل السيرة العنيفة للإمام أمير المؤمنين في حروبه جميعها

(راجع ردة صفين ص 204 والفتنة للتميمي ص 231 ح 16 وتفسير التفسير ج 2 ص 321). كما فعل مع عبده في

حرب الجمل (راجع الكافي ج 5 ص 33 ح 3 و ج 5 ص 12 ح 2 وتهايب الأحكام ج 6 ص 153 ح 274

و ص 156 ح 276 و ص 137 ح 230 والجمل ص 276 ح 18 والأمان للحميد ص 59 ح 3 والجمل ص 341

و 342 و 403 ودعائم الإسلام ج 1 ص 394 ونعم الغفران ص 290 والتائب لأبي شهر آشوب ج 1 ص 274 و 275

He would also say: "This time [the afternoon] is closer to the evening, helps reduce murder, helps the warriors to disengage [from] chasing the enemy) and the defeated to be saved."¹

G. Helping the Feeble

519. Imām 'Alī (a.s.) – to his companions on the battlefield in Siffin "Whoever among you feels spiritedness of heart during the battle and finds any of his comrades feeling disheartened, he should defend him just as he would do for himself because of the superiority in courage he enjoys over him. If God wills, He will make the former also like him."²
520. Imām 'Alī (a.s.): "Whenever in a war, you find any of your brothers wounded, or someone afflicted with an injury, or someone who has been targeted by the enemy, strengthen him by your spirit [giving him courage]."³

H Good Conduct towards the Remaining Enemy Troops.

521. *Tārīkh al-Ya'qūbī* – narrating from Ismā'il ibn 'Alī "The first person who taught how to fight with the people of *qibla* was 'Alī ibn Abī Tālib (a.s.). He would not kill the captives, would not chase after the defeated and would not finish off the wounded."⁴
522. *al-'Iqd al-Farīd* – narrating from Abū al-Ḥasan – in the reports concerning the events of the battle of Siffin "Alī's (a.s.) herald would come out every day and call out "O People! Do not finish off the wounded, do not chase after those who have turned their back to the battlefield; do not rob the killed, and those who have laid down their weapons should remain secure."⁵

1. *al-Kaṣf*, vol. 5, p. 28, ḥ. 5, *Ḥaf al-Shara'ī*, p. 403, p. 78.

2. *Nahj al-Baṣīghah*, Sermon 123, *al-Irshād*, vol. 1, p. 253, *al-Jame'ī*, p. 334.

3. *al-Khiṣāl*, p. 617 ḥ. 10, *Tuhaf al-Uqāl*, p. 107, *Bihar al-Anwār*, vol. 100, p. 31, ḥ. 8.

4. *Tārīkh al-Ya'qūbī*, vol. 2, p. 383.

5. *al-'Iqd al-Farīd*, vol. 3, p. 333, Imām 'Alī (a.s.) also observed the same position toward the enemy in other battles, cf., *Waḡ at-Siffin*, p. 204, *al-Kaṣf*, vol. 5, p. 33, ḥ. 3, *al-Mustadrak 'alā al-Sahīḥayn*, vol. 2, p. 168, ḥ. 2061. He had inspired this way of conduct towards the enemy from the *sunna* of the Prophet (s.a.w.) *al-Kaṣf*, vol. 5, p. 12, ḥ. 2, *Tahdhīb al-Aḥkām*, vol. 6, p. 355, ḥ. 274, *ibid.*, p. 156, ḥ. 276.

523. الكافي عن عبد الله بن شريك عن أبيه: لما حرم الناس يوم الحقل، قال أمير المؤمنين:

لَا تَتَّبِعُوا مَوَلِيَّاً، وَلَا تُجْبِرُوا عَلَى جَرِيحٍ، وَمَنْ أَعْلَقَ بِلَايَةِ فَهَوٍ أَمِيرٍ

فَلَمَّا كَانَ يَوْمَ صِفِّينَ، قَتَلَ الْمُقِيلَ وَالْمُدِيرَ، وَأَجَازَ عَلَى جَرِيحٍ فَقَالَ أَنَا مَنْ تَعَلَّيْتُ

بِعَدِّ اللَّهِ بِي شَرِيكَ هَذِهِ سِيرَتَايَ مُخْتَلِفَتَايَا فَقَالَ: إِنَّ أَهْلَ الْحَقْلِ قُتِلَ طَلْحَةُ

وَالزُّبَيْرُ، وَإِنْ مُعَاوِيَةَ كَانَ قَاتِئاً بِحَيٍّ وَكَانَ قَاتِلَهُمُ.

524. السنن الكبرى عن أبي فاختة: إِنَّ عَلِيّاً (رَضِيَ اللَّهُ عَنْهُ) إِنِّي بِأَسِيرِ يَوْمِ صِفِّينَ، فَقَالَ:

لَا تَقْتُلْنِي صَبْرًا فَقَالَ عَلِيٌّ (رَضِيَ اللَّهُ عَنْهُ) لَا أَقْتُلُكَ صَبْرًا إِنِّي أَحَابُ اللَّهُ رَبُّ الْعَالَمِينَ

فَحُلَّ نَسِيئُهُ، ثُمَّ قَالَ: أَعْيَاكَ خَيْرٌ تَابِعٍ؟

525. المصنف لابن أبي شيبة عن يزيد بن يلال: شَهِدْتُ مَعَ عَلِيٍّ يَوْمَ صِفِّينَ، فَكَانَ إِذَا أُنِيَ

بِالْأَسِيرِ قَالَ: لَنْ أَقْتُلُكَ صَبْرًا إِنِّي أَحَابُ اللَّهُ رَبُّ الْعَالَمِينَ. وَكَانَ يَأْخُذُ بِسِلَاحِهِ،

وَيُحْلِلُهُ لَا يُقَاتِلُهُ، وَيُعْطِيهِ أَرْبَعَةَ ذَرَاهِمَ.

526. المصنف لابن أبي شيبة عن أبي جعفر: كَانَ عَلِيٌّ إِذَا أُنِيَ بِأَسِيرِ صِفِّينَ أَحَدًا دَابَّةً

وَسِلَاحَهُ، وَأَخَذَ عَلَيْهِ أَنْ لَا يَمُوتَ، وَحُلَّ نَسِيئُهُ.

1 شرح الأخبار ج 1 ص 381 ح 330 و ص 393 ح 314 والاختصاص ص 95 والمشارك على الصبيح ص 1

2 ج 2 ص 168 ح 2081 وذكره المحاضر ص 72 وكنز العمال ج 4 ص 473 ح 11434 و ج 11 ص 339

ح 31675) وكنت في حرب صفين (راجع المشارك على الصبيح ج 2 ص 167 ح 2660 والسنن الكبرى

ج 8 ص 313 ح 16751 ونحوه المصنف ص 400) وقد غلبهم الإمام ع. هذا الموقف حيال العدو من سيرة

الشيعة (راجع الكافي ج 3 ص 12 ح 2 و تهذيب الأحكام ج 6 ص 177 ح 230 و ص 155 ح 279 ونحوه

المصنف ص 290)

1 أجرت عن جريح بني أمية وجهر على طرح وأجبر لئيم قتله شجاع المروسي ج 8 ص 40 و 41.

2 كذا في جميع المصادر، وبعل لراد: «حُلَّ غَدَبِهِمْ أَوْ سَوَّاهُمْ».

3 الكافي ج 5 ص 33 ح 3، رجال الكشي ج 7 ص 482 ح 393، معجم الأئمة ج 33 ص 446 ح 657

4 السنن الكبرى ج 8 ص 315 ح 16754، كنز العمال ج 11 ص 340 ح 31706

5 المصنف لابن أبي شيبة ج 8 ص 723 ح 23، كنز العمال ج 11 ص 345 ح 31703

6 إضافة بضمها السياق أبتاعها من كثر الشاهد

7 المصنف لابن أبي شيبة ج 8 ص 724 ح 23، كنز العمال ج 11 ص 345 ح 31703

523. *al-Kāfi* – narrating from 'Abdullah ibn Sharik from his father "When the people were defeated in the battle of Jamal, the Commander of the Faithful said: "Do not chase after those who have turned their back to the battlefield and do not finish off the wounded. The one who shuts the door of his house is secure."

When the battle of Siffin took place, he killed the warriors as well as those who had turned their back on the battlefield and allowed concerning the wounded. Abān ibn Taghlab said to 'Abdullah ibn Sharik "These two treatments are different."

He [‘Alī] (a.s.) said "In the battle of Jamal, [their commanders] Talha and Zubair were killed but [in Siffin] Mu'awiya is still standing and commanding (they could be remobilized and return to war again)."¹

524. *al-Sunan al-Kubrā* – narrating from Abū Fakhra: "A captive was brought to 'Alī (a.s.) in the battle of Siffin. He [the captive] said: "Do not torture me to death."

'Alī (a.s.) said "I will not torture you to death. Indeed, I fear God the Lord of the worlds." He let him go and then said to him: "Is there any good in you to swear allegiance?"²

525. *Al-Muḥannif* – narrating from Yazid ibn Balāl: "I was in the company of 'Alī (a.s.) in Siffin and when a captive was brought to him, he would say "I will not torture you to death. Indeed, I fear God the Lord of the worlds." He would take his weapon and swear him not to fight against him [any longer]; and he would grant him four dirhams."³

526. *Al-Muḥannif* – narrating from Abū Ja'far "In the battle of Siffin, whenever a captive was brought to 'Alī (a.s.), he would take his mount and weapon and make him promise not to return. Then he would free him."⁴

1 *al-Kāfi*, vol. 5, p. 33, h. 3, *Risāl al-Kashsh*, vol. 2, p. 482, h. 392 *Ḥiṣṣat al-Anwar*, vol. 33, p. 446, h. 657

2 *al-Sunan al-Kubrā*, vol. 4, p. 365, h. 16754, *Kanz al-'Ummal*, vol. 71, p. 348, h. 31706.

3 *al-Muḥannif fi al-Aḥādith al-Aṣḥab*, vol. 2, p. 725, h. 23, *Kanz al-'Ummal*, vol. 11, p. 345, h. 31703.

4 *al-Muḥannif fi al-Aḥādith al-Aṣḥab*, vol. 2, p. 724, h. 23, *Kanz al-'Ummal*, vol. 11, p. 345, h. 31702.

527. الإمام علي عليه السلام - بعد التحريض على القتال في صفين - ولا تُثَلُّوا بِقَتِيلٍ، وإذا وضعتكم إلى رجالٍ القوم فلا تَتَكَبَّرُوا بَسْرًا، ولا تَدْخُلُوا دَارًا، ولا تَأْخُذُوا شَيْئًا مِنْ أَمْوَالِهِمْ إِلَّا مَا وَجَدْتُمْ فِي عَسْكَرِهِمْ، ولا تُبَيِّجُوا امْرَأَةً بِأَدَى وَإِنْ شِئْتُمْ أَعْرَاضَكُمْ وَسَبَّيْنِ أَمْوَالِكُمْ وَصَلَحَاءَكُمْ؛ فَإِنَّهُمْ ضِعَافُ الْقُرَى وَالْأَنْفُسِ وَالْعُقُولِ، وَقَدْ كُنَّا نُوَمِّرُ بِالْكَفِّ عَنْهُمْ وَهُمْ مُشْرِكَاتُ! وَإِنْ كَانَ الرَّجُلُ لَيَسْأَلُ الْمَرْأَةَ فَيُعْبَرُ بِهَا وَعَقِبُهُ مِنْ بَعْدِهِ.^١

528. تاريخ الطبري - في ذكر واقعة الحقل - خَرَجَ إِلَيْهِ الْأَحْمَقُ بْنُ قَبَسٍ وَنَوَ سَعْدُ مُشْمَرِينَ فَلَمَّ سَمِعُوا خُرُوقَ بَنِي زُعَيْرٍ - وَلَا يَزِدُونَ الْقِتَالَ مَعَ عَلِيٍّ بَنِي أَبِي طَالِبٍ - فَقَالَ: يَا عَلِيُّ، إِنْ قَوْمَنَا بِالْبَصْرَةِ يَزْعُمُونَ أَنَّكَ إِنْ ظَهَرْتَ عَلَيْهِمْ غَدًا أَتَيْتَ نَقْلَ رِجَالِهِمْ، وَتُسَبِّحُ نِسَاءَهُمْ أَفَقَالَ مَا يَنْبَغِي يُخَافُ هَذَا مِنْهُ، وَهَلْ يَحِلُّ هَذَا إِلَّا بِمَنْ تَوَلَّى وَتَقَرَّ؟ أَلَمْ تَسْعَ إِلَى قَوْلِ اللَّهِ عَزَّ وَجَلَّ: «لَنْتَ عَلَيْهِمْ بِمُضْطَلِّيرٍ» إِلَّا مَنْ تَوَلَّى وَتَقَرَّ؟^٢

529. الكامل في التاريخ: كَانَ فِي الْقَوَارِجِ أَرْبَعُونَ رَجُلًا جَرَحُوا، فَأَمَرَ عَلِيُّ بِإِدْخَالِهِمُ الْكَوْفَةَ وَمَلَأَ رِجْلَهُمْ حَتَّى يَمُوتُوا.^٣

١ في المصدر: رجال، والصحيح ما أثبتناه كتابي فروع الكتاب، الطبعة المحمديّة ج ١ ص 338

٢ في المصدر: ص 338، والصحيح ما أثبتناه كتابي فروع الكتاب، الطبعة المحمديّة ج ١ ص 338

٣ الكتاب ج 3 ص 39 ح 4 من مخطوط بن أمير، ومعه نسخة ص 204 من مكتب دار الفقه الإسلامي، بعد إدراكه، نسخ البلاغة الكتاب ١٤ روي من ولا تبيحوا ١٤ بشار الأشرار ج 2 ص 363 ح 1468 شرح نسخة البلاغة لابن أبي الحديد ج 4 ص 28 ورواه في ١٤ بلاغة بعد إدراكه

٤ العائليّة 22 و 23

٥ تاريخ الطبري ج 4 ص 496، الكامل في التاريخ ج 2 ص 334

٦ الكامل في التاريخ ج 2 ص 424، أنساب الأشراف ج 3 ص 248

527. *Imām 'Alī (a.s.)* to the army before confronting the enemy at *Ṣiffin*: "Do not mutilate the dead, when you reach the encampment of the enemy do not plunder nor enter a house [without permission]. Do not seize anything from them except what you find in their military base. Do not inflict pain on women by persecuting them even though they may insult your honor and abuse your officers, because they are weak in potencies, mind, and intelligence. We have been ordered to restrain (our hands) from them even though they may be unbelievers, for if a man offends a woman he will be rebuked along with his descendants after him."¹
528. *Tārīkh al-Ṭabarī*: in the report on the battle of *Jamal*: "Ahnaf ibn Qays and the children of Sa'd rushed towards 'Alī (a.s.), while dissuading Harqūṣ ibn Zahr, as they did not approve of fighting with 'Alī ibn Abī Ṭālib (a.s.).

Then he [Harqūṣ] said, "O 'Alī! Our people in *Basra* presume that if you triumph over them tomorrow, you will kill their men and take their women captive!"

He said: "There should be no fear from someone like me. Will it be permissible in regard to anyone except he who turns back [from the religion of God] i.e. an apostate and disbeliever? Have you not heard the words of God Almighty saying "And [you are] not a taskmaster over them, except he who turns back and disbelieves."²

529. *al-Kāmil fī al-Tārīkh*: "There were forty wounded among the *Khārijites* and 'Alī (a.s.) then ordered them to be taken inside *Kufa* and be treated until they recovered."³

1. *al-Kaṣf*, vol. 5, p. 39, h. 4, *Waṣā' al-Ṣiffin*, p. 204, *Nahy al-Balaghah*, Letter 14, *Bihar al-Anwār*, vol. 32, p. 363, h. 462.

2. *Qur'ān*, 29:22-23.

3. *Tārīkh al-Ṭabarī*, vol. 4, p. 496, *al-Kāmil fī al-Tārīkh*, vol. 2, p. 334.

4. *al-Kāmil fī al-Tārīkh*, vol. 2, p. 424, *Aṣṣahāb al-Aṣṭabaf*, vol. 3, p. 248.

العصل العاشر

السِّيَاسَةُ الدُّوْلِيَّةُ

1 / 10

مَا يَرْجُو بَقَاءُ الدُّوْلِ

1-1 / 10

إِقَامَةُ الْعَدْلِ

530. الإمام علي عليه السلام - لَمَّا سُئِلَ عَنِ الْعَدْلِ وَالْجُودِ أَيُّهَا أَمْضَلُ؟ - قَالَ: الْعَدْلُ يَنْصَحُ لِأُمُورِ

مَوَاصِيئِهِ، وَالْجُودُ يُخْرِجُهَا مِنْ جَهَنَّمَ، وَالْعَدْلُ سَائِسٌ عَامٌّ، وَالْجُودُ هَارِشٌ

حَاصٌّ، فَالْعَدْلُ أَشْرَفُهَا، وَالْجُودُ أَضْلَاهَا.^١

531. عنه عليه السلام: مَنْ قَبِلَ بِالْعَدْلِ حَقَّكَ اللَّهُ مُلْكُهُ.^٢

532. عنه عليه السلام: اعْدِلْ فَيُكَلِّمَكَ^٣

533. عنه عليه السلام: اعْدِلْ تُحْكَمْ^٤

534. عنه عليه السلام: مَنْ حَقَّقَ الدُّوْلَ بِعَدْلٍ يَبْقَى الدُّوْلُ بِعَدْلٍ^٥

١ نهج البلاغة، الحكمة 437، روضة الواعظين، ص 511

٢ حرر الحكم، ج 2 ص 872

٣ حرر الحكم، ج 2253، عيون الحكم والرائد، ص 32 ج 1981

٤ حرر الحكم، ج 2223، عيون الحكم والرائد، ص 78 ج 1884

٥ حرر الحكم، ج 9574، عيون الحكم والرائد، ص 476 ج 8712

Chapter Ten

State Policies

10/1

Causes of Continuance of Governments

10/1 – 1

Establishing Justice

530. Imām 'Alī (a.s.) – when asked which of the two is better, justice or generosity: "Justice puts things in their places while generosity takes them out from their directions. Justice is the general guideline (that applies to the whole community and is essential for the survival of the society) while generosity is an exceptional case; consequently, justice is superior and more distinguished of the two."¹
531. Imām 'Alī (a.s.): "He who acts with justice, God will safeguard his kingdom."²
532. Imām 'Alī (a.s.): "Observe justice and you will rule."³
533. Imām 'Alī (a.s.): "Do justice to [be able to] govern."⁴
534. Imām 'Alī (a.s.): "Nothing has safeguarded states like justice."⁵

1. *Nahj al-Balaghah*, Aphorism 437, *Rawḍat al-Wa'izīn*, p. 513

2. *Ghurar al-Hikam*, h. 8722.

3. *Ghurar al-Hikam*, h. 2253, *Uyūn al-Hikam wa al-Maw'iz*, p. 82, h. 4981

4. *Ghurar al-Hikam*, h. 2223, *Uyūn al-Hikam wa al-Maw'iz*, p. 78, h. 4886.

5. *Ghurar al-Hikam*, h. 9574, *Uyūn al-Hikam wa al-Maw'iz*, p. 476, h. 4312

535. عنه: **كُلُّ مُحَصَّنِ الدُّوَلِ يَحْتَلِي اسْتِحْصَالِ الْعَدْلِ فِيهَا**^١
536. عنه: **دَوْلَةُ الْعَادِلِ مِنَ الرَّاجِيَاتِ**^٢
537. عنه: **اعْدِلْ، تَدُمَ لَكَ الْقُدْرَةُ**^٣
538. عنه: **ثَبَاتُ الْمُلِكِ فِي الْعَدْلِ**^٤
539. عنه: **الطَّاعَةُ جُنَّةُ الرَّعِيَّةِ، وَالْعَدْلُ جُنَّةُ الدُّوَلِ**^٥
540. عنه: **ثَبَاتُ الدُّوَلِ بِإِقَامَةِ سُبِّي الْعَدْلِ**^٦
541. عنه: **بِالْعَدْلِ الْإِقْتِدَاءُ بِسُنَّةِ اللَّهِ، وَثَبَاتُ الدُّوَلِ**^٧
542. عنه: **مَنْ عَدَلَ فِي سُلْطَانِهِ اسْتَمْسَكَ عَنْ أَعْوَابِهِ**^٨
543. عنه: **الْعَدْلُ قِرَامُ الرَّعِيَّةِ**^٩
544. عنه: **الْعَدْلُ قِرَامُ التَّيْبَةِ**^{١٠}
545. عنه: **حُسْنُ الْعَدْلِ يَطْغَمُ التَّيْبَةَ**^{١١}
546. عنه: **الْعَدْلُ نِظَامُ الْأَمْرِ**^{١٢}

١. مبرور الحكم، ج 7444، ص 108 ح 4904

٢. مبرور الحكم، ج 3170، ص 149 ح 4648

٣. مبرور الحكم، ج 2285، ص 23 ح 1998

٤. المروءات المندنية، ص 34.

٥. مبرور الحكم، ج 1473

٦. مبرور الحكم، ج 4713، ص 217 ح 4263 وليس فيه مسر.

٧. مبرور الحكم، ج 6486، ص 355 ح 6823 وفيه: **بِالْعَدْلِ طَاعَةُ اللَّهِ، وَثَبَاتُ الدُّوَلِ**

٨. مبرور الحكم، ج 8668، ص 441 ح 7663 وفيه: **«أَعْوَابُهُ»** بدل **«أَعْوَابِهِ»**، المصراغة المستقيمة.

ج 1 ص 22 وفيه: **«مَدُونُهُ»** بدل **«أَمْرُهُ»**

٩. مبرور الحكم، ج 697، ص 30 ح 466 و ص 42 ح 994

١٠. مبرور الحكم، ج 406

١١. مبرور الحكم، ج 4618

١٢. مبرور الحكم، ج 778، ص 42 ح 983

535. Imām 'Alī (a.s.): "Nothing safeguards states like practicing justice in them."¹
536. Imām 'Alī (a.s.): "A just government is one of the necessities."²
537. Imām 'Alī (a.s.): "Do justice so that your authority may continue."³
538. Imām 'Alī (a.s.): "The stability of sovereignty is [dependent upon] justice."⁴
539. Imām 'Alī (a.s.): "Obedience is a shield for the subjects and justice is a shield for the governments."⁵
540. Imām 'Alī (a.s.): "The stability of governments is [dependent upon] setting up just traditions."⁶
541. Imām 'Alī (a.s.): "In justice lies the emulation of Divine traditions and [grounds for] stability of the Governments."⁷
542. Imām 'Alī (a.s.): "He who does justice will be in no need of companions."⁸
543. Imām 'Alī (a.s.): "Justice is [the source of] stability for the ruled."⁹
544. Imām 'Alī (a.s.): "Justice is [the source of] stability for people."¹⁰
545. Imām 'Alī (a.s.): "The advantage of justice is its organizing of people."¹¹
546. Imām 'Alī (a.s.): "Justice is the system of ruling."¹²

1. *Ghurar al-Hikam*, h. 7444, *Uyūn al-Hikam wa al-Mawā'id*, p. 408, h. 6904.

2. *Ghurar al-Hikam*, h. 5110, *Uyūn al-Hikam wa al-Mawā'id*, p. 240, h. 4068.

3. *Ghurar al-Hikam*, h. 2285, *Uyūn al-Hikam wa al-Mawā'id*, p. 83, h. 1748.

4. *al-Mawā'id* q. *al-'Adl*, p. 54.

5. *Ghurar al-Hikam*, h. 1873.

6. *Ghurar al-Hikam*, h. 4715, *Uyūn al-Hikam wa al-Mawā'id*, p. 217, h. 4262.

7. *Ghurar al-Hikam*, h. 6496, *Uyūn al-Hikam wa al-Mawā'id*, p. 353, h. 6023.

8. *Ghurar al-Hikam*, h. 1649, *Uyūn al-Hikam wa al-Mawā'id*, p. 441, h. 7665, *al-Širā'i al-Mustaqīm*, vol. 1, p. 222.

9. *Ghurar al-Hikam*, h. 687, *Uyūn al-Hikam wa al-Mawā'id*, p. 30, h. 466, *ibid*, p. 42, h. 594.

10. *Ghurar al-Hikam*, h. 306.

11. *Ghurar al-Hikam*, h. 4819.

12. *Ghurar al-Hikam*, h. 774, *Uyūn al-Hikam wa al-Mawā'id*, p. 42, h. 982.

547. عنه: جعل الله سبحانه العدل قواماً للأمان، وتربياً من الظالم والاثام، ونسبةً للإسلام^١

548. عنه: إذا أدت الرعية إلى الولي حقه، وأدى الولي إليها حقه عر الحق بينهم، وقامت مباحج الدين، واعتدلت معالم العدل، وجزت كل أدلة الشئ، فصلح بدينك الرمان، وطمع في نفاذ الثولة، ونست قطايح الأعداء^٢

549. عنه: العدل أقوى أساس^٣

550. عنه: العالم خديفة؛ سياحتها الشريعة، والشرعة سلطان فحب له الطاعة، والطاعة سياسة يقوم بها الملك، والمالك راع يعضده الجيش، والجيش احوال يكملهم المال، والمال رزق يجمعه الرعية، والرعية سواد يستعينهم العدل، والعدل أساس به يقوم العالم^٤

551. عنه: العدل افضل السياستين^٥

552. عنه: نكم بالعدل سائياً^٦

553. عنه: يلاك السياسة العدل^٧

554. عنه: خير السياسات العدل^٨

١. محرر الحكم، ج ٩٧٥٩، ص ٢٢٢ ح ٤٣٣٣

٢. أي وجبها وطولها، وهو مع قول (الهيئة ج ٢ ص ١٥٥)

٣. نهج البلاغة، الخطبة ٢١٦ وراجع الكلام، ج ٥ ص ٣٥٢ ح ٥٥٥

٤. محرر الحكم، ج ١٦٣

٥. بغير الأبرار ج ٦٥ ص ٨٢ ح ٨٢

٦. محرر الحكم ج ١٥٥٥

٧. محرر الحكم ج ١٥٥١، ص ٣٣٦ ح ٤٥٣٢

٨. محرر الحكم ج ٩٧١٩، ص ٤٢٦ ح ٨٩٦٥

٩. محرر الحكم ج ٩٩٩٦، ص ٢٣٢ ح ٤٥٥٥

547. Imām 'Alī (a.s.): "God the Glorified made justice the stability of the subjects, purity from tyranny and sins, and the cause of easy execution of [the rules of] Islam."¹
548. Imām 'Alī (a.s.): "When the subjects fulfill the rights of the ruler and the ruler fulfils their rights, then the right will attain the position of honor among them, the ways of religion become established, signs of justice become fixed and the *sharia* will be practiced. In the light of this, time [life] will improve, the continuity of government will be expected and the coveted objects of the enemies will be frustrated."²
549. Imām 'Alī (a.s.): "Justice is the strongest foundation."³
550. Imām 'Alī (a.s.): "The world is like a garden whose wayfarer is the *shari'a* (religious law); the *shari'a* is a king whose obedience is obligatory; obedience is a way by which the ruler will last; the ruler is a shepherd whom the troops help; the troops are assistants who are dependent on wealth, the wealth is [a means of] sustenance that the people gather; people are masses who are made obedient and submissive by justice; and justice is a foundation on which the world is based."⁴
551. Imām 'Alī (a.s.): "Justice is the best of two policies."⁵
552. Imām 'Alī (a.s.): "Justice is the only sufficient policy."⁶
553. Imām 'Alī (a.s.): "Politics can be measured by justice only."⁷
554. Imām 'Alī (a.s.): "The best of politics is [doing] justice."⁸

1. *Ghurar al-Hikam*, h. 4709, *Uyūn al-Hikam wa al-Maw'id*, p. 221, h. 4355.

2. *Nahj al-Balaghah* Sermon 216. Also cf., *al-Kafi*, vol. II, p. 352, h. 591.

3. *Ghurar al-Hikam*, h. 863.

4. *Bihar al-Anwar*, vol. 78, p. 83, h. 87.

5. *Ghurar al-Hikam*, h. 1636.

6. *Ghurar al-Hikam*, h. 7031, *Uyūn al-Hikam wa al-Maw'id*, p. 346, h. 6337.

7. *Ghurar al-Hikam*, h. 9714, *Uyūn al-Hikam wa al-Maw'id*, p. 486, h. 8960.

8. *Ghurar al-Hikam*, h. 4946, *Uyūn al-Hikam wa al-Maw'id*, p. 237, h. 4505.

555. عنه: لا رياسة كالعَدْل في السِّيَاسَةِ^١
556. عنه: خَمَلُ السِّيَاسَةِ الْعَدْلُ فِي الْإِمْرَةِ، وَالْعَقْوُ مَعَ الْعَدْوِ^٢
557. عنه: الرُّعْيَةُ لَا يُصْلِحُهَا إِلَّا الْعَدْلُ.^٣
558. عنه: إَجْعَلِ الدِّينَ كَهَمْلِكَ، وَالْعَدْلَ سَيْفَكَ؛ تَنَجَّ مِنْ كُلِّ سُوءٍ، وَتَنْظَرِ عَلَى كُلِّ عَدُوٍّ.^٤
559. عنه: إِذَا سَمِعَ الْمُلُوكَ عَلَى قَوَائِدِ الْعَدْلِ، وَدُخِمَ بِدَعَائِمِ الْعَقْلِ نَصَرَ اللَّهُ مَوَالِيَهُ، وَخَدَلَ مُعَادِيَهُ^٥
560. عنه: قُدُوبُ الرُّعْيَةِ خَرَابُ رَاعِيهَا، فَمَا أَوْذَعَهَا مِنْ عَدْلٍ أَوْ جَوْرٍ وَخَدَعَهُ.^٦
561. عنه: مَا عَجَزَتِ الْبُلْدَانُ بِمِثْلِ الْعَدْلِ^٧
562. عنه: عَدْلُ السُّلْطَانِ خَيْرٌ مِنْ خَصْبِ الرِّمَالِ.^٨
563. عنه: بِالْعَدْلِ تَتَصَاغَفُ الْبَرَكَاتُ.^٩
564. عنه: مَنْ عَدَلَ تَمَكَّنَ^{١٠}

١. ممر الحكم، ج ١٠، ص ١٠٨٩١، ممر الحكم والمراحم، ص ١٤٤، ج ١٠١١٥

٢. ممر الحكم، ج ١٠، ص ١٠٨٩٢، ممر الحكم والمراحم، ص ٢٢١، ج ١٠١١٦

٣. ممر الحكم، ج ١٠، ص ١٠٨٩٢، ممر الحكم والمراحم، ص ٢٢١، ج ١٠١١٦، ممر الحكم والمراحم، ص ٢٢١، ج ١٠١١٦، ممر الحكم والمراحم، ص ٢٢١، ج ١٠١١٦

٤. ممر الحكم، ج ١٠، ص ١٠٨٩٣، ممر الحكم والمراحم، ص ٢٢٢، ج ١٠١١٧، ممر الحكم والمراحم، ص ٢٢٢، ج ١٠١١٧

٥. ممر الحكم، ج ١٠، ص ١٠٨٩٤، ممر الحكم والمراحم، ص ٢٢٣، ج ١٠١١٨

٦. ممر الحكم، ج ١٠، ص ١٠٨٩٥، ممر الحكم والمراحم، ص ٢٢٤، ج ١٠١١٩

٧. ممر الحكم، ج ١٠، ص ١٠٨٩٦، ممر الحكم والمراحم، ص ٢٢٥، ج ١٠١٢٠

٨. مطلب السور، ص ٥٦

٩. ممر الحكم، ج ١٠، ص ١٠٨٩٧، ممر الحكم والمراحم، ص ٢٢٦، ج ١٠١٢١

١٠. ممر الحكم، ج ١٠، ص ١٠٨٩٨، ممر الحكم والمراحم، ص ٢٢٧، ج ١٠١٢٢

555. Imām 'Alī (a.s.): "No mastery is like justice in politics."¹
556. Imām 'Alī (a.s.): "The beauty of politics is [doing] justice in ruling and forgiveness at the time of [enjoying] power."²
557. Imām 'Alī (a.s.): "The subjects are not reformed except through justice."³
558. Imām 'Alī (a.s.): "Make religion your sanctuary and justice your sword so as to be safeguarded from any evil and gain victory over every enemy."⁴
559. Imām 'Alī (a.s.): "If the government is based on justice and supported by wisdom, God will make His friends victorious and vilify His enemies."⁵
560. Imām 'Alī (a.s.): "The hearts of the ruled are treasures of the rulers. Whatever justice or injustice he stores in them, he will find [the same]."⁶
561. Imām 'Alī (a.s.): "Cities will not flourish except through justice."⁷
562. Imām 'Alī (a.s.): "Justice of the king is better than the abundance and fertility of the times and life."⁸
563. Imām 'Alī (a.s.): "In the shadow of justice, bounties multiply."⁹
564. Imām 'Alī (a.s.): "He who does justice will gain power."¹⁰

1. *Ghurar al-Hikam*, h. 10095, 'Uyūn al-Hikam wa al-Mawā'id, p. 344, h. 10115.

2. *Ghurar al-Hikam*, h. 4792, 'Uyūn al-Hikam wa al-Mawā'id, p. 223, h. 4356.

3. *Ghurar al-Hikam*, h. 1342 & 4213, 'Uyūn al-Hikam wa al-Mawā'id, p. 303, h. 5396.

4. *Ghurar al-Hikam*, h. 2433, 'Uyūn al-Hikam wa al-Mawā'id, p. 77, h. 653.

5. *Ghurar al-Hikam*, h. 4118, 'Uyūn al-Hikam wa al-Mawā'id, p. 132, h. 2971.

6. *Ghurar al-Hikam*, h. 6425, 'Uyūn al-Hikam wa al-Mawā'id, p. 370, h. 6243.

7. *Ghurar al-Hikam*, h. 9543, 'Uyūn al-Hikam wa al-Mawā'id, p. 481, h. 8664.

8. *Majalib al-Su'āl*, p. 36.

9. *Ghurar al-Hikam*, h. 4211, 'Uyūn al-Hikam wa al-Mawā'id, p. 186, h. 3858.

10. *Ghurar al-Hikam*, h. 7711, 'Uyūn al-Hikam wa al-Mawā'id, p. 428, h. 7283.

565. عنه عليه السلام مَنْ عَدَلَ فِي الْإِلَادَةِ نَشَرَهُ اللَّهُ عَلَيْهِ الرَّحْمَةُ ^١
566. عنه عليه السلام - فِي الْجَنَّةِ الْمَسْجُودَةُ إِلَيْهِ - مَنْ عَمِلَ بِالْعَدْلِ بَيْنَ دُونِهِ، رُيِّقَ الْعَدْلُ بِمِنْ فَوْقَهُ ^٢
567. عنه عليه السلام لَيْسَ ثَوَابُ عَمَلِ اللَّهِ سُبْحَانَهُ أَكْثَمَ مِنْ ثَوَابِ السُّلْطَانِ الْعَدْلِ، وَالرَّجُلِ الْمُحْسِنِ ^٣
568. عنه عليه السلام شَيْئَانِ لَا يَزِيدُنِ ثَوَابَهُمَا الْخَفْوُ وَالْعَدْلُ. ^٤
569. عنه عليه السلام سِيَاسَةُ الْعَدْلِ ثَلَاثٌ: لَيْسَ فِي حَرَمٍ، وَاسْتِفْصَاءٌ فِي عَدْلٍ، وَافْتِصَالٌ فِي قَصْدٍ ^٥
570. عنه عليه السلام اسْتَمْسِكْ خَلْعَ الْعَدْلِ بِخُفْيِ السَّيِّئَةِ فِي الرَّيْبَةِ، وَقَلَّةِ الطَّمَعِ، وَكَثْرَةِ الْوَرَعِ ^٦
- راجع: موسوعة الإمام علي بن أبي طالب عليه السلام ص 481 (إقامة العدل)

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حُسْنُ التَّنْبِيْهِ

571. الإمام علي عليه السلام الْمُلْكُ سِيَاسَةٌ. ^١
572. عنه عليه السلام مَنْ حَسُنَتْ سِيَاسَتُهُ دَامَتْ رِيَاسَتُهُ ^٢
573. عنه عليه السلام حُسْنُ السِّيَاسَةِ يَسْتَدِيمُ الرِّيَاسَةَ. ^٣
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١. ممر الحكم، ج 8418، ممر الحكم والمواظ عليه السلام ص 468 ح 636١
٢. شرح معجم المفردات لابن أبي الحديد، ج 20 ص 368 ح 535
٣. ممر الحكم، ج 7526، ممر الحكم والمواظ عليه السلام ص 468 ح 6976
٤. ممر الحكم، ج 5769، ممر الحكم والمواظ عليه السلام ص 292 ح 5298
٥. ممر الحكم، ج 5592، ممر الحكم والمواظ عليه السلام ص 284 ح 514١ وفيه: «سَيِّئَةِ الْعَمَلِ ثَلَاثٌ رَقَّةٌ فِي حَرَمٍ»
٦. ممر الحكم، ج 3408، ممر الحكم والمواظ عليه السلام ص 77 ح 1268
٧. ممر الحكم، ج 17، ممر الحكم والمواظ عليه السلام ص ١8 ح ٩5
٨. ممر الحكم، ج 8438، نظم درر المستطير، ص 160 وفيه: «مَنْ لَمْ يَدْرِكْ دَمَتِ»
٩. ممر الحكم، ج 4820، ممر الحكم والمواظ عليه السلام ص 229 ح 4409

565. Imām 'Alī (a.s.): "He who brings justice to cities, God will bestow His mercy upon him."¹
566. Imām 'Alī (a.s.) - among the aphorisms attributed to him: "Those who treat the subordinate justly, will be treated justly by the superior."²
567. Imām 'Alī (a.s.): "No reward is greater with God than the reward for a just ruler and a benevolent person."³
568. Imām 'Alī (a.s.): "There are two things whose reward cannot be measured: forgiveness and justice."⁴
569. Imām 'Alī (a.s.): "The policy of justice lies in three: leniency along with prudence, full enforcement of justice and generosity along with moderation."⁵
570. Imām 'Alī (a.s.): "In establishing justice, seek assistance from having goodwill towards people, little expectation and plenty of piety."⁶

See Chapter Six, 6/1 (Establishing Justice).

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Good Management

571. Imām 'Alī (a.s.): "Ruling is nothing but policies."⁷
572. Imām 'Alī (a.s.): "He whose administration is good, his supremacy will last."⁸
573. Imām 'Alī (a.s.): "Good politics immortalizes supremacy."⁹

1. *Ghurar al-Hikam*, h. 3631, 'Uyūn al-Hikam wa al-Mawā'id, p. 460, h. 8361.

2. *Sharh Nahj al-Balaghah* 20/304/535.

3. *Ghurar al-Hikam*, h. 7526, 'Uyūn al-Hikam wa al-Mawā'id, p. 4 h. 8976.

4. *Ghurar al-Hikam*, h. 5769, 'Uyūn al-Hikam wa al-Mawā'id, p. 297, h. 5298.

5. *Ghurar al-Hikam*, h. 5592, 'Uyūn al-Hikam wa al-Mawā'id, p. 284, h. 5141.

6. *Ghurar al-Hikam*, h. 2408, 'Uyūn al-Hikam wa al-Mawā'id, p. 77 h. 1868.

7. *Ghurar al-Hikam*, h. 17, 'Uyūn al-Hikam wa al-Mawā'id, p. 16, h. 45.

8. *Ghurar al-Hikam*, h. 8438, *Nazm Durar al-Sam'iyah*, p. 140.

9. *Ghurar al-Hikam*, h. 4420, 'Uyūn al-Hikam wa al-Mawā'id, p. 229, h. 4420.

574. عنه عليه السلام حُسْنُ السِّيَاسَةِ قِوَامُ الرِّعْيَةِ^١

575. عنه عليه السلام مَنْ حُسِنَتْ سِيَاسَتُهُ وَجَبَتْ طَاعَتُهُ^٢

576. عنه عليه السلام بِحُسْنِ السِّيَاسَةِ يَكُونُ الْأَكْثُ الصَّالِحُ^٣

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حُسْنُ السِّيَرَةِ

577. الإمام علي عليه السلام حُسْنُ السِّيَرَةِ جَمَالُ الْقُدْرَةِ، وَجَهْشُ الْإِمْرَةِ^٤

578. عنه عليه السلام مَنْ كَثُرَ جَمِيلُهُ أَجْمَعَ النَّاسُ عَلَى تَفْصِيلِهِ^٥

579. عنه عليه السلام مَنْ عَامَلَ النَّاسَ بِإِحْتِمَالٍ كَافَرُوا بِهِ^٦

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الْبَيْعَةُ لِمِرَاسَةِ الْأُمُورِ

580. الإمام علي عليه السلام مِنْ أَمَارَاتِ الدَّوْلَةِ الْبَيْعَةُ لِمِرَاسَةِ الْأُمُورِ^٧

581. عنه عليه السلام مِنَ السَّبِيلِ أَنْ تَبْقِطَ لِإِيْمَابِ حَقِّ الرِّعْيَةِ إِلَيْكَ، وَتَتَعَابَسَ فِي الْجَنَابَةِ عَلَيْكَ^٨

582. عنه عليه السلام مِنْ دَلَائِلِ الدَّوْلَةِ قَلَّةُ الْعَمَلَةِ^٩

١. ممر الحكم، ج 48، ص 327 ح 9349

٢. ممر الحكم، ج 1025، ص 431 ح 7403

٣. التكملي، ج 1 ص 33 ح 34 عن يحيى بن حمزة عن الإمام الصادق

1 ممر الحكم، ج 4147

٤. ممر الحكم، ج 3407، ص 455 ح 8218

٥. ممر الحكم، ج 8716، ص 448 ح 7633

٦. ممر الحكم، ج 9350، ص 469 ح 8558 وفيه «تَبْقِطُ» بدل «الْبَيْعَةُ»

٧. ممر الحكم، ج 9407، ص 478 ح 8597 وفيه «تَعَابَسَ» بدل «إِلَيْكَ»

٨. ممر الحكم، ج 9410، ص 473 ح 8668 وفيه «مِنْ دَلَائِلِ» بدل «إِقْبَالِ»

574. Imām 'Alī (a.s.): "Good politics is [the source of] steadfastness of the subjects."¹
575. Imām 'Alī (a.s.): "He who follows good politics, obedience to him will be made incumbent."²
576. Imām 'Alī (a.s.): "Through good politics there will be righteous manners."³

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Good Behavior

577. Imām 'Alī (a.s.): "Good behavior is the beauty of power and a haven for governing."⁴
578. Imām 'Alī (a.s.): "He whose good behavior increases, people agree on his superiority."⁵
579. Imām 'Alī (a.s.): "He who treats people nicely will be treated likewise."⁶

10/1 - 4

Vigilance in Taking Care of Affairs

580. Imām 'Alī (a.s.): "Vigilance in taking care of the affairs is a sign of [the permanency of] sovereignty."⁷
581. Imām 'Alī (a.s.): "It is sagacious to be vigilant in securing the rights of the subjects and to feign negligence of their offences against you."⁸
582. Imām 'Alī (a.s.): "Lack of heedlessness leads to the [permanency of the] states."⁹

1. *Ghurar al-Hikam*, h. 4318, 'Uyūn al-Hikam wa al-Maw'id, p. 227, h. 4369.

2. *Ghurar al-Hikam*, h. 4025, 'Uyūn al-Hikam wa al-Maw'id, p. 431, h. 7403.

3. *al-Kāfi*, vol. 1, p. 28, h. 34.

4. *Ghurar al-Hikam*, h. 4347.

5. *Ghurar al-Hikam*, h. 4407, 'Uyūn al-Hikam wa al-Maw'id, p. 455, h. 8218.

6. *Ghurar al-Hikam*, h. 3716, 'Uyūn al-Hikam wa al-Maw'id, p. 440, h. 7633.

7. *Ghurar al-Hikam*, h. 9300, 'Uyūn al-Hikam wa al-Maw'id, p. 469, h. 8558.

8. *Ghurar al-Hikam*, h. 9407, 'Uyūn al-Hikam wa al-Maw'id, p. 470, h. 8597.

9. *Ghurar al-Hikam*, h. 9410, 'Uyūn al-Hikam wa al-Maw'id, p. 473, h. 8662.

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مَا يُوجِبُ رَوَاةَ الدُّفْلِ

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إِحْتِطَابُ الظَّالِمِ

583. الإمام علي عليه السلام: شَرُّ الْأُمَرَاءِ مَنْ ظَلَمَ رَجِيئَهُ ^١
584. عنه عليه السلام: مَنْ ظَلَمَ رَجِيئَهُ قَصَرَ أَصْدَاؤُهُ. ^٢
585. عنه عليه السلام: الظُّلْمُ بَوَارُ الرُّجِيَّةِ ^٣
586. عنه عليه السلام: الظُّلْمُ يُنْعِرُ الدُّبَارَ. ^٤
587. عنه عليه السلام: مَنْ عَامَلَ رَجِيئَهُ بِالظُّلْمِ أَرَادَ اللَّهُ مُلْكَهُ، وَعَمَلَ بِوَارِهِ وَهَيْكَلَهُ ^٥
588. عنه عليه السلام: فِي عَهْدِهِ إِلَى مَالِكِ الْأَشْتَرِ - أَنْصَبَ اللَّهُ وَأَنْصَبَ النَّاسُ مِنْ تَقِيَّتِكَ، وَمِنْ خَاصَّةِ أَهْلِكَ، وَمَنْ لَكَ مِنْهُ قُوَى مِنْ رَجِيئِكَ؟ فَإِنَّكَ إِلَّا تَقَعُ ظُلْمًا، وَمَنْ ظَلَمَ عِبَادَ اللَّهِ كَانَ اللَّهُ خَصَمَهُ دُونَ صَادِقِهِ، وَمَنْ خَاصَمَهُ اللَّهُ أَدْخَلَهُ حُجَّتَهُ وَكَانَ اللَّهُ خَرِبًا حَتَّى يَنْرَغَ أَوْ يَتَوَبَّ، وَلَيْسَ شَيْءٌ أَدْعَى إِلَى تَعْبِيرِ بَعَثَةِ اللَّهِ وَتَعْجِيلِ يَقْدَرِهِ مِنْ قَامَةِ غُلٍّ ظَلَمَ؟ فَإِنَّ اللَّهَ سَمِيعٌ ذَهْوَةُ الْمُضْطَهَلِّينَ، وَهُوَ لِلظَّالِمِينَ بِالْمِرْصَادِ. ^٦

١ حرر الحكم، ج 5717، ص 295 ح 5283

٢ حرر الحكم، ج 7895، ص 429 ح 7299

٣ حرر الحكم، ج 307، ص 42 ح 995

٤ حرر الحكم، ج 1068، ص 43 ح 1047

٥ حرر الحكم، ج 3740

٦ مبع البلاغة الكتاب 53، نصف الفضول ص 127 وراجع دعائم الإسلام، ج 1 ص 353

10/2

Causes of the Decline of States

10/2 – 1

Tyranny

583. Imām 'Alī (a.s.): "The worst ruler is he who oppresses his subjects."¹
584. Imām 'Alī (a.s.): "He who does injustice to his subjects assists his adversaries."²
585. Imām 'Alī (a.s.): "Injustice ruins the subjects."³
586. Imām 'Alī (a.s.): "Injustice devastates the cities."⁴
587. Imām 'Alī (a.s.): "He who treats his subjects unjustly, God would destroy his sovereignty and expedite his overthrow and destruction."⁵
588. Imām 'Alī (a.s.) – in his instructions to Mālik al-Ash'ar: "Make sure that you, the members of your family and those whom you favor from amongst your subjects observe justice as regard to Allah and the people. For indeed if you do not do so, you have wronged. And as for he who wrongs the servants of God, God is his adversary instead of His servants. God renders null and void the argument of whosoever contends with Him. Such a person will be God's enemy until he desists or repents. Nothing is more conducive to the removal of God's blessing and the hastening of His vengeance than to continue in wrongdoing, for God listens to the call of the oppressed and He is always on the watch against the wrongdoers."⁶

1 *Gharar al-Hikam*, h. 5117, *Uyun al-Hikam wa al-Mawā'iz*, p. 295, h. 3283.

2 *Gharar al-Hikam*, h. 783, *Uyun al-Hikam wa al-Mawā'iz*, p. 429, h. 7299.

3 *Gharar al-Hikam*, h. 207, *Uyun al-Hikam wa al-Mawā'iz*, p. 42, h. 993.

4 *Gharar al-Hikam*, h. 1008, *Uyun al-Hikam wa al-Mawā'iz*, p. 43, h. 1047.

5 *Gharar al-Hikam*, h. 1740.

6 *Nahy al-Balāghah*, Letter 53, *Tuhaf al-'Uqūl*, 127. Also cf., *Da'at al-Hikam*, vol. 1, p. 355.

589. عنه: - ليرى بهي آية: استعمل العدل، واحذر العسف والخيف، فإن العسف يعود بالخلاء، والحق يدعو إلى السيف^١
590. عنه: ما من سلطان أتاه الله قوة وبعثة، فاستعمل بها على ظلم عباده، إلا كان حقا على الله أن ينزعها منه، ألم تر إلى قول الله تعالى ﴿إِنَّ اللَّهَ لَا يُعِزُّ مَنْ يُقَوْمُ حَتَّى يُعِزُّوا مَنْ يَنْفُسِهِمْ﴾^٢
591. عنه: في احتساب المطالم زوال القدس^٣
592. عنه: من جازت ولايته رالت دولته^٤
593. عنه: يش السيادة الخور^٥
594. عنه: من جاز ملكه قضى الناس ملكه^٦
595. عنه: ظلم المطالم يفوده إلى الخلال^٧
596. عنه: من ظلم دمر عليه ظممه^٨
597. عنه: الخور أخذ المذمرين^٩

١ صحيح البلاغة للحكمة ٤٢٨ وراجع روضة الواعظ ص ٥١١

٢ الرعد ١١

٣ لؤلؤة القلوب ص ٤٨

٤ منتخب فلان الأئم كآله جمه واحتقيه من خلقه، واحتقيه بمعنى احتمله (لسان العرب ج ١ ص ٣٢٥ ر ١٣٢٤)

٥ حرر الحكم ج ٦٣١٢، حيون الحكم والوعظ ص ٩٥٥ ج ٤٢٢٤

٦ حرر الحكم ج ٤٣٥٥

٧ حرر الحكم ج ٤٤٠٤، حيون الحكم والوعظ ص ١٩٣ ج ٣٩٧٦

٨ حرر الحكم ج ٨٧٤٢، حيون الحكم والوعظ ص ٤٣٩ ج ٧٤٠٦ وفيه في ملكه بدل ملكه

٩ الواعظ المندبة ص ٥٩

١٠ حرر الحكم ج ٧٥٣٦، حيون الحكم والوعظ ص ٤٥٢ ج ٣١٥٧

١١ حرر الحكم ج ٤٥٥٧

589. Imām 'Alī (a.s.) – to Ziyad ibn Abih: "Act on justice and keep aloof from violence and injustice because violence will lead them to forsake their abodes while injustice will prompt them to take up arms."¹
590. Imām 'Alī (a.s.): "Any king to whom God bestows power and blessing and he employs them in order to oppress people, it is incumbent on God to take them back from him. Do you not see the words of God: *"Indeed God does not change a people's lot, unless they change what is in their souls."*^{2 3}
591. Imām 'Alī (a.s.): "In continuous wrongdoings lies destruction of power."⁴
592. Imām 'Alī (a.s.): "He who wrongs in his rule, his state will decline."⁵
593. Imām 'Alī (a.s.): "Wrongdoing is the worst of policies."⁶
594. Imām 'Alī (a.s.): "He who wrongs in his statecraft, people will wish for his ruining."⁷
595. Imām 'Alī (a.s.): "The oppression of an oppressor would lead to his destruction."⁸
596. Imām 'Alī (a.s.): "He who oppresses will be destroyed by his oppression."⁹
597. Imām 'Alī (a.s.): "Injustice is one of the two destroyers."¹⁰

1. *Nahy al-Balaghah*, Aphorism 474. Also cf., *Rawdat al-Wa'iqin*, p. 311.

2. Qur'an, 13:11.

3. *Isbat al-Qulub*, p. 62.

4. *Ghurar al-Hikam*, h. 6342, *Uyun al-Hikam wa al-Maw'id* 12, p. 355, h. 6024.

5. *Ghurar al-Hikam*, h. 8265.

6. *Ghurar al-Hikam*, h. 4404, *Uyun al-Hikam wa al-Maw'id* 12, p. 193, h. 3970.

7. *Ghurar al-Hikam*, h. 4742, *Uyun al-Hikam wa al-Maw'id* 12, p. 439, h. 7006.

8. *al-Maw'id 12 al-'Adadyya*, p. 99.

9. *Ghurar al-Hikam*, h. 7020, *Uyun al-Hikam wa al-Maw'id* 12, p. 452, h. 8 27.

10. *Ghurar al-Hikam*, h. 1057.

598. عنه: الظُّلُمُ يُرِلُّ الْقَدَمَ، وَيَسْلُبُ النِّعَمَ، وَيُحِلُّكَ الْأَمَمَ.^١

599. عنه: الْقُدْرَةُ يُرِيْلُهَا الْعُدْوَانُ.^٢

600. عنه: مَنْ لَمْ يُنْصِفِ الْمَظْلُومَ مِنَ الْعَظَامِ سَلَبَهُ اللَّهُ قُدْرَتَهُ.^٣

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سَمَكُ الدِّمَاءِ يَغَيِّرُ حَقَّ

601. الإمام علي: - في شهيدٍ إلى مالك الأشر - إِيَّاكَ وَالْدِّمَاءَ وَسَمَكُهَا يَغَيِّرُ جُلُوهَا فَإِنَّهُ

لَيْسَ شَيْءٌ أَدْمَى لِيَقْتَتَهُ، وَلَا أَعْظَمَ لِشَيْئَةٍ، وَلَا أُحَرِّى بِرَّ الرَّالِ بِعَمَّةٍ، وَانْقِطَاعُ مُدَّةٍ مِنْ

سَمَكِ الدِّمَاءِ يَغَيِّرُ حَقَّهَا وَأَفْهٌ شَبَحَانَهُ مُبْدِيٌّ بِالْحَكَمِ بَيْنَ الْعِبَادِ فِي تَسَافِكِرِهَا مِنْ

الدِّمَاءِ يَوْمَ الْقِيَامَةِ

فَلَا تُقَوِّسُ سُلْطَانَكَ بِسَمَكٍ دَمٍ حَرَامٍ فَإِنَّ ذَلِكَ يَمَّا يُضْعِفُهُ وَيُوجِّهُهُ، بَلْ يُزِيلُهُ

وَيَنْقُلُهُ، وَلَا تُحَدِّثُ لَكَ عِندَ اللَّهِ وَلَا عِندِي فِي قَتْلِ الْعَمِيدِ لِأَنَّ فِيهِ قُرْؤَ الْبَذْرِ وَالِ

ابْتِلَاءٍ بِسَطَا، وَأَقْرَبُ عَلَيْكَ سَوْمُكَ أَوْ سَبْفُكَ أَوْ يَدُكَ بِالْعُقُوبَةِ؛ فَإِنَّ فِي الْوَكْرَةِ

فَمَا فَرَّقَهَا مَقْتَلُهُ، فَلَا تَطْمَئِنُّ بِكَ نَحْوَةُ سُلْطَانِكَ عَنْ أَنْ تُؤْذِيَ بِلِ أَوْلِيَاءِ الْمَقْتُولِ

حَقُّهُمْ.^٤

602. عنه: بَقِيَّةُ السَّبِّ أَيْضَى عِدَّةً، وَأَكْثَرُ وَلَدًا.^٥

١. مبرر الحكم، ج 1734

٢. مبرر الحكم، ج 865، مبرر الحكم والمواظف، ص 51 ج 1310

٣. مبرر الحكم، ج 866، مبرر الحكم والمواظف، ص 428 ج 7261

٤. الوتر القريب بهتج الكف (النهاية، ج 9 ص 219).

٥. مبرج البلاغة، الكتاب 33، تحف المقول، ص 146 بحرم.

٦. مبرج البلاغة، الحكمة 89، مبرر الحكم والمواظف، ص 196 ج 4804 وفيه التمس: بدل دأبى.

598. Imām 'Alī (a.s.): "Oppression causes the steps to stumble, brings about an end to blessings and destroys nations."¹
599. Imām 'Alī (a.s.): "Tyranny ruins power."²
600. Imām 'Alī (a.s.): "He who does not secure the rights of an oppressed from the oppressor, God will dispossess his power."³

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Unlawful Bloodshed

601. Imām 'Alī (a.s.) – in his instructions to Mālik al-Ashtar: "Beware of blood and spilling it unlawfully, for nothing is more deserving of vengeance, greater in its consequence or more likely to (bring about) a cessation of blessing and the cutting off of (one's appointed) term than shedding blood unjustly. God, the Glorified, on the Day of Resurrection will begin judgment among His servants over the blood they have shed

So never strengthen your rule by shedding unlawful blood, for that is among the factors which weaken and enfeeble it, nay, and rather overthrow and transfer it. You have no excuse before God and before me for deliberate killing, for in that there is bodily [talion] retaliation. If you are stricken by error and your whip, your sword or your hand should exceed their bounds in punishment – harmed anyone by mistake – never let the arrogance of your authority prevent you from paying the relatives of the killed their rightfully due."⁴

602. Imām 'Alī (a.s.): "The survivors of the sword' are larger in number and more in descendants."⁵

1 Ibid h. 734.

2 *Ghurar al-Hikam*, h. 865, 'Uyūn al-Hikam wa al-Mawā'id, p. 51, h. 1319.

3 *Ghurar al-Hikam*, h. 8966, 'Uyūn al-Hikam wa al-Mawā'id, p. 428, h. 7261.

4 *Nahy al-Balaghah*, Letter 53, *Tuhaf al-Uqul*, p. 146.

5 God will not let their blood be wasted and will increase the number of those who remain after them.

6 *Nahy al-Balaghah*, Aphorism 84, 'Uyūn al-Hikam wa al-Mawā'id, p. 196, h. 4004.

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سوء التدبير

603. الإمام علي عليه السلام: سوء التدبير سبب التدمير^١
604. عنه عليه السلام: من ساء تدبيره تعجل تدميره^٢
605. عنه عليه السلام: يستندل على الإديار بأربع: سوء التدبير، وقبح التدبير، وقلة الاعتبار، وكثرة الاعتدال^٣
606. عنه عليه السلام: من قصر عن الشبان صغر عن الرئاسة^٤
607. عنه عليه السلام: آفة الرُخاء ضعف الشبان^٥
608. عنه عليه السلام: من تأخر تدبيره تقدم تدميره^٦
609. عنه عليه السلام: من ساء تدبيره كان هلاكه في تدبيره^٧
610. عنه عليه السلام: في الحكم النسوية إليه - إذا انقضى ملك قوم حُبوا في آرائهم^٨

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الإستشارة

611. الإمام علي عليه السلام: في الحكم النسوية إليه - الإستشارة يوجب الحسد، والخصم يوجب البغضة، والبغضة توجب الاختلاف، والاختلاف يوجب الفرقة، والفرقة توجب

١. غرر الحكم ج ١، ص 337، ح 281 ج 3068

٢. غرر الحكم ج 7906

٣. غرر الحكم ج 10958، ح 552 ج 10178 وفيه «لا ختم» بدل «الاعتدال»

٤. غرر الحكم ج 8530، ح 450 ج 8011

٥. غرر الحكم ج 3921، ح 181 ج 3783

٦. غرر الحكم ج 8045، ح 8346 وفيه «من ساء تدبيره تعجل تدميره» غرر الحكم ج 7421، ح 433

٧. غرر الحكم ج 8768، ح 438 ج 7602

٨. شرح تيج البلاقة لابن أبي الحديد ج 20، ص 303 ج 465

10/2 – 3

Mismanagement

603. Imām 'Alī (a.s.): "Mismanagement causes destruction."¹
604. Imām 'Alī (a.s.): "He who mismanages will hasten his destruction."²
605. Imām 'Alī (a.s.): "There are four reasons [for the state] to fall off mismanagement, the evil of extravagance; failing to take lessons; resorting to too many apologies and excuses."³
606. Imām 'Alī (a.s.): "He who fails in politics will be belittled in leadership."⁴
607. Imām 'Alī (a.s.): "Political feebleness is the blight of the leaders."⁵
608. Imām 'Alī (a.s.): "He whose management falls behind [the community] his destruction comes forward."⁶
609. Imām 'Alī (a.s.): "He who mismanages, his destruction will lie in his mismanagement."⁷
610. Imām 'Alī (a.s.) – from an aphorism attributed to him. "When the rule of a group is expired, they become frustrated in their opinions."⁸

10/2 – 4

Arrogance

611. Imām 'Alī (a.s.) – from an aphorism attributed to him. "Arrogance and possessiveness arouses envy, envy brings about enmity, enmity causes disunity, disunity causes separation,

1. *Ghurar al-Hikam*, h. 5571, *Uyūn al-Hikam wa al-Mawd'iz*, p. 281, h. 5008.

2. *Ghurar al-Hikam*, h. 7906.

3. *Ghurar al-Hikam*, h. 10958, *Uyūn al-Hikam wa al-Mawd'iz*, p. 552, h. 10176.

4. *Ghurar al-Hikam*, h. 8336, *Uyūn al-Hikam wa al-Mawd'iz*, p. 450, h. 8011.

5. *Ghurar al-Hikam*, h. 3931, *Uyūn al-Hikam wa al-Mawd'iz*, p. 181, h. 3703.

6. *Ghurar al-Hikam*, h. 8045 & 8346, *Uyūn al-Hikam wa al-Mawd'iz*, p. 432, h. 7421.

7. *Ghurar al-Hikam*, h. 8708, *Uyūn al-Hikam wa al-Mawd'iz*, p. 436, h. 7602.

8. *Sharh Nahj al-Balaghah*, vol. 28, p. 303, h. 465.

الضعف، وَالضَّعْفُ يَوْجِبُ الدَّلَّ، والدَّلُّ يَوْجِبُ زَوَالَ الدُّوْقَةِ وَذَهَابَ التَّعَمُّةِ^١

612. هـ - في عَهْدِهِ إِلَى مَالِكِ الْأَشْتَرِ - : ثُمَّ إِنَّ لِلرَّوَالِي خَاصَّةً وَبَطَانَةً فِيهِمْ اسْتِئْزَارٌ وَتَطَاوُلٌ، وَقِلَّةٌ إِنْصَابٍ فِي مُعَامَلَةٍ؛ فَاحْسِمِ مَادَّةَ أَوْلِيَّتِكَ بِقَطْعِ أَسْبَابِ بِلَتِ الْأَحْوَالِ، وَلَا تُعْطَسْ لِأَحَدٍ مِنْ حَامِيَّتِكَ وَحَامِيَّتِكَ قَطِيعَةً وَلَا يَطْمَعَنَّ بِكَ فِي اعْتِقَادِ عَقْدَةٍ تَنْصُرُ بِهَا مِنَ النَّاسِ فِي شَرِّهِ، أَوْ عَمَلٍ مُشْتَرِكٍ يَجْعَلُونَ مَوَاقِفَهُ عَلَى قَبْرِهِمْ، فَيَكُونُ مَهْمًا ذَلِكَ لَهُمْ دَوْمًا، وَغِيَّةً عَلَيْكَ فِي الدُّنْيَا وَالْآخِرَةِ وَالْإِرْمِ الْحَقُّ مِنْ لَوْمَةٍ مِنَ الْغَرِيبِ وَالنَّعِيدِ، وَكُنْ فِي ذَلِكَ صَابِرًا مُتَحَسِّبًا، وَاقْعًا ذَلِكَ مِنْ قُرَائِكَ وَخَاصَّتِكَ حَيْثُ وَقَعَ وَاشْتَعِ عَاقِبَتَهُ بِمَا يَنْتَقِلُ عَلَيْكَ بِهِ؛ فَإِنَّ مَعَبَّةَ ذَلِكَ عَمُودَةٌ^٢

613. هـ - في عَهْدِهِ إِلَى مَالِكِ الْأَشْتَرِ - : (إِنَّكَ وَالْإِسْتِئْزَارُ بَيْنَا النَّاسُ فِيهِ أَسْوَدٌ، وَالنَّعَابِي عَمَّا تُعْمَى بِهِ بِمَا قَدْ وَضَعَ لِلْمُعْبُونِ؛ فَإِنَّهُ مَا خُوذَ بِكَ لِيَعْرِكَ، وَهَمَّا قَلِيلٌ تَنْكَشِفُ عَنْكَ أَعْيُنُ الْأُمُورِ، وَتُصَنَّفُ بِكَ لِلْمُظَلُّومِ^٣.)

614. هـ - في عَهْدِهِ - : أَنَا جَامِعٌ لَكُمْ أَمْرَةً إِسْنَانًا قَاسَاءَ الْأَثَرَةِ^٤، وَجَرَعْتُمْ قَاسَاتِمُ الْجَرَعِ، وَلَهُ حُكْمٌ وَاقِعٌ فِي الْمَنَاقِبِ وَالْمَخَارِعِ^٥

١ شرح معجم البلاغة لابن أبي العبد ج 20 ص 343 ح 961

٢ حاشية الإنسان خاصته ومن يقرب منه (النهضة ج 1 ص 444)

٣ العقدة الضبعة، واعتقد ضبعةً ومالاً أي اقتسامها (لسان العرب ج 3 ص 299)

٤ معجم البلاغة الكتاب 53، تحف العقول، ص 144 سحره.

٥ معجم البلاغة الكتاب 53، تحف العقول، ص 147 سحره، معجم الحكم والمراحم ص 100 ح 2296 وجه إلى المعركة.

٦ الأثر: الاسم من أثر إذا أعطى، والاستئثار: الاختصاص الشيء. (النهضة ج 1 ص 22).

٧ معجم البلاغة الخطبة 50

separation causes feebleness, feebleness causes degradation, which [in turn] ruins the governments and destroys bounties."¹

612. Imām 'Alī (a.s.) – in his instructions to Mālik al-Ash'ar: "Then surely the ruler has favorites and intimates among whom there is a certain arrogance, transgression and lack of equity in transactions. Remove the causes of these (qualities) by cutting off their roots. Bestow no fiefs upon any of your entourage or relatives, nor let them cover from you the acquisition of an estate which would bring loss to the people bordering it in (terms of) water supply or a common undertaking, the burden of which would be imposed upon them. Its benefit would be for those (who acquired the fiefs) and not for you and its disgrace would be upon you in this world and the next

Impose the right (*al-haqq*) upon whomsoever it is due, whether he be related to you or not. Be patient in this and look to your (ultimate) account, however this may affect your relatives and favorites. Look for the ultimate end in that (i.e., imposing the right) which weighs heavily against you, for its outcome will be praiseworthy."²

613. Imām 'Alī (a.s.) – in his instructions to Mālik al-Ash'ar: "Beware of arrogating for yourself that in which men are equal, and of negligence in that which is of concern after it has become manifest to the eyes (of men), for these things will be held against you for (the benefit of) others; and (beware of negligence) of the fact that little remains until the coverings of affairs are lifted from you and justice is demanded from you for the wrong."³

614. Imām 'Alī (a.s.) – regarding 'Uthmān: "I am putting before you his case. He ruled with arrogation and did it badly. You protested against it and committed excess therein. With God lies the real verdict upon the arrogant and the impatient."⁴

1 Ibid, vol. 20 p. 345, l. 901

2 *Nahy al-Balaghah*, Letter 53, *Tuhaf al-'Uqul*, p. 144.

3 *Nahy al-Balaghah*, Letter 53, *Tuhaf al-'Uqul*, p. 147. *Uyūn al-Hikam wa al-Mawā'iz*, p. 100, l. 2299.

4 *Nahy al-Balaghah*, Sermon 30.

5-2 / 10

تَصْيِغُ الْأُصُولِ

615. الإمام علي عليه السلام يُسْتَدَلُّ عَلَى إِدَارِ النَّوْلِ بِأَرْبَعٍ: تَصْيِغِ الْأُصُولِ، وَالنَّقْشِ

بِالْفُرُوعِ، وَتَقْدِيمِ الْأَرَادِيهِ، وَتَأْخِيرِ الْأَعَاصِلِ.^١

616. عنه عليه السلام: تَوَلَّى الْأَرَادِيَّ وَالْأَحْدَاثَ الْمَذْكُورَ قَلِيلٌ لَتَجْلِيهَا وَإِدْبَارُهَا.^٢

617. عنه عليه السلام: زَوَّلَ النَّوْلَ بِاصْطِنَاعِ الشُّغْلِ.^٣

3 / 10

إِشَادَاتُ فِي الْعَلَقَاتِ الْإِحْيَائِيَّةِ وَالسَّبَابِيَّةِ

1-3 / 10

قِيَاسُ النَّاسِ بِالنَّفْسِ

618. الإمام علي عليه السلام - فِي رَجَائِيهِ لِابْنِهِ الْحَسَنِ عليه السلام -: وَابْنِي قَلِيمَةٌ حُكِمَ جَامِعَةٌ! إِنْ تُحِبَّ

بِنَاسِي مَا تُحِبُّ لِنَفْسِكَ وَتُكْرَهُ لَكُمْ مَا تُكْرَهُ لَهَا.^١

619. عنه عليه السلام: مَنْ حَقَّ الزَّاهِي أَنْ يَخْتَارَ لِرَجَائِيهِ مَا يَخْتَارُهُ لِنَفْسِهِ.^٢

620. عنه عليه السلام - فِي كِتَابِهِ إِلَى مُحَمَّدِ بْنِ أَبِي بَكْرٍ -: وَاجِبٌ لِمَائَةِ رَجَائِكَ مَا تُحِبُّ لِنَفْسِكَ

١ فِي الطَّبْعَةِ الْمَعْتَمَدَةِ «الغرر»، وَمَا أُقْبِلَ مِنْ طَبْعَةِ النَجِيفِ وَبِيرُوتِ.

٢ غرر الحكم، ج 10965، ص 990 ح 90157 وفي غرر الواله بدل «إدبار».

٣ غرر الحكم، ج 4523، ص 282 ح 9095.

٤ غرر الحكم، ج 5086، ص 275 ح 9991.

٥ فِي هَذَا مِثْلُ الْبَحَارِ «كُدَانِي التَّحْفِ» فِي الْمَصْدَرِ وَأَحْسَنُ كَلِمَةُ حُكْمٍ.

٦ نَحْبُ الْعُقُولِ، ص 21، بَحْرُ الْأَنْوَارِ، ج 77 ص 288 ح 1 خَلَا عَنْ السَّيِّئِ ابْنِ طَاوُوسٍ فِي كِتَابِ الرِّوَايَةِ.

٧ غرر الحكم، ج 9335، ص 469 ح 8562.

10/2 – 5

Violation of the Principles

615. Imām 'Alī (a.s.): "There are four reasons for states to decline: violating the principles, holding onto the secondary things, giving priority to the villainous and putting aside the elite."¹
616. Imām 'Alī (a.s.): "The coming to power of the villainous and the parvenu is an indication of its [the state's] dissolution and decline."²
617. Imām 'Alī (a.s.): "The decline of states lies in the employment of the basest of men."³

10/3

Recommendations Concerning Socio-Political Relations

10/3 – 1

Comparing others with Oneself

618. Imām 'Alī (a.s.) – in his will to his son Hasan (a.s.): "What wise words are more comprehensive than [saying]: you should aspire for others what you aspire for yourself and to dislike for others what you dislike for yourself."⁴
619. Imām 'Alī (a.s.): "It is the duty of the ruler to choose for his subjects what he chooses for himself."⁵
620. Imām 'Alī (a.s.) – in his letter to Muḥammad ibn Abī Bakr: "Long for your subjects whatever you long for yourself and

1. *Ghurar al-Hikam*, h. 10956, *Uyūn al-Hikam wa al-Maw'id*, p. 530, h. 10157.

2. *Ghurar al-Hikam*, h. 4523, *Uyūn al-Hikam wa al-Maw'id*, p. 202, h. 4095.

3. *Ghurar al-Hikam*, h. 5486, *Uyūn al-Hikam wa al-Maw'id*, p. 275, h. 4998.

4. *Tuhfat al-Uqūl*, p. 81, *Bihar al-Anwar*, vol. 77, p. 206, h. 1.

5. *Ghurar al-Hikam*, h. 9335, *Uyūn al-Hikam wa al-Maw'id*, p. 469, h. 8362.

وَأَهْلَ نَيْتِكَ، وَآكْرَهُ هُمْ مَا تَكْرَهُ لِنَفْسِكَ وَأَهْلَ نَيْتِكَ^١

621. هـ - فِي وَصِيَّتِهِ لِابْنِهِ الْحَسَنِ ع: اجْعَلْ نَفْسَكَ مِرَانًا مِثْلَ نَيْتِكَ وَبَيْنَ غَيْرِكَ،

فَأَحِبَّ لِنَفْسِكَ مَا تُحِبُّ لِنَفْسِكَ، وَآكْرَهُ لَهُ مَا تَكْرَهُ لَهَا، وَلَا تَغْلَمْ كَمَا لَا تُحِبُّ أَنْ

تُظْلَمَ، وَأَحْبِسْ كَمَا تُحِبُّ أَنْ يُحْسَنَ إِلَيْكَ، وَاسْتَفِجْ مِنْ نَفْسِكَ مَا تُسْتَفِجُهُ مِنْ

غَيْرِكَ، وَارْضَ مِنَ النَّاسِ بِمَا تَرْضَاهُ هُمْ مِنْ نَفْسِكَ.^٢

622. هـ - فِي وَصِيَّتِهِ لِابْنِهِ مُحَمَّدٍ ع مِنَ الْحَقِيَّةِ ع: يَا بُنَيَّ! .. أَحْبِسْ إِلَى جَمِيعِ النَّاسِ كَمَا

تُحِبُّ أَنْ يُحْسَنَ إِلَيْكَ، وَارْضَ هُمْ مَا تَرْضَاهُ لِنَفْسِكَ، وَاسْتَفِجْ مِنْ نَفْسِكَ مَا

تُسْتَفِجُهُ مِنْ غَيْرِكَ، وَحَسِّنْ مَعَ جَمِيعِ النَّاسِ حُلُقُكَ، حَتَّى إِذَا جِئْتَ عَنْهُمْ خَرُوا

إِلَيْكَ، وَإِذَا بَتَّ يَتَكَوَّمُوا عَلَيْكَ. وَقَالُوا: إِنَّا لَهُ وَإِنَّا إِلَيْهِ رَاجِعُونَ، وَلَا تُكْسِرُ مِنَ الدِّينِ

بِقَوْلِ جَنْدِ مَوْتِهِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.^٣

623. هـ - أَهْدَى السَّبِيلَ أَنْ تُعَايِلَ النَّاسَ بِمَا تُحِبُّ أَنْ يُعَايِلُوكَ بِهِ.^٤

624. هـ - فِي الْحُكْمِ الْمُسَوِيَةِ إِلَيْهِ ع: اصْحَبِ النَّاسَ بِأَيِّ خُلُقٍ بَشَتْ يَصْخَبُوكَ بِمِثْلِهِ.^٥

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مُلَازَمَةُ مَا يَوْجِبُ الْمَعْرِ

625. الإمام علي ع: أَكْرَمُ نَفْسِكَ مَنْ كُلُّ ذِيَّةٍ وَإِنْ سَافَقَكَ إِلَى الرُّغَايِبِ، فَإِنَّكَ لَنْ

^١ الأماحلي للمفيد ص 269 ح 3 من أبي إسحاق الحنظلي، تحفة الطول ص 180، الأماحلي للطوسي ص 30 ح 31،

الغبارين ج 1 ص 289، شرح نهج البلاغة لابن أبي الحديد ج 6 ص 71

^٢ نهج البلاغة الكتاب 31، كشف المحنة ص 226

^٣ كتاب من لا يحضره الفقيه ج 4 ص 387 ح 5839، ميرزا الحكيم والمواظف ص 79 ح 1914 وفيه استيف من

نفسك ما تستفجه من غيرك فقط

^٤ ميرزا الحكيم ح 3170، ميرزا الحكيم والمواظف ص 116 ح 2580

^٥ شرح نهج البلاغة لابن أبي الحديد ج 20 ص 389 ح 539

your household, and dislike for them whatever you dislike for yourself and your household."¹

621. Imām 'Alī (a.s.) – in his instructions to his son Hasan (a.s.): "Make yourself a scale between you and others. You should aspire for others what you aspire for yourself and dislike for others what you dislike for yourself. Do not oppress, as you would not like to be oppressed. Do good to others as you would like good to be done to you. Consider as ignoble for yourself that which you consider as ignoble for others. Be pleased with what others do, that which you would like others to be pleased with."²
622. Imām 'Alī (a.s.) – from his instructions to his son Muḥammad ibn al-Ḥanafiyya: "My son! Do good to all people as you like good to be done to you and long for others what you would long for yourself. Consider as ignoble for yourself that which you consider as ignoble for others. Be amiable to all people so that when you are away they would be looking forward to your return and when you die they would weep for you and say: '*Indeed we belong to God, and to Him do we indeed return.*'" Do not be like those about whom when they die, people would say: '*All praise belongs to God, Lord of all the worlds.*'"³
623. Imām 'Alī (a.s.): "The most equitable treatment of people is that you deal with people as you like to be dealt with."⁴
624. Imām 'Alī (a.s.) – From an aphorism attributed to him. "Treat people in any manner you wish, they would treat you the same."⁵

10/3 – 2

Self-Esteem

625. Imām 'Alī (a.s.): "Honor yourself [by avoiding] every ignoble thing even though it may take you to your aspirations,

al-Amālī by al-Mufīd, p. 269, h. 3, *Tuhaf al-'Uqāl*, p. 180, *al-Amālī* by al-Tusi, p. 30, h. 31, *al-Ghādir*, vol. 1, p. 269.

2. *Nahj al-Balāghah*, Letter 31, *Kashf al-Mahjūb*, p. 226.

3. *Man lā yahdirahu al-Faqīh*, vol. 4, p. 387, h. 5834, *Uyūn al-Ḥikam wa al-Mawā'iz*, p. 79, h. 1914.

4. *Ghurar al-Ḥikam*, h. 3179, *Uyūn al-Ḥikam wa al-Mawā'iz*, p. 116, h. 2580.

5. *Sharḥ Nahj al-Balāghah*, vol. 28, p. 309, h. 539.

تَعْتَاظُ بِهَا تَبْدُلُ مِنْ نَفْسِكَ جَوْصاً^١

626. عنه عليه السلام: مُبَايَعَةُ الدُّنْيَا تُكَيِّثُ الْعُدُوَّ^٢

627. عنه عليه السلام: لَا تَفْعَلْ مَا يَنْصَحُ قَلْبُكَ^٣

628. عنه عليه السلام: الْمَوْتُ وَلَا يُبَدَّلُ الْخَيْرِيَّةُ^٤

629. عنه عليه السلام: أَتَيْنَا النَّاسَ إِنْ أَلِيَهُ قَبْلَ النَّبِيِّ، وَالتَّجَلَّدَ قَبْلَ التَّبَدُّلِ^٥

630. عنه عليه السلام: أَلِيَّةٌ وَلَا نَبِيَّةٌ، تَحُلُّ وَلَا تَدُلُّ^٦

631. عنه عليه السلام: مُقْسَاةُ الْإِقْلَالِي وَلَا مُلَانَةُ الْإِدْلَالِ^٧

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التَّخَبُّبُ مِنَ الْمَعَادِي

632. الإمام علي عليه السلام: اجْتَنِبُوا... مِنْ تَضَاعُفِ الْقُلُوبِ، وَتَضَاعُفِ الصُّدُورِ، وَتَدَاوُرِ

النُّفُوسِ، وَتَحَادُلِ الْأَيْدِي^١

633. عنه عليه السلام: خَابَطُوا النَّاسَ مُخَالَطَةً إِنْ يَشُمُّ مِنْهَا بَنُوكَراً عَلَيْكُمْ، وَإِنْ يَحْشُمُ خَشُوا إِلَيْكُمْ^٢

١ نهج البلاغة الكتاب 21، محرر الحكم، ج 2420، ص 441 ح 10 وفيه قول آخر فأكسبه

٢ محرر الحكم، ج 9774، ص 485 ح 485

٣ محرر الحكم، ج 9221، ص 310 ح 9395

٤ محرر الحكم، ج 361، ص 33 ح 621 وفيه الحرف: بدل «الجزية»

٥ التبدل: بعض التجلد، بلد بلاغة فهو بليد، وهو استكانة وخضوع (السان العرب ج 3 ص 96)

٦ التكاثر، ج 8 ص 21 ح 4 من جابر بن يزيد الجعفي عن الإمام الباقر عليه السلام: «تجمع العقول» ص 207 نحوه

٧ محرر الحكم، ج 360 و 362، نهج البلاغة الحكمة 396 وفيه «الفرش» بدل «التدل»، ص 360

ص 33 ح 620 و ص 36 ح 871

٨ محرر الحكم، ج 9802، ص 488 ح 9044 وفيه «الأردال» بدل «الإدلال»

٩ نهج البلاغة الخطبة 192، محرر الحكم، ج 4544، ص 200 ح 9046

١٠ نهج البلاغة الحكمة 10، محرر الحكم، ج 5070 وفيه «الحشم» بدل «حشم»، يحار الأتوار ج 79 ص 167 ح 35

because you will not get any return for the respect, which you have spent."¹

626. Imām 'Alī (a.s.): "Keeping away from the low things would debase the enemy."²

627. Imām 'Alī (a.s.): "Do not act in a way that ruins your prestige."³

628. Imām 'Alī (a.s.): "Let it be death, rather than lowering oneself with disgrace!"⁴

629. Imām 'Alī (a.s.): "O People! Certainly death is more preferable than to be disgraced, and to be whipped is more preferable than to be humiliated and vilified."⁵

630. Imām 'Alī (a.s.): "Let it be death but not humiliation. Let it be little but not disgrace!"⁶

631. Imām 'Alī (a.s.): "Let there be lack but not encounter with disgrace."⁷

10/3 – 3

Refraining from Enmity

632. Imām 'Alī (a.s.): "Refrain from having malice in the hearts, hatred in the chests, turning away (from each other's help) and withholding assistance from one another."⁸

633. Imām 'Alī (a.s.): "Interact with people in a manner that if you were to die they would cry for you, and if you were to live they would yearn for you."⁹

1. *Nahj al-Balaghah*, Letter 31, *Ghurur al-Hikam*, h. 2428, *Uyūn al-Hikam wa al-Mawā'id*, p. 33, h. 2036.

2. *Ghurur al-Hikam*, h. 9774, *Uyūn al-Hikam wa al-Mawā'id*, p. 483, h. 1954.

3. *Ghurur al-Hikam*, h. 10231, *Uyūn al-Hikam wa al-Mawā'id*, p. 518, h. 9395.

4. *Ghurur al-Hikam*, h. 361, *Uyūn al-Hikam wa al-Mawā'id*, p. 33, h. 421.

5. *al-Kafi*, vol. II, p. 21, h. 4, *Tuhaf al-Uqūl*, p. 207.

6. *Ghurur al-Hikam*, h. 360 & 362, *Nahj al-Balaghah*, Aphorism 396, *Uyūn al-Hikam wa al-Mawā'id*, p. 33, h. 420.

7. *Ghurur al-Hikam*, h. 9802, *Uyūn al-Hikam wa al-Mawā'id*, p. 488, h. 9044.

8. *Nahj al-Balaghah*, Sermon 192, *Ghurur al-Hikam*, h. 4346, *Uyūn al-Hikam wa al-Mawā'id*, p. 200, h. 4046.

9. *Nahj al-Balaghah*, Aphorism 10, *Ghurur al-Hikam*, h. 5070.

634. عنه: «رَأْسُ الْحَبْلِ مُعَادَاةُ النَّاسِ»^١
635. عنه: «مِنْ سِوَةِ الْإِحْيَاءِ مُغَالَبَةُ الْأَكْفَاءِ، وَمُعَادَاةُ الرُّجَالِ»^٢
636. عنه: «مَنْ حَازَتْ النَّاسَ حُرْبٌ»^٣
637. عنه: «حُسْنُ الْعِشْرَةِ يَسْتَلِيمُ الْمُؤَدَّةُ»^٤
638. عنه: «يُحَسِّنُ الْعِشْرَةَ تَدْوِمُ الْمُؤَدَّةُ»^٥
639. عنه: «أَمَارَاتُ الْمَوْلِ إِثْنَاءُ الْجَبَلِ»^٦
640. عنه: «الْوَاحِدُ مِنَ الْأَعْدَاءِ كَثِيرٌ»^٧
641. عنه: «يَا بَنِيَّ إِنِّي كُنْتُ وَمُعَادَاةُ الرُّجَالِ فَإِنَّهُمْ لَا يَخْلُونَ مِنْ قَرِيبٍ: مِنْ عَاقِلٍ يَمَكُرُ بِكُمْ، أَوْ سَاهِلٍ يَعْجَلُ عَلَيْكُمْ، وَالْكَلَامُ ذِكْرٌ، وَالْجَوَابُ أَنْتَى؛ فَإِذَا اجْتَمَعَ الرُّوحَانِ فَلَا بُدَّ مِنَ النَّجَاحِ ثُمَّ أَنْشَأَ يَقُولُ
- | | |
|--|--|
| وَمَنْ دَارَى الرُّجَالَ فَقَدْ أَصَابَا | سَلِيمُ الْعِرْصِ مَنْ خَفَّرَ الْجَوَابَا |
| وَمَنْ خَفَّرَ الرُّجَالَ فَلَيْسَ بِهَا | وَمَنْ هَاتَ الرُّجَالَ تَوَيَّبُوا |

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الوفاء بالعهود

642. الإمام علي: «إِنَّ النَّاسَ! وَإِنَّ الزَّمَانَ تَوَأَمَ الصَّدِيقَ، وَلَا أَعْلَمُ جُثَّةً أَوْفَى بِهِ، وَمَا يَمِيلُ مَنْ عَلِمَ كَيْفَ الْمَرْجِعِ»^١ وَلَقَدْ أَصْبَحَا فِي زَمَانٍ قَدْ تَخَذَ أَكْثَرُ أَهْلِ الْعَدْرِ

١. حرر الحكم: ج 3247، ص 264 ح 4214

٢. حرر الحكم: ج 955 و ح 9429 وليس فيه مومعة الرجال، ص 90 الحکم والمواضع ص 469 ح 4355.

٣. حرر الحكم: ج 9015، ص 90 الحکم والمواضع ص 427 ح 7252

٤. حرر الحكم: ج 4811، ص 48 الحکم والمواضع ص 228 ح 4388

٥. حرر الحكم: ج 4200، ص 42 الحکم والمواضع ص 187 ح 3828

٦. حرر الحكم: ج 1230، ص 12 الحکم والمواضع ص 127 ح 2902

٧. حرر الحكم: ج 1149، ص 11 الحکم والمواضع ص 45 ح 1107

٨. الخصال: ص 72 ح 111، روضة الواعظين: ص 492

٩. أي من علم الأحرار وطوى عليها حقيقته منه فذلك أنه يستر شرح مجمع البلاغة لابن أبي الحديد ج 2 ص 131

634. Imām 'Alī (a.s.): "The peak of ignorance is enmity with people."¹
635. Imām 'Alī (a.s.): "It is among unseemly choices to seek dominance over one's peers and to incur enmity towards people."²
636. Imām 'Alī (a.s.): "He who fights against people will be fought against."³
637. Imām 'Alī (a.s.): "Sociability prolongs friendship."⁴
638. Imām 'Alī (a.s.): "Through having good relationship, friendship is prolonged."⁵
639. Imām 'Alī (a.s.): "Deceptions are the roots of the transformations of the states."⁶
640. Imām 'Alī (a.s.): "Even one enemy is too many."⁷
641. Imām 'Alī (a.s.): "My children! Beware of hostility to people, since they are either of the two groups: the wise who would play tricks on you or the ignorant who would quickly retaliate. Statement is masculine while response is feminine, so whenever the masculine and the feminine become one, then there must be a result."

He then recited the following poem:

*"The honorable is he who avoids responding;
And he who is tolerant towards people will achieve his goal.
He who has respect for people will be respected by them too;
And he who humiliates people, will receive no respect."*⁸

10/3 – 4

Loyalty in Agreements

642. Imām 'Alī (a.s.): "O People! Surely loyalty in agreements is the soulmate and twin of truth. I do not know a better shield more protective (against the assaults of sin) than it. One who knows how the Resurrection Day is

1. *Ghurar al-Hikam*, h. 3247, *Uyūn al-Hikam wa al-Mawā'id* 12, p. 264, h. 484.

2. *Ghurar al-Hikam*, h. 9352 & 9429, *Uyūn al-Hikam wa al-Mawā'id* 12, 464, h. 8355.

3. *Ghurar al-Hikam*, h. 9013, *Uyūn al-Hikam wa al-Mawā'id* 12, p. 427, h. 7352.

4. *Ghurar al-Hikam*, h. 4811, *Uyūn al-Hikam wa al-Mawā'id* 12, p. 224, h. 4380.

5. *Ghurar al-Hikam*, h. 4200, *Uyūn al-Hikam wa al-Mawā'id* 12, p. 187, h. 3120.

6. *Ghurar al-Hikam*, h. 1230, *Uyūn al-Hikam wa al-Mawā'id* 12, p. 127, h. 2902.

7. *Ghurar al-Hikam*, h. 1149, *Uyūn al-Hikam wa al-Mawā'id* 12, p. 45, h. 1,07.

8. *al-Khiṣṣī*, p. 72, h. 112. *Rawḍat al-Wa'iz*, p. 412.

كَيْسًا، وَكَسْتَهُمْ أَهْلُ الْجَهْلِ فِيهِ إِلَى خُسْرَى الْحِيلَةِ.^١

643. عنه: **مِنْ أَضْلَى الْإِسْلَامِ الْوَفَاءُ بِالذَّمَامِ**^٢

644. عنه: **فِي عَهْدِهِ إِلَى مَالِكِ الْأَشْتَرِ - وَإِنْ عَقَدْتَ بَيْنَكَ وَبَيْنَ عَدُوِّكَ عُقْدَةً، أَوْ الْبَيْتَةَ مِنْكَ بِعَهْدٍ فَحُطَّ عَنْكَ بِالْوَفَاءِ، وَارِخْ دِمَّتَكَ بِالْأَمَانَةِ، وَاجْعَلْ نَفْسَكَ جُنَّةً دُونَ مَا أُعْطِيَ، فَإِنَّهُ لَيْسَ مِنْ فَرَايِصِ اللَّهِ شَيْءٌ إِلَّا شَدَّ عَلَيْهِ اجْتِنَاهَا مَعَ تَفَرُّقِ أَهْوَالِهِمْ وَتَشْتَبِ آرَائِهِمْ مِنْ تَعْظِيمِ الزَّوْءِ بِالْمُيُودِ وَقَدْ لَرِمَ ذَلِكَ الْمُشْرِكُونَ فِيهَا بَيْنَهُمْ دُونَ الْمُسْلِمِينَ لِمَا اسْتَوْبَلُوا مِنْ عَوَاقِبِ الْعَذْرِ. فَلَا تُعِدِّزُنْ بِدِمَّتِكَ، وَلَا تُخَيِّسَنَّ بِعَهْدِكَ، وَلَا تُخَيِّلَنَّ عَدُوَّكَ فَإِنَّهُ لَا يُخَيَّرُ عَلَى اللَّهِ إِلَّا جَاهِلٌ شَقِيٌّ. وَقَدْ جَعَلَ اللَّهُ هَذِهِ وَذِمَّتَهُ أَمَّا أَضْيَاءُ بَيْنَ الْعِبَادِ بِرَحْمَتِهِ، وَخَرِبُوا يَسْكُونُونَ إِلَى شَتَاتِهِ وَيَسْتَبْضُونَ إِلَى جَوَارِهِ. فَلَا إِدْعَالٌ وَلَا مُدَالَسَةٌ وَلَا جِدَاعٌ فِيهِ.**

وَلَا تُعَاهِدْ عَقْدًا تُخَوِّزُ فِيهِ الْجَهْلَ، وَلَا تُعَوِّلَنَّ عَلَى لَحْيٍ قَوْلَ بَعْدِ التَّكْيِيدِ وَالتَّوْقِيقِ، وَلَا يَدْعُوَنَّكَ ضَبُّ أَمْرِ لَرِمَتِكَ فِيهِ عَهْدُ اللَّهِ إِلَى طَلَبِ اتِّسَاحِهِ بِغَيْرِ الْحَقِّ، فَإِنْ صَبَرَكَ عَلَى ضَبِّ أَمْرِ تُرْجُو انْفِرَاجُهُ وَفَصْلُ حَافِيَتِهِ خَيْرٌ مِنْ عَدْرِ لُحَافٍ تَبَحَّتْ، وَأَنْ تُحْبَطَ بِكَ مِنْ اللَّهِ فِي طَلَبَةٍ، فَلَا تَسْخَلْ بِهَا دُنْيَاكَ وَلَا أُخْرَتَكَ.^٣

١. الكيس، الحيل (النهاية ج ٤ ص 217).

٢. مجمع البلاغة النقطية 41، المختصر الأتم ٤٠ ص 98، صيون الحكم والمراعاة ص 152 ج 1334 وفيه إلى الأولى منه: **العبارة والموازنة** ص 98.

٣. صيون الحكم والمراعاة ص 471 ج 8619.

٤. الريال، الرعاية وسر العاقبة (مجمع البحرين ج 3 ص 1981).

٥. مجمع البلاغة المكنب 53، تحف الحضرة ص 145، مجمع معالم الإسلام ج 1 ص 361 و صيون الحكم والمراعاة ص 162 ج 3463.

shall never betray. We are in a period when most of the people regard betrayal as wisdom. In these days the ignorant call it the excellence of cunning."¹

643. Imām 'Alī (a.s.): "The best [feature in relation to] Islam is to fulfill one's pledges."²

644. Imām 'Alī (a.s.) – in his instructions to Malik al-Ashjar: "If you bind an agreement between yourself and your enemy or grant him a protective covenant (*dhimmah*), guard your agreement in good faith and tend to your covenant with loyalty. Make of yourself a shield before what you have granted, for men, despite the division among their sects and the diversity of their opinions, are not united more firmly in any of the obligations (imposed upon them) by God than in attaching importance to fidelity in agreements. The idolaters had already adhered to that (honoring agreement) among themselves before the Muslims, by reason of the evil consequences of treachery that they had seen. So never betray your protective covenant, never break your agreement and never deceive your enemy, for none is audacious before God but a wretched fool. God has made His agreement and His protective covenant a security, which He has spread among the servants by the Grace of His Mercy and a sanctuary in whose impregnability they may rest and in whose proximity they may spread forth. Within it there is no corruption, treachery or deceit.

Do not make an agreement in which you allow deficiencies and rely not upon ambiguity of language after confirmation and finalization (of the agreement). Let not the difficulties of an affair in which an agreement before God is binding upon you invite you to seek its abrogation unjustly. For your patience in the hardships of an affair, hoping for its solution and the blessing of its outcome is better than an act of treachery that you fear its consequences and being questioned by Allah and you could not ask for forgiveness for it in this world and the next."³

1. *Nahj al-Balaghah*, Sermon 41, *Khasr u al-A'mma*, p. 76, *Uyun al-Hikam wa al-Maw'id*, p. 152, h. 3334.

2. *Uyun al-Hikam wa al-Maw'id*, p. 471, h. 8614.

3. *Nahj al-Balaghah*, Letter 55, *Tahaf al-Uqul*, p. 145. Also cf., *Da'irat al-Islam*, vol. 1, p. 368.

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أدلة الأمانة

643. الإمام علي عليه السلام أدوا الأمانة إلى من ائتمنكم ولو إلى قتلة أولاد الأنبياء^١

646. عنه لا تحس من ائتمنك وإن خانك، ولا تدع سره وإن أداقه^٢

647. عنه - من كتاب لده إلى الأشعث بن قيس - وإن عمتك ليس لك بطعمة،

ولكن في عيتك أمانة، وأنت مستر عن لي فوقك^٣.

648. عنه - من عهد له إلى بعض عمال الصدقات - من لم يجلب سره وعلايته ويعلمه

ومعائه فقد أدى الأمانة، وأخلص العادة، وأمره ألا يجلبهم^٤ ولا يعصهم^٥، ولا

يرغب عنهم تفضلاً بالإمارة عليهم^٦ فإنهم الإخوان في الدين، والأعوان على

استخراج الحقوقي. وإن لك في هلبه الصدقة نصيباً ممرضاً، وخفاً معلوماً،

ومزكاة أهل مسكنته، وضعة ذوي مائة، وأنا مؤتمرك خفك، فوهم حفرتهم،

ولا تغفل فإنك من أكثر الناس خصوصاً يوم القيامة، ويؤسى لي حصمة عبد الله

الفقراء والمساكين والسائلون والمدهون والعارمون وابن السبيل ومن استهان

بالأمانة ورتع في الجبابة ولم يره نمة ودية عنها فقد أخل بنعمه الدل والجري في

١. بحار ج ١٤ ص ١٠ ح ١٠١٤ من أبي بصير وعنه من مسلم عن الإمام الصادق عن المنة، بحار الأنوار ج ٢٥ ص ١١٥ ح ٥

٢. تحف العقول ص ١١١، صون الحكم والراية ص ٥١٩ ح ٩٤٢٥ وفيه قولاً ينسب عدوك وإن شافته بدل «ولا تلع» بحار الأنوار ج ٢٢ ص ٢٥٨ ح ١ نقلاً عن السيد ابن طاووس في كتاب الوصايا، نظم درر السطين ص ١٥١، كسر التثنية ج ١٦ ص ١٢٨ ح ٤٤٢١٥ نقلاً عن التوحيج والعسكري في الترايع

٣. نهج البلاغة للكتاب ١٥، حواضر الطلاب ج ٢ ص ٢٦ وليس به دية

٤. من الحجة وهو الاستيغال بالكره (مسند العرب ج ١ ص ٤٨٤).

٥. عصبه بعضهم. قال به ما لم يكن (مسند العرب ج ١ ص ٥١٥).

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Discharging Obligations

645. Imām 'Alī (a.s.): "Return the trust to the person who has trusted you, even though he would be the murderer of the children of the Prophets."¹
646. Imām 'Alī (a.s.): "Do not betray him who has regarded you as trustworthy, even though he has betrayed you; and do not disclose his secret, although he discloses it himself."²
647. Imām 'Alī (a.s.) – from his letter to Ash'ath ibn Qays: "Certainly, your assignment is not a morsel for you to have but it is a trust on your neck and you are being overseen by your superiors."³
648. Imām 'Alī (a.s.) – from his letter to one of his tax collectors: "He whose hidden position is not different from his open position and whose action is not different from his words, has discharged his obligation and his worship is pure. I also order him that he should not harass them (subjects), should not be harsh towards them and should not turn away from them because of superiority of an official position over them, for they are brothers in faith and helpers in the recovery of levies.

Certainly you have a fixed share and a known right in this levy, and there are other sharers who are poor, weak and starving. We shall discharge your rights. So you should pay off their rights. If you do not do so, you will have the largest number of enemies on the Day of Judgment. How wretched is the man whose enemies in the presence of God are the needy, the destitute, the beggars, the turned away, and the indebted and (penniless) travelers.

He who treats the trust lightly, indulges in treachery and does not keep himself and his faith untarnished by it has certainly secured humiliation in this world and his humiliation

1. *al-Khiṣṣī*, p. 814 h. 10, *Bihar al-Anwār*, vol. 75, p. 115, h. 8.

2. *Tuhaf al-Uqāl*, p. 81, *Uyūn al-Hikam wa al-Mawā'id*, p. 519, h. 9426, *Bihar al-Anwār*, vol. 77, p. 208, h. 1.

3. *Nahj al-Balāghah*, Letter 5, *Jawābir al-Majālis*, vol. 2, p. 26.

الدنيا، وهو في الآخرة أثقل وأحرى وإن أعظم الحياة، حياة الأئمة، وأعظم العيش عيش لأئمة والسلام^١

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الإستثمار من علوم الأجاليب

649. الإمام علي عليه السلام: مسألة الحكيم الحكمة: فهو يطلبها حيث كانت^٢
650. عنه عليه السلام: مسألة العقيل الحكمة: فهو أخذ بها حيث كانت^٣
651. عنه عليه السلام: مسألة النبي كانت: فإن الحكمة مسألة كل مؤمن^٤
652. عنه عليه السلام: الحكمة مسألة المؤمن: فليطلبها ولو في أيدي أهل الشر^٥
653. عنه عليه السلام: حذروا الحكمة ولو من المشركين^٦
654. عنه عليه السلام: الحكمة مسألة المؤمن: فالتزمها ولو من أمراء المشركين^٧
655. عنه عليه السلام: الحكمة مسألة المؤمن: فاطلبوها - ولو عند المشرك - تكونوا أحق بها وأهلها^٨
656. عنه عليه السلام: الحكمة مسألة كل مؤمن: فاحملوها ولو من أمراء المنافقين^٩

١. نهج البلاغة، الكتاب 28، بحار الأنوار ج 33 ص 523 ح 719

٢. غرر الحكم، ج 5297، عيون الحكم والمواعظ ص 389 ح 5432 وبه تأييد ج 4 بدل يطلبها

٣. غرر الحكم، ج 3896

٤. غرر الحكم، ج 5047، عيون الحكم والمواعظ ص 243 ح 4628

٥. كشف المصقول ص 281

٦. العاصم ج 1 ص 360 ح 771 عن علي بن سيف: بحار الأنوار ج 3 ص 92 ح 41

٧. تنبيه الخواطر ج 1 ص 81

٨. الأمان للطوسي ص 623 ح 1290 عن أبي أحمد عبد الله بن الحسين عن الإمام الخواري عليه السلام

٩. غرر الحكم، ج 1329، عيون الحكم والمواعظ ص 22 ح 145

and disgrace in the next world will be greater. Surely the greatest treachery is the treachery against the Muslim community and the ugliest deceit is the deceit towards the Muslim leaders. Wassalām!"¹

10/3 – 6

Making Use of Other People's Knowledge

649. Imām 'Alī (a.s.): "The lost article of a wise person is knowledge. He should seize it anywhere it may be."²
650. Imām 'Alī (a.s.): "Knowledge is the lost article of a wise person. Therefore he deserves it more anywhere it may be."³
651. Imām 'Alī (a.s.): "Acquire the knowledge wherever you find it. Certainly knowledge is a lost article of the believer."⁴
652. Imām 'Alī (a.s.): "Knowledge is a lost article of the believer. Seek it even though it is in the possession of the evil-doers."⁵
653. Imām 'Alī (a.s.): "Acquire knowledge even from the polytheists."⁶
654. Imām 'Alī (a.s.): "Knowledge is a lost article of the believer. Seize it even from the mouth of the polytheists."⁷
655. Imām 'Alī (a.s.): "Knowledge is a lost article of the believer. Seek it even from the polytheists, as you deserve it more and are more worthy of it."⁸
656. Imām 'Alī (a.s.): "Knowledge is a lost article of the believer. Acquire it even from the mouth of the hypocrites."⁹

1. *Nahy al-Balaghah*, Letter 26, *Bihar al-Anwar*, vol. 33, p. 528, h. 719.

2. *Ghurar al-Hikam*, h. 3897.

3. *Ghurar al-Hikam*, h. 3896.

4. *Ghurar al-Hikam*, h. 5043, *Uyūn al-Hikam wa al-Mawa'iz*, p. 243, h. 4628.

5. *Tuhaf al-Uqul*, p. 201.

6. *al-Mahasin*, vol. 1, p. 360, h. 771, *Bihar al-Anwar*, vol. 2, p. 97, h. 41.

7. *Tanbih al-Khawāfir*, vol. 1, p. 91.

8. *al-Amali* by al-Tusi, p. 625, h. 1292.

9. *Ghurar al-Hikam*, h. 1829, *Uyūn al-Hikam wa al-Mawa'iz*, p. 22, h. 143.

657. عنه: الحكمة ضالة المؤمن، فحَدِّ الحكمة ولو من أهل الضائق^١
658. عنه: حُدِّ الحكمة أتى آتتك؛ فَإِنَّ الحكمة تكونُ في صدر المأيق، فتَلْجُلُ في صدره حتى تخرُج، فتسكنُ لك صواحيها في صدر المؤمن^٢

7-3 / 10

الإستقلال التَّضَائِي

659. الإمام علي: قُلْ مَنْ تَشْتَقِي قَوْمَ إِلَّا أَوْشَكَ أَنْ يَكُونَ مِنْهُمْ^٣
660. الإمام الصادق: كَانَ أَمِيرُ الْمُؤْمِنِينَ يَقُولُ: لَا تَرَأَى هَذِهِ الْأُمَّةَ يَحْتَرِمُ مَا لَمْ يَتَسَوَا لِيَأْسَ الْعَجَمِ، وَيَطْعَمُوا أَطْعِمَةَ الْعَجَمِ، فَإِذَا فَعَلُوا ذَلِكَ حَسَرْتُمْ اللَّهَ بِالذَّلِّ^٤

8-3 / 10

النوابير

661. الإمام علي: لَا يَكُونُ الْعِمْرَانُ حَيْثُ يَجُورُ السُّلْطَانُ^٥
662. عنه: آفَةُ الْعِمْرَانِ جُورُ السُّلْطَانِ^٦
663. عنه: رُمِدَكَ فِي رَأْيِكَ فَبِكَ تَقْصَانُ خَطَا، وَرَغَبْتَ فِي رَأْيِهِ فَبِكَ دُلَّ نَفْسِ^٧

١. نهج البلاغة الحكمة ٨٥، نهجناص الأئمة ص ٩٤

٢. نهجناص الأئمة ص ٩٤، نهج البلاغة الحكمة ٦٩ وفيه «كانت» بدل «أنتك» ربيع الأبرار ج 3 ص ١٩7 وفيه «لمن كانت» بدل «لتي أنتك»

٣. نهج البلاغة الحكمة 207، نهجناص الأئمة ص ١٦5، نزهة الناظر ص 53 ج 31، صيون الحكيم والرواحظ ص 162 ج 2464 وفيه «تصير» بدل «يكون»

٤. النهج ص 7 ج 178 ح 1308 و ص 222 ح 1669 كلاهما من طبعه من ريد، بخلاف الأبرار ج ٨٥ ص 323 ح 6

٥. في الطبعة المصنفة: «يجور»، وما أثبتته من طبعه بيروت وطهران.

٦. حرر الحكيم ح 1079، صيون الحكيم والرواحظ ص 948 ح 10022

٧. حرر الحكيم ح 3934، صيون الحكيم والرواحظ ص 181 ح 3717

٨. نهج البلاغة الحكمة 451، بخلاف الأبرار ج 74 ص 1164 وبجميع النسخة ج 2 ص 252 ح 707 وفيه «تنتك» بدل «نفس»

657. Imām 'Alī (a.s.): "Knowledge is a lost article of the believer. Therefore acquire wisdom even from people of hypocrisy."¹
658. Imām 'Alī (a.s.): "Acquire knowledge from wherever it may come, because if wisdom is in the heart of a hypocrite it stammers in his heart until it comes forth and settles in the breast of the believer."²

10/3-7

Cultural Independence

659. Imām 'Alī (a.s.): "It is seldom that a man likens himself to people and does not become one of them."³
660. Imām al-Šādiq (a.s.): "The Commander of the Faithful would say 'This nation will always live with happiness as long as they would not wear the clothing or eat the foods of foreigners. However, if they did so, God would inflict disgrace upon them.'⁴

10/3-8

Miscellaneous

661. Imām 'Alī (a.s.): "There shall be no prosperity where a tyrant is ruling."⁵
662. Imām 'Alī (a.s.): "The blight of prosperity is the tyranny of a ruler."⁶
663. Imām 'Alī (a.s.): "Your turning away from him who inclines towards you is a loss of benefit while your inclination towards him who turns away from you is humiliation of the self."⁷

1 *Nahy al-Balaghah*, Aphorism 80, *Khasr q al-A'imma*, p. 94

2 *Khasr q al-A'imma*, p. 94, *Nahy al-Balaghah*, Aphorism 79, *Kabī' al-Abrar*, vol. 3, p. 197

3 *Nahy al-Balaghah*, Aphorism 387, *Khasr q al-A'imma*, p. 113, *Nazhat al-Nāzir*, p. 53, h. 39.

4 *al-Mahdun*, vol. 2, p. 174, h. 1404 & p. 222, h. 1609, *Bihar al-Anwar*, vol. 66, p. 323, h. 6.

5 *Ghurar al-Hikam*, h. 10791, *Uyūn al-Hikam wa al-Maw'id*, p. 340, h. 10022

6 *Ghurar al-Hikam*, h. 3954, *Uyūn al-Hikam wa al-Maw'id*, p. 181, h. 3717

7 *Nahy al-Balaghah*, Aphorism 451, *Bihar al-Anwar*, vol. 74, p. 164, *Yandbi' al-Mawadda*, vol. 2, p. 232, h. 787.

664. عنه: **وَالَاكَ مَنْ لَمْ يُعَادِكَ.**^١

665. عنه: **مَنْ زَعَمَ فِيكَ عِمْدًا إِقْبَالَكَ وَهَذَا فِيكَ عِمْدٌ إِدْبَارُكَ.**^٢

666. عنه: **أَحِبَّ حَيِّتِكَ قَوْمًا مَا غَسَى أَنْ يَكُونَ بِحَيْضِكَ يَوْمًا مَا، وَأَبْغَضَ بَغِيضَتِكَ قَوْمًا مَا غَسَى أَنْ يَكُونَ حَيِّتِكَ يَوْمًا مَا.**^٣

667. الإمام الصادق: **كَانَ أَمِيرُ الْمُؤْمِنِينَ يَقُولُ لِيَجْتَمِعَ لِي قَلْبُكَ الْإِنْفَارُ إِلَى النَّاسِ، وَلَا سِتْرُ عَنْهُمْ؛ يَكُونُ انْفِتَارُكَ إِلَيْهِمْ فِي لَيْلٍ كَلَامِكَ وَحُسْنِ بَشْرِكَ، وَيَكُونُ اسْتِمَارُكَ عَنْهُمْ فِي مُرَافَعَةِ مِرْحَتِكَ وَنِقَاطِ عَمْرِكَ.**^٤

668. الإمام علي: **أُبْذِلْ لِصَدِيقِكَ كُلَّ الْمَوْذِي، وَلَا تُبْذِلْ لَهُ كُلَّ اسْطِمَائِيَّةٍ، وَأَعْطِهِ كُلَّ الْمُوَاسَاةِ، وَلَا تُفْضِ إِلَيْهِ بِكُلِّ الْأَسْرَارِ؛ تَوَلَّى الْحِكْمَةَ حَقُّهَا، وَالصُّدُقَ وَاجِبُهُ.**^٥

669. عنه: **لَيْسَ الْحَكِيمُ مَنْ لَمْ يُدَارِ مِنْ لَا يُجِدُ بُدًّا مِنْ مُدَارِيَّتِهِ.**^٦

670. عنه: **لَا تُدْبِلُ مَنْ لَا تَقْدِرُ عَلَى الْإِنْتِصَابِ مِنْهُ.**^٧

١ المراجعة للمعتمد، ص 81.

٢ مبرر الحكم، ج 1178.

٣ نهج البلاغة، الحكمة 261، كشف العقول، ص 201 وفي مذهبك بدل «فيك» في الموضع الأول، الأسامي للطبرسي، ص 364 ج 247 ص علي بن علي بن ربه من الإمام الرضا من كتب عنه و ص 701 ج 1303 ص ربه بن علي من أيد عنه سورة الأدب المبرور، ص 382 ج 1321، النصف لأمير المؤمنين ج 8 ص 341 ج 146 كلاهما من محمد بن عبيد الكوفي، تاريخ الفتنة ج 4 ص 1266 من عبيد الله الأنصاري

٤ الكافي، ج 2 ص 149 ج 7 من حكايات الساماني، صفاتي الأخبار، ص 247 ج 1 ص يحيى بن حمزة، كشف العقول ص 204، مشكاة الأنوار ص 312 ج 973، تنبيه الكواظم ج 2 ص 196

٥ في المصدر، تنويع، والأصح ما أثبتناه

٦ كنز العمال ج 1 ص 93

٧ كشف العقول، ص 218، بحار الأنوار ج 28 ص 52 ج 121

٨ مبرر الحكم، ج 1048، مبرر الحكم والمراجعة، ص 516 ج 9400

664. Imām 'Alī (a.s.): "He who does not incur enmity towards you is your friend."¹
665. Imām 'Alī (a.s.): "He who inclines towards you in time of your fortune will turn away from you in time of your misfortune."²
666. Imām 'Alī (a.s.): "Have love for your friend up to a limit, for it is possible that he may become your enemy some day, and hate your enemy up to a limit for it is possible that he may become your friend some day."³
667. Imām al-Šādiq (a.s.): "The Commander of the Faithful would say: "Let your heart combine need for people with independence from them. Your need for them should appear in your lenient words and affability, and your independence from them should appear in [maintaining] the integrity of your reputation and the retaining of your self esteem."⁴
668. Imām 'Alī (a.s.): "Grant all your friendship to your friend, but do not fully put your trust in him. Help him by all means, but do not divulge all your secrets to him, so that you have used wisdom and observed bonds of friendship."⁵
669. Imām 'Alī (a.s.): "He who does not tolerate those whom he has to tolerate is not wise."⁶
670. Imām 'Alī (a.s.): "Do not deal with him from whom you cannot extract justice."⁷

1 *al-Maw'id'iz al-'Adadyya*, p. 61

2 *Ghurar al-Hikam*, h. 8378.

3 *Nahj al-Balaghah*, Aphorism 242, *Tuhaf al-'Uqul*, p. 201 *al-Amali* by al-Tusi, p.364, h. 757

4 *al-Kafi*, vol. 3, p. 149, h. 7, *Ma'ani al-Akhhār*, p. 267, h. 1, *Tuhaf al-'Uqul*, p. 204

5 *Kanz al-Fawa'id*, vol. 1, p. 93.

6 *Tuhaf al-'Uqul*, p. 218, *Bihar al-Anwar*, vol. 78, p. 57, h. 121.

7 *Ghurar al-Hikam*, h. 10184, *'Uyun al-Hikam wa al-Maw'id'iz*, p. 518, h. 9400.

671. عنه: «إِيَّاكَ أَنْ تُوَجَّسَ مُوَالِدُكَ وَحَنَّةٌ تُقْضَى بِهِ إِلَى اخْتِيَارِهِ الْبُعْدَ عَنْكَ وَإِثَارِ
الْفُرْقَةِ»^١

672. عنه: «مَنْ كَانَ نِعْمَةً فِي مَقَرِّكَ لَمْ يَحُلْ فِي كُلِّ حَالٍ مِنْ عِدَاوَتِكَ»^٢

673. عنه: «تَجَوَّرَ مَعَ الْقُدْرَةِ، وَأَحْبَسَ مَعَ الدُّوَلَةِ تَكْمُلُ لَكَ السِّيَادَةُ»^٣

674. عنه: «إِحْتِمَالُ زَنَةِ وَلَيْكَ لَوْفٍ وَثَبَّةٌ عَدُوُّكَ»^٤

675. عنه: «تَأْمِيلُ النَّاسِ نَوَالِكَ خَيْرٌ مِنْ خَوْفِهِمْ تَكَالُفُ»^٥

676. عنه: «أَقِمِ الرَّعْبَةَ إِلَيْكَ مَقَامَ الْخُرْقَةِ بِكَ»^٦

677. عنه: «أَقِمِ النَّاسَ عَلَى سُتُبِهِمْ وَدِيْبِهِمْ، وَلِيَأْمَنَكَ بِرُئُوسِهِمْ»^٧ وَلِيَجْعَلَكَ مُرِيئُهُمْ، وَتَعَاهِدَ
تُعَورُهُمْ وَأَطْرَافَهُمْ»^٨

678. عنه: «أَصْعَبُ السِّيَاسَاتِ نَقْلُ الْعَادَاتِ»^٩

679. عنه: «لَا يَمُرُّ أَلِ النَّاسِ بِخَيْرٍ مَا تَفَارَقُوا، فَإِذَا اسْتَوَا هَلَكُوا»^{١٠}

680. عنه: «مَنْ حَامَلَ النَّاسَ بِالْمُسَاحَاةِ اسْتَمْتَحَ بِصُحُفِهِمْ»^{١١}

١. محرر الحكم، ج 2489، حيون الحكم والمراعاة، ص 96، ج 2253

٢. محرر الحكم، ج 9150

٣. محرر الحكم، ج 4528، حيون الحكم والمراعاة، ص 268، ج 4043

٤. بهار الأنوار، ج 29، ص 164

٥. محرر الحكم، ج 4510، حيون الحكم والمراعاة، ص 203، ج 4119 وفيه «خيرك من» بدل «مواليدك»

٦. محرر الحكم، ج 2291، شرح نهج البلاغة لابن أبي العاصم، ج 20، ص 311، ج 573

٧. كفاية الصديق، والظاهر، «بملاهم»

٨. محرر الحكم، ج 2919، حيون الحكم والمراعاة، ص 81، ج 1961 وفي دله «وأطراف بلادهم»

٩. محرر الحكم، ج 2669، حيون الحكم والمراعاة، ص 118، ج 2649 وفيه «تصير» بدل «نقل»

١٠. حيون أخبار الرضا، ج 2، ص 53، ج 204، الأمانة للصادق، ص 331، ج 718، كلامه عن عبد العظيم الحسين من

الإمام الخوادم قوله: «محرر الحكم، ج 289 وفيه «الناس بخير ما تفارقوا»

١١. محرر الحكم، ج 4861، حيون الحكم والمراعاة، ص 457، ج 8206

671. Imām 'Alī (a.s.): "Beware of scaring your friends to the extent that it will force them to keep a distance and make them desert from you."¹
672. Imām 'Alī (a.s.): "He whose benefit lies in your loss will never be free from hostility to you at any time."²
673. Imām 'Alī (a.s.): "Overlook at the time of strength and do good in your good turn of fortune so as to perfect your magnanimity."³
674. Imām 'Alī (a.s.): "Put up with your friend's blunders for the time of the enemy's assault."⁴
675. Imām 'Alī (a.s.): "People looking forward to your rewards is better than their fear of your punishment."⁵
676. Imām 'Alī (a.s.): "Substitute [other people's] interest in you with [their] respect for you."⁶
677. Imām 'Alī (a.s.): "Let people hold on to their rites and customs so [act in a way] that the innocent feel secure from you and the evil-doers be scared of you; and attend to the borders and the outskirts of cities."⁷
678. Imām 'Alī (a.s.): "The hardest of all policies is to change habits and customs."⁸
679. Imām 'Alī (a.s.): "People will prosper as long as they differ. Then when they become alike they will be ruined."⁹
680. Imām 'Alī (a.s.): "He who treats people with tolerance will enjoy their company."¹⁰

1. *Ghurur al-Hikam*, h. 2009, *Uyūn al-Hikam wa al-Mawā'id*, p. 98, h. 2252.

2. *Ghurur al-Hikam*, h. 9150.

3. *Ghurur al-Hikam*, h. 4528, *Uyūn al-Hikam wa al-Mawā'id*, p. 200, h. 4048.

4. *Bihar al-Anwār*, vol. 70, p. 166.

5. *Ghurur al-Hikam*, h. 4510, *Uyūn al-Hikam wa al-Mawā'id*, p. 203, h. 4119.

6. *Ghurur al-Hikam*, h. 2291, *Uyūn al-Hikam wa al-Mawā'id*, vol. 20, p. 314, h. 573.

7. *Ghurur al-Hikam*, h. 2419, *Uyūn al-Hikam wa al-Mawā'id*, p. 81, h. 1961.

8. *Ghurur al-Hikam*, h. 2908, *Uyūn al-Hikam wa al-Mawā'id*, p. 112, h. 2649.

9. *Uyūn Akhbār al-Riḍā*, vol. 2, p. 53, h. 204, *al-Amdali* by al-Ṣādiq, p. 331, h. 712, *Ghurur al-Hikam*, p. 289.

10. *Ghurur al-Hikam*, h. 3463, *Uyūn al-Hikam wa al-Mawā'id*, p. 457, h. 8280.

681. هـ: من الحكمة طاعتك من فوقك، وإجلالك من ي طاعتك، وإنصافك من دونك^١

682. هـ: آله الرئاسة نعمة الصدر^٢

683. هـ: حوض الناس في الشيء مقدمة الكائن^٣

684. هـ: إياك وكل عمل يقر عنك حراً، أو يدل لك قدراً، أو يجلب عليك شراً، أو يحمل يو إلى القيامة ورراً^٤

685. هـ: من رجع بلا كفاية وجع بلا حفاة^٥

686. هـ: ربح الرجال بموازينهم^٦

687. هـ: من الحكمة أن لا تزع من فوقك، ولا تبدل من دونك، ولا تتعاطى ما ليس في قدرتك، ولا تجالغ إسائك فلئك، ولا قولك بعلتك، ولا تتكلم بما لا تعلم، ولا تترك لأمر عند الإقبال وتطليه عند الإدبار^٧

688. هـ: في الحكم النسوة إليه: عابِلُوا الأحرار بالكرامة المحضة، والأوساط بالرؤية والرؤية، والسيلة بالهوان^٨

١. فهرس الحكم، ج 9422، فهرس الحكم والمواظ، ص 473 ح 8476

٢. معجم البلاغة الحكيمة، 174، مختصر الأئمة، ص 110، فهرس الحكم، ج 1256

٣. فهرس الحكم، ج 5087، فهرس الحكم والمواظ، ص 242 ح 4612

٤. فهرس الحكم، ج 2727، فهرس الحكم والمواظ، ص 100 ح 2291

٥. فهرس الحكم، ج 8612

٦. المواظ المحفظة، ص 33

٧. فهرس الحكم، ج 9450، فهرس الحكم والمواظ، ص 473 ح 8681

٨. شرح معجم البلاغة لابن أبي الحديد، ج 20 ص 111 ح 329

681. Imām 'Alī (a.s.): "Obedience to the superior, respecting the peers and being equitable to the subordinate are among the signs of wisdom."¹
682. Imām 'Alī (a.s.): "The instrument of governing is tolerance and forbearance."²
683. Imām 'Alī (a.s.): "People delving into something is a preliminary step forwards achieving it."³
684. Imām 'Alī (a.s.): "Beware of doing something that makes an honorable person disgust you, or debases your status, or ushers evil towards you, or makes you suffer a penalty on the Day of Resurrection."⁴
685. Imām 'Alī (a.s.): "He who rises to a high position undeservedly will collapse unreasonably."⁵
686. Imām 'Alī (a.s.): "Measure people with their own scales."⁶
687. Imām 'Alī (a.s.): "Wisdom is that you do not dispute with your superior, do not debase your subordinate, do not promise [to do] what you are not capable [of doing]; that your tongue should not disagree with your heart and your words should not disprove your deeds. Do not talk about what you have no knowledge of. Do not give up affairs when applicable and do not pursue them when inapplicable."⁷
688. Imām 'Alī (a.s.) – from an aphorism attributed to him. "Treat the honorable magnanimously, the average interestedly and fearfully and the ignoble contemptuously."⁸

1. *Ghurur al-Hikam*, h. 9422, *Uyūn al-Hikam wa al-Mawā'id*, p. 473, h. 3676.

2. *Nahj al-Balaghah*, Aphorism 176, *Khazā'ij al-Arma*, p. 110, *Ghurur al-Hikam*, h. 1236.

3. *Ghurur al-Hikam*, h. 5067, *Uyūn al-Hikam wa al-Mawā'id*, p. 242, h. 4612.

4. *Ghurur al-Hikam*, h. 1727, *Uyūn al-Hikam wa al-Mawā'id*, p. 100, h. 3291.

5. *Ghurur al-Hikam*, h. 8613.

6. *al-Mawā'id al-Adabiyya*, p. 57. This apparently means to measure people according to their own capacities and circumstances.

7. *Ghurur al-Hikam*, h. 9430, *Uyūn al-Hikam wa al-Mawā'id*, p. 473, h. 3681.

8. *Sharh Nahj al-Balaghah*, vol. 20, p. 311, h. 574.

689. عنه - أيضاً - إذا كان لك صديق ولم تحمده إحمده ومودته فلا تظهر ذلك لئلا يسيء
فإنه هو سيف الكليل في سرير الرجل، يرهب به عدوه ولا يعلم لعدوه
أصايرم من أم كليل^١

690. عنه - أيضاً - إذا أحسن أحد من أصحابك فلا تخرج إليه بعائنه برك، ولكن
اتركه من حيث تريد، فإنه عبد نبيك فيه الرياسة في تعصبته^٢

691. عنه - أيضاً - من الناس من ينفصل إذا ردت، ويهون عليك إذا خاصصته،
ليس لرضا موضوع تعرفه، ولا لسطوة مكان تحذره، فإذا لقيت أولئك فابدلهم
موضع المودة العامة، واحرمهم موضع الخاصة؛ ليكون ما بذلت لهم من ذلك
حائلاً دون شرهم، وما خرمتهم من هذا فاطعاً بجرمتهم^٣

692. عنه - أيضاً - من ساس رعية حرم عليه السكر عقلاً؛ لأنه فيح أن يحدج
الحارس إلى من يجرئ^٤

693. عنه - أيضاً - لا تقبل الرياسة على أهل مدبنتك؛ فإنهم لا يستقيمون لك إلا بها
تخرج به من شرط الرئيس العاجل^٥

694. عنه - أيضاً - لا تحمد من ريساً كنت تعرفه بالحمول، وسمت به الحال، وتعرف
بك أنت تعرف قديمته؛ فإنه وإن شر بمكايك من خدمته، إلا أنه يعلم العين التي
نراها بها، فيخفي عنك بحسب ذلك^٦

١ قتل السيف فهو كليل إذا لم يقطع (النهج ج ٩ ص ١٩٨)

٢ شرح نهج البلاغة لابن أبي الحديد ج ٢٥ ص ٣٥٩ ح ٥٥٥

٣ شرح نهج البلاغة لابن أبي الحديد ج ٢٥ ص ٣٣٦ ح ٢٩٨

٤ شرح نهج البلاغة لابن أبي الحديد ج ٢٥ ص ٣٢٥ ح ٤٧٣

٥ شرح نهج البلاغة لابن أبي الحديد ج ٢٥ ص ٣٣٨ ح ٤٧١

٦ شرح نهج البلاغة لابن أبي الحديد ج ٢٥ ص ٢٨٢ ح ٢٣٢

٧ شرح نهج البلاغة لابن أبي الحديد ج ٢٥ ص ٣٣٧ ح ٥٦٥

689. Imām 'Alī (a.s.) – from an aphorism attributed to him: "If you have a friend whose brotherhood and friendship you do not approve, do not reveal it to the people, for such a friend is like a dull sword in one's house that frightens the foe and they do not know whether it is sharp or dull."¹
690. Imām 'Alī (a.s.) – from an aphorism attributed to him: "Whenever a friend of yours does something good to you do not pay him back with full reward, but reserve some of it for a later time when his benevolence adds up."²
691. Imām 'Alī (a.s.) – from an aphorism attributed to him: "There are some people who diminish their favor when you increase yours and degrade you when you take them as your special friend. Their pleasure is not positioned where you can realize it and their fury is not situated where you can avoid it. If you ever encounter them, offer them your common friendship and deny them your deep friendship so that what you grant them may serve as a defense against their harms and what you deny them may keep their respect in check."³
692. Imām 'Alī (a.s.) – from an aphorism attributed to him: "A person who heads a group, wisdom forbids him to get drunk, for it is indecent for a guardian to be in need of someone [else] to guard him."⁴
693. Imām 'Alī (a.s.) – from an aphorism attributed to him: "Do not accept chairmanship over the people of your hometown since they would not be in agreement with you unless you overpass the status of an accomplished leader."⁵
694. Imām 'Alī (a.s.) – from an aphorism attributed to him: "Do not serve a leader whose indolence you are aware of and whom the circumstances has raised [to a high position] and he knows that you are aware of his past. For although he would be pleased with your service, he knows how [disdainfully] you look at him, so he would be annoyed with you."⁶

1. Ibid, vol. 20, p. 309, h. 550.

2. Ibid, vol. 20, p. 331, h. 798.

3. Ibid, vol. 20, p. 320, h. 673.

4. Ibid, vol. 20, p. 336, h. 871.

5. Ibid, vol. 20, p. 282, h. 232.

6. Ibid, vol. 20, p. 337, h. 865.

695. عنه: «ولا تُرخصوا لأنفسكم قتلينوا وتنتخب بكم الرخص مذهب الظلّة

فتهلكوا ولا تُدأبنوا في الحق إذا ورد عليكم وعرفتموه فتعشروا عسراً نائياً»^١

696. عنه: «في الحكم للنسوة إليه: أضر الأشياء عليك أن تعلم رئيسك أنك أعرف

بالرياسة منه»^٢

697. عنه: «أيضاً: قليل يترقى منه إلى كثير خير من كثير ينحط عنه إلى قليل»^٣

698. عنه: «أيضاً: ليس بضرّك أن ترى صديقك عند عدوك؛ فإنّه إن لم ينفعك لم

يضرّك»^٤

١. كشف المقبول: ص 150.

٢. شرح معج البلاغة لابن أبي الحديد: ج 20 ص 327 ح 863.

٣. شرح معج البلاغة لابن أبي الحديد: ج 20 ص 344 ح 953.

٤. شرح معج البلاغة لابن أبي الحديد: ج 20 ص 336 ح 852.

695. Imām 'Alī (a.s.): "Do not let your desires be free, for they will lead you to the ways of tyrants and hence destroy you. Once truth comes to you and you happen to realize it, do not be indolent about it, as you will be at a great loss."¹
696. Imām 'Alī (a.s.) – from an aphorism attributed to him: "The most detrimental to you is to inform your superior that you excel over him in chairmanship."²
697. Imām 'Alī (a.s.) –from an aphorism attributed to him: "The little that leads to abundance is better than the abundance that leads to little."³
698. Imām 'Alī (a.s.) –from an aphorism attributed to him: "It is of no harm to you to find your friend with your foe, for if he brings you no profit he will not cause you any harm."⁴

1. *Tahzib al-Uqul*, p. 150.

2. *Sharh Nahj al-Balaghah*, vol. 20, p. 332, h. 262.

3. *Ibid*, vol. 26, p. 346, h. 933.

4. *Ibid*, vol. 20, p. 336, h. 252.

